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## The Miracles of the Qur'an

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### **Abstract**

The Qur'an is the eternal miracle of the Prophet Muhammad. There are two different opinions about the miracles of the Qur'an, one says that the miracles of the Qur'an come from outside (external factors), not from the Qur'an itself. While others argue that the miracles of the Qur'an come from the Qur'an itself (internal factors). Historical facts and the arguments of the Qur'an have clearly explained that the miracles of the Qur'an come from the Qur'an itself. The miracles of the Qur'an can be viewed from several aspects including; beauty of language, munasabah, occult news, historical information, science, law and numbers.

**Keywords:** *Miracles, Al-Qur'an, Balaghah*

### **Abstrak**

Al-Qur'an merupakan mukjizat abadi Nabi Muhammad SAW. Terdapat dua pendapat yang berbeda mengenai mukjizat Al-Qur'an. Sebagian berpendapat bahwa mukjizat Al-Qur'an berasal dari luar (faktor eksternal), bukan dari Al-Qur'an itu sendiri. Sementara yang lain berpendapat bahwa mukjizat Al-Qur'an berasal dari dalam Al-Qur'an itu sendiri (faktor internal). Fakta sejarah dan bukti-bukti dari Al-Qur'an telah menjelaskan secara jelas bahwa mukjizat Al-Qur'an berasal dari dirinya sendiri. Mukjizat Al-Qur'an dapat ditinjau dari berbagai aspek, antara lain: keindahan bahasa, munasabah, berita tentang hal-hal gaib, informasi sejarah, ilmu pengetahuan, hukum, dan angka.

**Kata kunci:** *Mukjizat, Al-Qur'an, Balaghah*

### **Introduction**

The Qur'an has a very important position in Islamic teachings as the main and most authoritative source of law. All laws in Islam must refer to and must not contradict the teachings contained in the Qur'an, because it is the main reference in determining the values of the lives of Muslims (Abdullah, 2020). More than just a legal guideline, the Qur'an is also the greatest miracle of the Prophet Muhammad SAW. whose specialness is not limited by space and time. Unlike the miracles of



previous prophets which were temporary, the miracles of the Qur'an are eternal and always relevant throughout the ages.

The miracles of the Qur'an are seen in various aspects that cannot be matched by humans or jinns. Among them are the beauty and excellence of its language that is unmatched, the news of the supernatural that is proven to be true, and the signs of modern science and technology that show that the Qur'an is beyond its time (Hamid, 2019). In addition, the Qur'an has a profound influence on the souls and psychology of humans who listen to it, read it, or contemplate its meaning. This aspect makes the Qur'an not only a spiritual reading, but also a source of inspiration that moves the hearts and minds of humans.

One of the proofs of the miracle of the Qur'an is the open challenge given to mankind and the jinn to create a similar match, either in the form of one chapter or ten chapters. This challenge shows the authenticity and superiority of the Qur'an as a divine revelation, and is an answer to the accusation that the Qur'an is the result of engineering or the creation of the Prophet Muhammad (saw). (Syamsuddin, 2021). Until now, no one has been able to match the style of language, depth of meaning, and harmony of content contained in the Qur'an. Therefore, the Qur'an remains a living miracle and is proof of the apostleship of the Prophet Muhammad (saw). which can be tested by anyone, anytime, and anywhere.

The Koran has a very central position in Islamic teachings, not only as a holy book, but also as the highest source of law which is the basis for all the rules of life for Muslims. All laws stipulated in Islamic law must be in accordance with and must not conflict with the Al-Qur'an, because it is the main reference in determining the values of religious, social and human life (Abdullah, 2020). More than that, the Qur'an is also the greatest miracle of the Prophet Muhammad, which is proof of his apostolate and shows the authenticity of Allah's revelation. compared to the miracles of previous prophets which were temporary and local. The miracles of the Qur'an are eternal and valid throughout time without being limited by time and space (Nasution, 2018).

The uniqueness of the Qur'an as a miracle lies in various complex and



profound aspects. One of the most prominent aspects is the beauty of the language and the arrangement of its verses which is unmatched by any literary work, either in the past or the present. The style of the Qur'an contains rhetorical power, clarity of meaning, and rhythm that touches the emotions and logic of its readers (Hamid, 2019). In addition to the language aspect, the Qur'an also contains supernatural news which has later been proven to be true, and provides scientific signs that are in line with the discoveries of modern science. This proves that the Qur'an is not just a religious text, but also contains very broad knowledge (Baiquni, 2020).

The Qur'an also has a tremendous psychological influence on its readers. Many studies show that reading the Qur'an can provide peace of mind, reduce anxiety, and improve a person's mental health (Rahmawati, 2017). This makes the Qur'an not only a guide to life, but also a spiritual and emotional healer. In fact, not a few non-Muslims are interested in studying Islam after feeling the influence of the contents of the Qur'an, both in terms of logic and spirituality.

One of the most obvious forms of miracles of the Qur'an is an open challenge to all mankind and jinn to create a match for just one chapter that is equal to one of the chapters in the Qur'an. This challenge is proof of the power and uniqueness of the revelation, and is an answer to the accusation that the Qur'an is only the result of the Prophet Muhammad's composition. (Syamsuddin, 2021). Until now, no one has been able to match the structure, beauty, and depth of meaning contained in the Qur'an, even though the challenge has existed for more than 14 centuries. This shows that the Qur'an truly comes from Allah SWT, and is not the result of human thought.

Thus, the Al-Qur'an is not only a source of law and life guidance for Muslims, but also an eternal proof of the apostolate of the Prophet Muhammad, which continues to be relevant and alive throughout the ages. The superiority of the Koran in various aspects is a strong reason why it continues to be an object of study and inspiration for mankind from various backgrounds to this day.

## Research methods



The type of research method used is study library *research*), that is study Which leaning on on written in various books And writings Which related with object study, Good Which related in a way direct or No straight away with study Which writer do. type of research is *descriptive analytical* through collection a number of opinion cleric And expert For Then reviewed And analyzed so that become A conclusion.

Data Which has collected processed with use method inductive, that is process think Which depart from One or a number of data in a way special For Then take conclusion general. Data analyzed with method descriptive analysis, that is gather data And a number of opinion cleric And expert For Then reviewed And analyzed so that Finally will produce conclusion Which nature descriptive analysis.

## Results and Discussion

### *Overview of I'jaz al-Qur'an*

The word miracle is taken from Arabic اعجز (a'jaza) which means to weaken or make incapable. The perpetrator (who weakens) is named mu'jiz and if his ability to weaken the other party is so prominent that he is able to silence the opponent, he is named The best (Miracles). By Islamic experts, a miracle is defined as an extraordinary thing or event that occurs through someone who claims to be a prophet, as proof of his prophethood which is challenged by those who doubt, to do or bring about the same thing, but they are unable to meet the challenge. If we say "Miracles of the Qur'an", this means that the miracles are miracles that belong to or are contained in the Qur'an, rather than evidence of truth that comes from outside the Qur'an or external factors.

The scholars emphasized that the Qur'an can be understood as the name of the entire word of Allah, but can also mean a fragment of His verses. In the context of the miracle of the Al-Qur'an, what is meant by the Al-Qur'an is at least one short



surah, or three verses, or one long verse such as the verse "al-Kursi".

The miracles of the Qur'an cover many aspects ranging from language, astronomy, geography, medicine and so on. The miracles of the Qur'an continue to be explored along with the development of the era with the advancement of science and technology with the discovery of scientific discoveries about the universe and other discoveries, it turns out that the Qur'an has been revealed by the Qur'an since several centuries ago before the development of science and technology as it is today. So that I'jaz ilmi (related to Science and Technology) emerged.

The performance of I'jaz or miracles is not merely aimed at exposing human weaknesses to match them but to convince them that the Prophet Muhammad SAW is truly the messenger of Allah, the Koran was truly revealed by Allah SWT. To Muhammad, the Qur'an is not human words or other words at all. The Qur'an was used by the Prophet Muhammad SAW to challenge people during his time and subsequent generations who did not believe in the truth of the Qur'an as the word of Allah (not Muhammad's creation) and did not believe in the message of the Prophet SAW and the teachings he brought. In fact, they have such a high level of fashahah and balaghah in the field of Arabic. The Prophet asked them to emulate the Qur'an in three stages.(Mahrani, 2021).

The birth of the science of kalam in Islam has more precise implications to be called kalam. Types of Ijaz of the Qur'an In general, i'jaz can be divided into two main parts, namely: First, miracles that are material, sensory and impermanent, and second, immaterial miracles, logical and can be proven throughout time ". To be clearer, it will be explained from the two main parts, namely Material, sensory miracles Miracles of the previous prophets before the Prophet Muhammad SAW. are all types of "Material, sensory miracles". The miracles possessed by these prophets can be directly witnessed by the naked eye or can be captured by the sense of sight, without the need for analysis.

However, these events only exist and are limited to the people (community) where a prophet was sent. Basically, the extraordinaryness that Allah gave to the previous prophets was an answer to the challenges faced by their opponents, for

example: the boat of Prophet Noah (as) which was made based on Allah's instructions so that it was able to survive in a situation with such terrible waves and waves, the unburning of Prophet Ibrahim (as) by being thrown into a very large fire, the stick of Prophet Moses (as) changing into a snake, the healing carried out by Prophet Jesus (as) against various diseases with Allah's permission and so on. All these miracles are only sensory in nature, no one can refuse, but are limited to the community where the prophets delivered their messages, and ended with the death of the prophets.

The miracles given to the Prophet Muhammad SAW are immaterial logical and eternal miracles, namely the Qur'an. This means that the Prophet Muhammad was sent to all mankind until the end of time. The Qur'an as proof of the truth of his teachings, he must be ready to be presented to everyone, at any time, without knowing the limits of time, situation, and any condition. This is in line with the passage of time every human being experiences development in his thinking. As stated by Auguste Comte as quoted by Quraish Shihab about the phases of human thought development, namely the religious phase, due to the limitations of human knowledge about interpreting all the symptoms that occur, returned to the power of God or the soul created in each mind, the metaphysical phase, all phenomena or events are returned to the beginning of the incident, for example humans at the beginning of their occurrence.

### ***Aim and Role of I'jaz al-Qur'an***

Miracles serve as proof of the truth of the prophets. The extraordinary things that appear or happen through them are likened to the words of God. Although miracles in terms of language mean to weaken, as mentioned earlier, they are not intended at all to weaken or prove the inability of the challenged. Miracles are displayed by God through his chosen servants to prove the truth of the divine teachings brought by each prophet. If this is the case, it must have two consequences.(Kamal, 2015). First, for those who have believed in the prophet, they no longer need miracles. The miracle he experienced only served as a strengthening



of his faith and belief in the power of Allah SWT. Second, the prophets from Adam as to Isa as were sent for a certain period and a certain society. The challenges they put forward as miracles certainly cannot be carried out by their people. The existence of this miracle is a form of challenge for those who doubt the truth of his prophethood.

Each Messenger had miracles according to the condition of his people and the period of his message. The prophets before the Prophet Muhammad saw were only sent to a certain people and a certain time. When humans distorted (changed) Allah's religion, He sent another Messenger with a religion that He approved and His new miracles. When Allah ended his prophethood with the Prophet Muhammad SAW, He guaranteed to protect his religion and strengthen it with the greatest evidence that will always exist among humans until the end of time, namely by sending down the Koran. The Qur'an is a revelation from Allah SWT and is one of the miracles given to the Prophet Muhammad.

### ***Stages and Levels of Miracles in the Qur'an***

There are four stages and levels of Miracles for people who doubt the truth of the Qur'an as His word. The first time Allah SWT challenged to make a kind of whole Qur'an as understood from Surah At-Thur (52) as stated in the following translation:

*Or do they say that he (Muhammad) invented it? Nay, they do not believe. So let them bring a statement like it from the Qur'an if they are truthful (in their accusations).*

In this first challenge, they were unable to do it. They argued that they did not know the history of the previous people (which is one of the contents of the Qur'an). Because this first challenge could not be served by those who doubted it, Allah SWT lightened the challenge with the second challenge. (Kamal, 2015).

After this second challenge they were not able to face and they insisted on not acknowledging the truth of the Qur'an and still considered that the Qur'an was only made by Muhammad, then came the third challenge. In this third challenge,





the challenge was lighter than the previous two challenges.

The three stages of the challenge, all of which were conveyed by the Prophet Muhammad when he was still in Mecca. Added to this is the fourth challenge which this time was put forward when the Prophet had migrated to Medina.

Verse 23 of Surah Al-Baqarah is almost similar in wording to Surah Yunus verse 38. The difference between these two verses lies in the use of the word *min* in Surah Al-Baqarah verse 23. *Min* here is interpreted as "more or less", so this challenge is lighter than the previous challenge which demanded to create something that has the same weight as the Qur'an. All stages of the challenge, not a single challenge was successfully served. Indeed, from the beginning it has been emphasized that, after all the challenges, none of them could be done, so Allah SWT closed the statement very firmly and clearly which was not only addressed to those who lived at the time the Qur'an was revealed, but also addressed to all mankind who doubted the truth of the Qur'an. This very clear and firm challenge could not have been done by an ordinary human being who challenged all mankind and jinn from ancient times to the end of time. This could only have been done by a being who is all-powerful and has unlimited knowledge. This confirms that the Qur'an is a revelation from Allah SWT and is one of the miracles given to the Prophet Muhammad SAW.

### ***Various Miracles of the Qur'an***

I'jaz of the Qur'an consists of several types. Among the I'jaz of the Qur'an are I'jaz balaghi, I'jaz regarding news of the unseen, I'jaz tasyri'i (legislation) and I'jaz ilmi with its various types such as I'jaz al-thibbi (medicine), I'jaz al-falaki (astronomy), I'jaz al-jughrafi (geography), I'jaz at-thabi'i (physics), I'jaz 'adadi (number), I'jaz I'lami (information) and other I'jaz. (Wahid, 2019)

#### *Viewed from a balaghi (linguistic) perspective*

The sentences in the Qur'an are amazing sentences, which are very different from sentences outside the Qur'an. It is able to bring out something abstract to





phenomena that can be felt so that in it the spirit of dynamics can be felt. Al-jahidh views that the secret of the I'jaz of the Qur'an is in its beautiful language structure and in its amazing composition. Regarding this, he said that the Qur'an is a kalam that is different from all other kalam, both poetry and prose. The Qur'an is a kalam that does not rhyme which is different from poetry and rhymes. (Aisa et al., 2019).

According to Quraish Shibab in his book Miracles of the Qur'an, there are many linguistic aspects that make the Qur'an a miracle. The beautiful aspects of the language of the Qur'an can be seen from several things, including its tone and style, its brief and concise content, satisfying thinkers and ordinary people, satisfying the mind and soul and lastly the beauty and accuracy of its meaning. Below is an example of the beauty of balaghah in the Koran. Allah says: "And We brought all the deeds they did, then We made those deeds (like) flying dust." (alFurqan (25): 23) The essential meaning of the word qadimna in this verse is 'amidna (we are heading towards). The use of the word qadimna is more effective than 'amidna because it shows the fact that Allah treats them with the treatment of people who come from a journey, because negligence towards them is like their negligence towards the unseen.

Then, he came and saw them in a different state than what they had been told to do. In this case there is a warning not to be fooled by negligence. The meaning that unites both is justice because reliance on the death of damage is fair. The phrase habaan mansura is an explanation that brings out something that is not touched by the senses on something that is touched by the senses. Furthermore, an example of a tashbih in the Qur'an which is accompanied by a bayan (explanation), reads: "And for those who disbelieve, their deeds are like a mirage on flat ground, which a thirsty person thinks is water, but when he approaches the water, he finds nothing. And he finds (the decree of) Allah by his side, then Allah gives him a sufficient account of his deeds and Allah is very quick in calculating." (QS al-Nur (24): 39) which means: *And those who disbelieve, their deeds are like a mirage on flat ground, which a thirsty person thinks is water, but when he approaches the water he finds nothing. and he found (determination) Allah by his side, then Allah*

*gave him a sufficient account of his deeds and Allah is very quick in calculating.*

The meaning of the verse above is that disbelievers, because their deeds are not based on faith, will not receive a reward from God in the afterlife even though in this world they think they will receive a reward for their deeds. The reflection in this verse is the appearance of something that cannot be touched by the senses through something that can be touched by the senses. Both have similarities in the form of containing an element of the disappearance of suspicion accompanied by a high level of need. If it were said "...what people who see it think is water, then it appears otherwise", this sentence would be quite effective. However, the expressions of the Koran are more effective than that. A thirsty person needs water more, his attention is more attached to it. Then, after that failure, he received a reckoning that led him to eternal torment in hell. Just simulating the actions of unbelievers with a mirage is already a good likeness, so what if the likeness were accompanied by the beauty of the structure, pronunciation, faidah and correct meaning.

#### *Scientific signs of the Koran*

There are many scientific signs in the Koran that have been proven through advances in science and technology. These scientific signals include, among others, in the fields of astronomy, reproduction, biology, physics, geography and so on as explained by Dr. Nadiah Thayyarah in her book "Smart Book on Science in the Koran, Understanding the Scientific Miracles of God's Word". In the book, Dr. Nadiah Thayyarah explained in detail the scientific facts contained in the Koran. (Nurkhatiqah et al., 2022)

#### *Earth's Rotation*

Since the beginning, humans have assumed that the earth where they stand is the center of the universe and does not move. The cluster of stars in the sky moves around the earth. This theory is known as heliocentric which lasted for approximately 1,300 years. Only finally around the 17th century, Kepler, a scientist found scientific evidence that everything in the universe, such as stars and planets,



rotates and evolves in its own path.

### *Fingerprints and human personality*

The advancement of science and technology has successfully revealed the secret behind fingerprints in the 19th century. It was revealed that the fine lines on the fingertips (banan) of a person are different from those owned by other people. There are three types of lines, curved lines, circular lines and winding lines or complex lines because they are composed of various forms of lines such as, sIt is forbidden to marry a sibling through breastfeeding, news of the occult of the Qur'an, news of the drowning and safety of Pharaoh's body. What needs to be underlined in the context of this discussion is "So today We save your body so that you may be a lesson for those who come after you."

It is true that people know that Pharaoh drowned in the Red Sea when he was chasing the Prophet Moses, but regarding his physical safety and becoming a lesson for the generations after him, this is something that no one knew at the time of the Prophet Muhammad, and it was not even mentioned in the Old Testament or the New Testament.

### *Roman victory after defeat*

In the fifth and sixth centuries AD there were two superpowers, the Christian Romans and the fire-worshipping Persians. The competition between the two for power and influence was fierce. Even war was often unavoidable.

In 614 AD there was a war between the two kingdoms with the defeat of the Romans. At that time the Muslims were mocked by the polytheists of Mecca because they expected a Roman victory. Then Allah comforted them and the verse came down. And history informs that after seven years of defeat, precisely in 622 AD, there was another war between the two and then it was won by the Romans.

### *I'jaz 'Adadi*

The existence of I'jaz 'Adadi in the Qur'an has been proven and has been



widely known by Muslims in particular and by the world of science in general. Dr. Rasyifa found the key number 19 in the Qur'anic counting system. This discovery began with the calculation of the letters that make up the lafadz basmalah. While Rosman Lubis found another key number as a pair of 19, namely the number 11. While Abu Zahra found a match between the meaning contained in a word with the many repetitions of the word in the Qur'an.(2015)

There are words whose number of words in the Qur'an is the same as the meaning contained in the word. For example, the word sa'ahdu is mentioned 24 times because the number of hours in a day is 24 hours. The word samawi which means sky which is related to the word sab'u, is repeated seven times. The word sujud in the Qur'an is repeated 34 times. This is in accordance with the number of prostration in a day, because every day do 17 rakaat.

The miracle of the Qur'an is very important for understanding or interpreting the Qur'an. Its most important role lies in its status and capacity as a miracle. Therefore, the attitude that needs to be instilled for people who intend to understand and interpret the Qur'an is First, be careful of indecent actions or insulting the Qur'an. Second, interpreting the Qur'an is a field of ijtihadi. Absolute truth lies in the words and the true meaning it carries. So the results of a relatively correct interpretation cannot defeat the true meaning of the Qur'an.(Mahrani, 2021).

Regarding the delivery of the message, First, the Qur'an functions to answer the challenges faced by the Prophet Muhammad SAW during his prophethood. This challenge did not only come during his prophetic period. Until now, quite a few people doubt the authenticity of the Qur'an. Second, the miracles of the Qur'an serve to weaken opponents of the prophetic message. Third, the miracle of the Qur'an is proof of the apostleship of Muhammad SAW and the teachings he brought.

## Conclusion

Based on the discussion above, it can be systematically concluded that the Al-Qur'an not only functions as the holy book of Muslims, but is also the greatest miracle of the Prophet Muhammad. which is proof of the truth of his apostleship

until the end of time. The main aim of I'jaz al-Qur'an is to provide answers and challenges to those who doubt the prophethood of Muhammad saw., as well as to strengthen the faith and belief of believers in the truth of Islamic teachings and the oneness of Allah SWT.

The challenge of the miracle of the Qur'an is divided into four stages and levels, which are addressed to anyone who doubts the truth of the Qur'an, and this challenge applies universally to all mankind until the end of time. This miracle does not only lie in one aspect, but includes various dimensions, such as I'jaz balāghī (the beauty and excellence of language), I'jaz related to news of the unseen, I'jaz tasyrīfī (legal and legislative aspects), and I'jaz 'ilmī (scientific aspects) with various forms and discoveries that continue to be relevant today. All of these aspects show the uniqueness and eternity of the Qur'an as a revelation that cannot be matched by anyone throughout the ages.

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