



Study on the Development of Thinking and Scholars' Writings on Qur'anic Miracles

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Abstract

This paper proposes to explain and see the development of the scholars' thinking about the miracle of Qur'an. That way there will be evidence that Qur'an will always be true throughout the ages. The method used in this paper is a qualitative method (library research). Based on the search, the author found that scholars' idea about the miraculousness of Qur'an have changed at different times. 4 periods are period of the sharfah theory, period of establishment the balagah aspect as a miracle of Qur'an, period of idea that Qur'an is a source of science, and period of proving the scientific theory of Qur'an.

Keywords: *Balagah, Sharfah Theory, Miracle of Qur'an.*

Introduction

Qur'an is believed to be the word of Allah swt. which was revealed to Muhammad saw. through the intercession of Jibril as.,¹ for twenty-two years after passing two phases.² The presence of Qur'an is believed to be the content of divine messages that put aspects of life, both individual and social for muslims.³ Quranic stories are very special and contain themes that are very useful for training the soul. As well as the presentation, the style of

¹ Mannā' Khalīl Qaṭṭān, *Mabahits Fi Ulum Al-Qur'an* (Mekkah: al-Ḥaramain, t.th.), p. 20.

² Qur'ān descended from the lauḥul maḥfuz to the samā' al-dunya all at once and then descended to the prophet (peace be upon him) in stages, see Amir Mahmud, 'Fase Turunnya Al-Qur'an dan Urgensitasnya', *Mafhum*, 1.1 (2016), 1-26.

³ Mardan, 'Peradaban Perspektif Al-Quran', *Jurnal Adabiyah* 14, no. 2 (2014): 132-42.

language used varies, some are dialogues, some use biographies.⁴ That is why, Qur'an is precisely at the heart of muslim beliefs in life and religious practice.

In conveying the message of Qur'an to the Arab community, Nabi saw., explicitly stated that Qur'an is not his speech or work, but purely the word of Allah swt. which was revealed to him. From here, in general, the Arab community who are proficient in Arabic literature are amazed to hear the verses of Qur'an.⁵ On the other hand, there are also some groups who deny and are accused of various accusations, as well and they consider that Qur'an is part of magic and the work of jinn who whisper into human ears.⁶

On this basic, there is a challenge from Qur'an to them and anyone who doubts the authenticity of the source of Qur'an to cooperate with anyone in making something like Qur'an. In Qur'an itself it is mentioned in stages, starting from making something like Qur'an without specifying a minimum limit, then continuing with a minimum of ten surahs, and finally the challenge is like just one surah.

Qur'an itself is a book that has a validity period until the end of the world. Since Nabi saw., lived as a prophet until the last human being, Qur'an will continue to exist among humans. Because the Qur'an is a guide to life that has many studies in it that follow the times until now which have been put forward by many researchers.⁷ Therefore, the content of Qur'an must always be true in every development of the times and everywhere or called *ṣaliḥ fī kullī makān wa zamān*, as said by Muhammad Abduh that no one is able to match it from era to era.⁸ Then the challenges that exist in Qur'an should remain a challenge that cannot be matched from then, now and until the end of the world.

Recognition of Qur'anic miracles is not as smooth as expected. At any time, there are always those who question or even oppose the truth of Qur'an. Based on that, scholars in every era are present to answer people who do not recognize Qur'an by examining and revealing the miracles of Qur'an to the surface. Therefore, this paper will outline several studies on Qur'anic i'jaz, starting with the definition itself to several aspects of Qur'anic i'jaz in the study of Ulūm al-Qur'an as well as the development of the idea of i'jaz from period to period.

Methodology

This is a qualitative study based on library research. The sources used for this study are Qur'an and relevant books on Ulūm al-Qur'an, such as *mabāhiṭṣ fī 'ulūm al-Qur'ān* and other relevant journal articles. The data collection technique used by the researcher is documentation study, which is a form of exploration and review of literature

⁴ Andi Ruhbanullaila Rifai, dkk. "Tafsir Dan Analisis Mimpi Nabi Yusuf (Kajian Terhadap QS. Yusuf/12: 1-6)," *Al-Bayan: Jurnal Ilmu al-Qur'an dan Hadist* 7, no.2 (2024): 215. <http://ejournal.stiqwalisongo.ac.id/index.php/albayan/article/view/797>.

⁵ Moh. Aman, 'Bahasa Arab dan Bahasa Al-Qur'an', *Tadarus Tarbawiy: Jurnal Kajian Islam dan Pendidikan* 3, no. 1 (2021).

⁶ Issa J. Boullata, 'I'jaz Al-Qur'an Al-Karim 'Abr Al-Tarikh, translator Bachrum B., Taufik AD, and Haris Abd. Hakim', *Al-Qur'an yang Menakjubkan* (Jakarta: Lentera Hati, 2008), p. 1-2.

⁷ Ira Ramadani, dkk. "Resolving Household Conflict From Al-Qur'an Perspective: Study Of Tahlili QS. an-Nisa/4:35," *International Journal on Islamic Educational Research (SKIJIER)* 8, no. 1, (2024): 52. <https://ejournal.uin-suka.ac.id/tarbiyah/SKIJIER/article/view/8183>.

⁸ Amirulloh Syarbini and Sumantri Jamhari, *Kedahsyatan Membaca Al-Qur'an* (Ruang Kata, 2012) p. 7.



sources that become the researcher's reference. Furthermore, data analysis uses content analysis, in which content that becomes a reference is reduced, classified, and drawn a conclusion according to the direction of focus in this problem study. Data validation is still needed to ensure the validity of data through validation of reading sources.

Definition of Miracle (Mukjizat)

Mukjizat or in this article, the author calls it “*miracle*”, is derived from the words *a'jaza-yu'jizu* which means to weaken or make someone incapacitated.⁹ The person who weakens another person in arabic is called *mu'jiz*. The additional letter *ta marbūtah* in the word miracle means *mubālagah* or superlative, meaning that the miracle is present to weaken the opponent so that the opponent is no longer able to provide the slightest resistance. In terms of miracles, a miracle is an extraordinary thing accompanied by a challenge to weaken people as proof of the truth of God's teachings through his prophets and messengers.

Through this understanding, it can be understood that miracles are closely related to the prophets and messengers because each of them will find people who refuse when delivering religious teachings. The miracles of each of the prophet differed according to the era, for example Musa a.s. had a miracle in the form of a stick that was able to turn into a snake. The miracle of Musa a.s., was received because the people faced were a group of people who relied on witchcraft to defeat him.

Unlike Musa a.s., Isa a.s. actually has a miracle in the form of the capacity to cure diseases that were difficult or even impossible to treat at the time. The miracle was owned because the people at that time had limitations in healing a specific disease.

Nabi saw., who is the last prophet and the most honorable of the prophets who have been sent by Allah swt. has a miracle that is much different from the previous prophets. The miracles possessed by the previous prophets were only limited to miracles that were *hissiyah* or directly sensed and were temporal, while the miracles on the side of Nabi saw. not only miracles that are *hissiyah* but also in the form of miracles that are '*aqliyah*’.

The miracle of Nabi saw. which is classified as '*aqliyah*' is Qur'an. The miracle of Qur'an is categorized as '*aqliyah*' because it is eternal until the end of time. The challenges in it will continue to be present and cannot be matched. The challenge is found in QS al-Baqarah/2: 23 as follows:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّثْلِهِ ۚ وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ
اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Translation:

If you doubt (Qur'an) which We sent down to our servant (Muhammad saw.), then compose a surah like it and take your helpers besides Allah swt., if you are truthful.¹⁰

⁹ Hseyin Do an, “‘Caz Kavram ve Kur’an” n Mu’cizeli i Meselesi’, *Kader Kelam Arat Rmalar Dergisi*12, no. 2 (2014): 117–46.

¹⁰ Lajnah Pentashihan Mushaf al-Quran Kementerian Agama RI, ‘Al-Quran Al-Karim’, 2019.

The Development of Discussion on Quranic Miracles from Period to Period

The four periods are divided in this paper into, 1) The period of the *sharfah* theory, 2) The period of establishment of *balagah* aspect as a miracle of Qur'an, 3) The period of idea that Qur'an is a source of science, and 4) The period of proving the scientific theory of Qur'an.

The Period of the Sharfah Theory (I-III H. Ages)

The concept of general miracles in the context of revelation is never separated from the boundaries of the framework that is characteristic of the culture at the time of revelation. In that sense, some of the miracles given to certain prophets cannot be separated from the social context. Like Isa a.s. had miracles that could cure diseases and bring dead people back to life, because the cultural characteristics at that time excelled in the field of medicine. Another case of Musa a.s. who was in the social context of his people's intelligence in magic problems, then simultaneously he was also given advantages in that field. Because the Arabs have the excellence of literature and prose, the miracle given in the form of language text with the revelation of Qur'an, as proof and *madlul* for the prophethood of Nabi saw.¹¹

Thus Qur'an gives a real and firm challenge to those who intend to match Qur'an. In fact, this challenge did not find anyone who succeeded in making anything like it, either during the lifetime of Nabi. Although in history it is mentioned that there are several attempts related to this. However, the historians mentioned that it was nothing more than bad words, extremely poor and without any continuation.

The phenomenon of human inability to match Qur'an, both in terms of meaning and memorization, has appeared on the pages of Islamic literature. In its development, the idea of *i'jaz* al-Qur'an initially lies in fluency and height of Qur'anic language structure. However, some scholars argue that the idea of *i'jaz* does not stop and narrow, for example Abu Ishaq Ibrahim al-Nazham (d. 232 H.) included the notion of *al-sharfah* in its concept of *i'jaz*. Only a small number of scholars accepted this concept, such as Hisham al-Fuwathi, Abbad bin Sulaiman, and al-Rummani. While most of Sunni scholars reject it and still hold on to the beauty of Qur'anic language structure as an aspect of *i'jaz* itself, although it does not rule out aspects of content and supernatural news.¹²

The *sharfah* theory is based on Wāsil ibn 'Athā's statement that, "The miracle of Qur'an does not originate from itself, but Allah swt. has turned the ability of people against it."¹³ On the grounds of this statement, the *sharfah* theory began to develop and was popularized by Abu Ishaq Ibrahim al-Nazham. Based on these words, the *sharfah* theory was popularized by Abu Ishaq Ibrahim al-Nazham.

It is not just a saying, but a theory based on Qur'anic verses in accordance with the

<http://quran.kemenag.go.id/quran/per-ayat/surah/2?from=23&to=23>.

¹¹ Nasr Hamid Abu Zayd, "Tekstualitas Al-Qur'an: Kritik terhadap Ulumul Qur'an, translator Khoiron Nahdhiyyin. Yogyakarta: LKiS, 2001), p. 168-169.

¹² Issa J. Boullata, 'I'jaz Al-Qur'an Al-Karim 'Abr Al-Tarikh, translator Bachrum B., Taufik AD, and Haris Abd. Hakim', *Al-Qur'an yang Menakjubkan*, p. 6.

¹³ Abdurrahman, "Konsep Al-Sarfah dalam Kemukjizatan Al-Qur'an", *Aqlam: Journal of Islam and Plurality* 6, no.2, (2021): 142.



interpretation of its followers to QS al-A'rāf/7: 146 as follows:

سَأَصْرِفُ عَنْ آيَاتِيَ الَّذِينَ يَتَكَبَّرُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ وَإِنْ يَرَوْا كُلَّ آيَةٍ لَا يُؤْمِنُوا بِهَا
وَإِنْ يَرَوْا سَبِيلَ الرُّشْدِ لَا يَتَّخِذُوهُ سَبِيلًا وَإِنْ يَرَوْا سَبِيلَ الْغَيِّ يَتَّخِذُوهُ سَبِيلًا ذَلِكَ بِأَنَّهُمْ كَذَّبُوا
بِآيَاتِنَا وَكَانُوا عَنْهَا غَافِلِينَ

Translation:

I will turn away from signs (of my power) those who arrogate themselves on earth without just cause. Even if they see every sign (of my power) they will not believe in it. And, if they see a road that leads to guidance, they will not take it, but if they see a path of misguidance, they take it. That is because they deny our verses and they are always careless about them.¹⁴

Based on this verse, the *şarfah* theorists believe that the Arabs have the ability to make the same sentence structure as Qur'an. However, when they opposed the truth of Qur'an, their ability would be turned away by Allah swt. so that the opponents would not be able to make a surah similar to Qur'an. More than that, the inability of humans to match Qur'an is due to pressure from Allah saw. by sterilizing their ability in language and their own knowledge.

Al-Nazzam also has the belief that Qur'an is the same as other books that were revealed to the prophets and messengers, such as Taurat which was handed down to Musa a.s., Zabur which was handed down to Daud a.s., and Injil which was handed down to Isa a.s., in which the scriptures were sent-down only to explain the religious law. So al-Nazzam believes that Qur'an comes just to explain halal and haram not as proof of Muhammad saw., in the meaning that Qur'an is not a miracle.

In line with the opinion of al-Nazzam, Hisham al-Futi and Abad bin Sulaiman are arguing that Qur'an was not made to be a sign for Nabi, they argue that Qur'an is a phenomenon and there is nothing in it that indicates about the proof of divinity or prophethood. But on the other hand, there are those who argue that al-Nazzam's expression is not a denial of Qur'anic miracles, but rather an argument about why humans are unable to make a counterpoint to Qur'an.¹⁵

It should be noted that not all scholars at that time had similar opinions with al-Nazzam, there were also many scholars who recognized that Qur'an is a miracle so that no human being can make like it, not because Allah turned people's minds against Qur'an.

One of the figures who denied the *şarfah* theory was al-Jahiz as quoted by al-Baqilani in his book, that in Qur'an there is a sign of prophethood. Al-Jahiz challenged the supporters of the *şarfah* theory with an offensive challenge, writing in his book, "Write for me a book in which you direct it to needs of souls, to goodness of heart, to healing doubts and dubious thoughts, without beating around the bush like most people."

Seen in al-Jahiz's writing a challenge to make a text comparable to Qur'an without mentioning the name of it. This is proof that the *şarfah* theory is unacceptable because

¹⁴ Lajnah Pentashihan Mushaf al-Quran Kementerian Agama RI, 'Al-Quran Al-Karim', 2019. <http://quran.kemenag.go.id/quran/per-ayat/surah/7?from=146&to=146>.

¹⁵ Inan Tihul, 'Kehipnosisan Al-Quran (Sebuah Metodologis dalam Mengkaji Daya Ijaz Al-Quran)', *Jurnal Alasma: Media Informasi dan Komunikasi Ilmiah* 3, no. 1 (2021): 7.

without mentioning and being confronted directly with the text of Qur'an humans will not be able to make a similar one.

Another figure who also played a role at that time and disagreed with al-Nazzam was Ibn Qutaibah Abu Muhammad Abdullah Muslim (d. 276 H.) through his work *Ta'wil Musykil Al-Qur'an*. In this book, he tried to answer the skepticism of some people regarding what is authentic about Qur'an and said, "Thanks to Allah swt. who has failed the effort of the skeptics with amazing lyrical prose of Qur'an." Then Ibn Qutaibah adds, "There is no way one can taste the linguistic value of Qur'an without referring to experts in Arabic literature, studying the holy book repeatedly, broad knowledge, and familiarity with various madzhab of Arabic literature."¹⁶ The superiority of Qur'an can only be tasted by people who always think about it. Highly knowledgeable, mastering the corners of science, knowing exactly the character and characteristics of Arabic language style.¹⁷ Based on this, it is clear that Ibn Qutaibah did not use the theory of *şarfah* in viewing Qur'an.

Based on Ibn Qutaibah's words above, it can be understood that Qur'an has a very high level of language. Because of the height of the language of Qur'an, humans will never be able to match Qur'an even though using the literary skills that humans own.

In his book Ibn Qutaibah expressed that the obscurity of the verses of his Qur'an is something that removes doubts about it. *Musykil al-Qur'an* in question is a lafaz that has a closed meaning so that not everyone is able to understand its meaning. For an example in QS al-Qariah/101: 9, Allah swt. says:

فَأُمُّهُ هَاوِيَةٌ

Translation:

Then the place of return is the hell of Hawiyah.¹⁸

In the verse above, we see the lafaz *ummu*, which means mother, but in the verse above it is not interpreted as mother. The word has a hidden meaning, namely the place of return. From this, Ibn Qutaibah argues that Qur'anic verses are miracles.

The Period of Establishment Balagah Aspect as a Qur'anic Miracle (IV-V H. Ages)

In this century, along with the step by step opposition carried out by the enemies of Qur'an, muslims also exerted all efforts to defend the majesty and miracles of Qur'an. Some names of them are, Abu Abdillah Muhammad bin Yazid Wasithi was a figure in 306 H., who was a student of Abu Ali Jubai. Through his work entitled "*I'jaz al-Qur'an al-Bayani*", Wasithi disclosed the lyrical prose of Qur'an. Although his work can no longer be found today, his influence is still felt in the commentaries given on Abdul Qahir Jurjani's work. This makes Wasithi's work considered a part of Abdul Qahir Jurjani's.

Similarly, other works of this century all focused on the language of Qur'an. Like Ali

¹⁶ Ibn Qutaibah and Abu Muhammad Abdullah ibn Muslim, *Ta'wil Musykil al-Quran* (Kairo: Dar Al-Turats, 1973), p. 12.

¹⁷ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an* (Jakarta: Sadra Press, 2012), p. 22.

¹⁸ Lajnah Pentashihan Mushaf al-Quran Kementerian Agama RI, 'Al-Quran Al-Karim', 2019. <http://quran.kemenag.go.id/quran/per-ayat/surah/101?from=9&to=9>.



bin Isa Rumani (384 H.), a theologian and writer in his work *Al-Nukat fi I'jaz Al-Qur'an*. Rumani's work is one of the first literatures to use word i'jaz in the placement of the title of his book. One of the conceptions of discussion described in his book is the unique aspect of Balagah al-Qur'an. Al-Rummani gives a definition of balagah by conveying the meaning of words to heart in the form of the most beautiful pronunciation, he also divides the category of balagah of a sentence into three categories, namely the lowest level of balagah, mid-level balagah, and the highest level of balagah. He continued in detail regarding aspects of the discussion of balagah such as *al-'ijaz*, *al-tasybih*, *al-isti'arah*, *al-tala'um*, *al-fawasil*, *al-tajanus*, *al-tashrif*, *al-tadmin*, *al-mubalagah* and *husn bayan*.¹⁹ According to him, the miracle is harmony between words in Qur'an which is categorized as the highest level of balagah.

Then another Muslim thinker who discussed the same aspects of balagah was al-Khattabi, a Sunni scholar who was during the time of al-Rummani, with a book entitled *Bayan I'jaz al-Qur'an*. He explained that a word has three elements, namely the author's memorization, the meaning that stands on it and the bond system that connects both. Qur'an, both in terms of memorization and meaning has these three elements,²⁰ so he believes that a human being will not be able to match Qur'an; consists of the most fluent, strong and soft memorization, its meaning is progressive according to its topics and moreover from the beauty of the arrangement of bonds between memorization and meaning.

Abu Sulaiman Muhammad al-Khattabi (388 H.) revealed in his work *Bayan I'jaz Al-Qur'an* that the miracle of Qur'an lies in the poetic lyrics and unique language style, where each word occupies a position that is as accurate as possible.²¹

This view of al-Khattabi is supported by al-Baqillani, also a Sunni scholar. According to him, the unique aspect of Qur'anic balagah includes the i'jaz al-Qur'an, which is explicitly explained in his book *I'jaz al-Qur'an*. In addition, he also recognizes that Qur'anic information about the unseen is also included the idea of i'jaz Qur'an.²²

Al-Khattabi also expressed his opinion about the sharfah theory which he thought was rejected even though he was contemporary with al-Rummani, he said that the challenge of Nabi saw., to Quraish disbelievers to make similar copies of Qur'an is very clear evidence that the miracle of Qur'an is found in its words without the occurrence of sharfah in it.

From this it can be understood that in IV H., the view of scholars regarding the miracle of what Qur'an is lies in the harmony and placement of the words that are beautiful and appropriate.

This V H. Ages (century) was one of the most important periods of history, so that scholars in this century expressed ideas and wrote books regarding the miracles of Qur'an.

¹⁹ Issa J. Boullata, 'I'jaz Al-Qur'an Al-Karim 'Abr Al-Tarikh, translator Bachrum B., Taufik AD, and Haris Abd. Hakim', *Al-Qur'an yang Menakjubkan*, p. 6.

²⁰ Ahmad Sirfi Fatoni, 'Teori Al-Nazm Menurut Al-Jahiz, Al-Khattabi, Al-Baqillani dan Al-Jurjani dalam Stilistika Tradisi Arab', *El-Hikmah: Jurnal Pendidikan dan Keislaman* 13, no. 2 (2020): 250.

²¹ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 22-23.

²² Issa J. Boullata, 'I'jaz Al-Qur'an Al-Karim 'Abr Al-Tarikh, translator Bachrum B., Taufik AD, and Haris Abd. Hakim', *Al-Qur'an yang Menakjubkan*, p. 9-10.

In this period, immediately after period of the translation and the initiation of various philosophical thoughts and foreign theories, there appeared a line of figures who tried to criticize Qur'an. This made Muslim theologians feel compelled try to defend the integrity of Qur'an by putting their thoughts into their works.

Abu Bakr Muhammad Tayyib Baqilani (338-403 H.) is one of the scholars in this century who authored a book related to Qur'anic miracles, namely *I'jaz Al-Qur'an*. He believed that Qur'an by itself is the authenticity and proof of prophethood, so doubting it is the same as doubting something that is axiomatic.

He conveyed this, because during his lifetime there were some people who considered the miracle of Qur'an to be limited when Muhammad saw. lived. So he needed to emphasize that Qur'an is a miracle for all time. According to him, "We do not find a single work of Arabic literature comparable to the beauty of Qur'an's literature. Although there are some aspects, it still proves itself." Baqilani also writes that speech is variable, especially when the author moves from one topic to another, his speech changes. However, Qur'an reveals an admirable wholeness. Qur'an presents a new thought with a new style of speech: it is superhuman or non-human. It is on this basis that excellence is apparent when a sentence from its verses is rendered in someone else's text.

Abdul Qahir al-Jurjani (471 H.) was one of the founders of bayani science and is the author of valuable works such as *Asrar al-Balagh*, *Dala'il al-I'jaz*, and *al-Syifa*. In expressing the miracle of Qur'an he considers that Qur'an does not lie in the pattern of expressing meaning in a generally accepted pattern, but lies in the way it expresses meaning with an amazing arrangement, taste, and distinctive beauty that pervades the soul.

Through Jurjani, the idea of the miracle of Qur'an is different from Wasithi's teacher Ali Jubbai. Ali Jubbai argues that the miracle of Qur'an lies in the *faṣāḥah* of the lafaz and meaning, while Jurjani argues that the sentence structure in Qur'an.²³ From this it can be understood that the discussion of Qur'anic miracles through this book focuses on the linguistic structure of Qur'an, in this case Ma'ānī, Bayān, and Badi'.

In other words, Jurjani in explaining the miraculous aspects of Qur'an is not only fixated on the dimension of words, but rather tries to reveal the organic relationship between the two elements; words and meaning.

The Period of Idea that Qur'an is a Source of Science (VI-XII H. Ages)

- VI H. Ages

This century is discussing the miracle of Qur'an still the same as the discussion in the previous century, which focuses on the text of Qur'an and the supernatural news contained in it.

What distinguishes this century from the previous century is the qualification of its dimensions as explained by Husain bin Muhammad or known as Raghīb Isfahani (502 H). He explained that Qur'an consists of three dimensions: words, meanings, and typical sentence lyrics. According to Raghīb Isfahani, as described in his book "*Mufradāt al-Qur'ān*", Qur'an has a unique style of language that is difficult for humans to make similar to it.

²³ Kartini, 'I'jaz Alquran (Pandangan Abdul Qahir Al-Jurjani)', *PUSAKA*, 3.2 (2015), 211–20.



This century also saw the emergence of an opinion that all knowledge is in Qur'an and must be explored, as expressed by Abu Hamid Ghazali (505 H.)²⁴ He is one of the great intellectual figures in Islamic history who is highly respected. One of his most famous views is that Qur'an is main source of knowledge. Al-Ghazali argued that all essential knowledge can be founded to Qur'an, either directly or indirectly.

This view is reflected in his famous work, "*Ihya Ulum al-Din*", where he explains the concept of knowledge in Islam. Al-Ghazali believed that Qur'an is not only a holy book containing spiritual guidance, but also a source of knowledge covering various aspects of life, such as philosophy, law, morality, natural science, and even social science.²⁵ Some of al-Ghazali's main arguments on this include:

1. The Depth of Knowledge of Qur'an

Al-Ghazali considers that Qur'an contains infinite meanings. Every verse and word in Qur'an has the potential to be investigated in depth to gain a new understanding of truth and knowledge.

2. Guidance for Science

For al-Ghazali, Qur'an is not only a book of spiritual guidance, but also provides clues to acquire broad knowledge. For example, Qur'an many verses invite humans to think about God's creation, study natural phenomena, and understand the laws of life.

3. Unity of Knowledge

Al-Ghazali believed that there is no contradiction between rational knowledge and revelation. In his thinking, Qur'an and aql complement each other. Qur'an provides moral and spiritual foundations, while reason provides rational methods for understanding the physical and social world.

4. Source of All Knowledge

Qur'an not only contains specific information about science, but also the first source from which scholars can gain insight and inspiration to develop knowledge.

In line with this statement Quthbuddin bin Hasan Sa'id bin Hibatullah Rawandi (573 H.) revealed that Qur'an is not a miracle but is a series of miracles that cannot be counted.²⁶ Quthbuddin's opinions regarding the miracles of Qur'an are as follows:

1. Language Characteristics and Stylistic Uniqueness

Rawandi appreciated the uniqueness of Qur'anic language as an impressive miracle. He may have highlighted how Qur'an uses a unique and effective style of language to convey its message, as well as superior language skills that no one could match in time.

2. Scientific Predictions and Knowledge

Most muslim scholars, including Rawandi, believe that Qur'an contains scientific knowledge that can only be confirmed once discovered by modern science. This is often considered a miracle that shows that Qur'an could not have been created by mere mortals, but rather from Allah swt.

3. Impression on the Reader

Rawandi also argues that the miracle is not only limited to linguistic and scientific

²⁴ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 110.

²⁵ Mohd Fauzi Hamat and Muhammad Nasri Hassan Basri, 'Al-Ghazali's Thought on the Existence of Allah swt. in *Ihya Ulum al-Din*', *European Proceedings of Social and Behavioural Sciences*, 2019.

²⁶ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 112.

aspects, but its ability to influence and inspire people. The moral/spiritual message of Qur'an, combined the clarity and beauty of its language, is believed to be evident.

However, it should be noted that this opinion is not absolutely accepted by all Islamic scholars or intellectual figures. There are various interpretations and approaches to the relationship between Qur'an and science in the Islamic tradition. Some may emphasize that Qur'an provides moral and ethical principles that support the development of science, while others may see Qur'an as focusing more on the spiritual dimension and the afterlife.

- VII-VIII H. Ages

Muhammad bin Umar, commonly known as Fakhru Razi (606 H.) is a well-known name in this century. He was a muslim theologian and mufasir from the Asy'ariah faction who contributed to expressing opinions about the miracles of Qur'an.

Fakhru Razi has explained about his belief that the miracle of Qur'an lies in the aspect of fluency, a completely new style of language, a wholeness that is free from errors and faults. Fakhru Razi writes his idea as follows: "There are no more than three assumptions here: the language of Qur'an is on the level of most fluent languages, a little more eloquent, and this is not classified as extraordinary."²⁷

Of course, the first two assumptions are unacceptable, leaving only the third assumption as the truth. The first two assumptions are unacceptable because if Qur'an were of the same quality as other speech, the opponents would have been able to come up with something comparable to one surah of Qur'an, because they are linguists who are fully versed in the rules and laws of beauty and eloquence of language."²⁸

Abu Yaqub, Yusuf bin Muhammad bin Ali Sakkaki (626 H.), author of *Miftah Al-Ulum*, believes that the miracle of Qur'an is a reality that can be absorbed by knowledge, but it is difficult to explain and describe completely and correctly. The language, according to Sakkaki, is basically unable to put the essence of the miracles of Qur'an that fall into the category of aesthetics, art, and emotional factors into words. It is like taste, rhythm and tone it can be understood, but not expressed. Nevertheless, diligence and expertise in the science of Ma'ani-Bayan will elevate a person to a level of taste in language and art to be able to taste the high art of Qur'an and its miraculous value."²⁹

Badrudin Muhammad bin Abdullah Zarkasyi (794 H.) in his work *Al-Burhan fi 'Ulum al-Qur'an*, discusses the challenges of Qur'an and inability of Arabs to match its language, then discusses some opinions that are important to discuss such as his criticism of sharfah theory, distinctive composition theory, supernatural news theory, and other so that it comes to the conclusion that the miracle cannot be limited to one aspect only."³⁰

- X-XI H. Ages

X and XI centuries of hijriyah are said by some researchers to be era of the decline

²⁷ Muhammad Fatih, 'Konsep Keserasian Al-Qur'an dalam Tafsir Mafatihul Ghaib Karya Fakhruddin Ar-Razi: Perspektif Ilmu Munasabah', *Progressa: Journal of Islamic Religious Instruction* 6, no. 2 (2022): 1-18.

²⁸ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 138-139.

²⁹ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 142-143.

³⁰ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 148-150.



of Islam. The reason for Islamic decline at that time was caused by several factors, namely the collapse of the Abbasiyah dynasty, the disintegration of muslims, crusades, and economic decline. The factor of Islamic decline in the political world turned out to affect the development of scholarly thinking about the miracles. This is indicated of literacy that emerged in the ninth and tenth centuries of hijriyah related to thinking about the miracles.

One of the scholars who remained productive in the ninth century was Sirajuddin Umar bin Hafs Ali, also known as Ibn Mulaqqin.³¹ He was famous for his voluminous writings that were considered by his students as one of the great prodigies of his time. Ibn Mulaqqin's works did not survive because of a fire tragedy that resulted in all of his writings being burned down. Ibn Mulaqqin's scientific determination was then continued by his student Imam Suyuthi.

'Abd al-Rahmān bin Abu Bakr, Jalāl al-Din Suyūṭī (849-921 H.), in his book *Mu'tarak al-Qur'an fi I'jaz al-Qur'an*, he has discussed the miracle of Qur'an. Many topics about the science of Ma'ani-Bayan and various philological aspects of Qur'an are raised by Suyuthi as dimensions of its miracles. In his opinion, the miracle of Qur'an lies in the coherence of words, accuracy, simplicity, extraordinary literary beauty, stunning language style, distinctive prose lyrics, various insertions, the end of each themes, and illustrative narratives are some aspects of the miracle of Qur'an. Thus, the strong influence on the soul of the listener, the freshness, the sweet taste that continues to be attached, and the actuality of Qur'an that is never finished have been believed by Suyuthi as irreplaceable aspects of Qur'an.³²

Imam Suyuthi describes 35 aspects of Qur'anic miracles in his book *Mu'tarak al-Qur'an fi I'jaz al-Qur'an*.³³ All aspects of the miracle are mostly focused on beauty of the structure. The 35 aspects of Qur'an in question are the scientific aspects contained in Qur'an, protected from additions and subtractions, perfect order, correlation between verses and between surahs that seem to be one, opening and closing surahs, mutasyabihāt, Qur'an is so complex that it creates the illusion of contradiction between verses, the occurrence of nāsikh mansūkh, divided into muḥkam mutasyābih,

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³¹ Mustafa Shah, 'The Early Arabic Grammarians' Contributions to the Collection and Authentication of Qur'anic Readings: The Prelude to Ibn Muj Hid's Kit b Al-Sabca', *Journal of Qur'anic Studies*, 6.1 (2004), 72-102.

³² Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 185.

³³ Adib Fattah Suntoro, 'I'jāz Al-Qur'an dalam Perspektif Manna Khalil Al-Qattan', *Bidayah: Studi Ilmu-Ilmu Keislaman*, 2022, 51-72.

conditions of previous times, the beauty that envelops the hearts and ears of the listeners when they hear it, not boring for the listener and the reader, making it pleasing to the ear and exciting to the heart, easier to memorize, the existence of the phrase *hakikat* and *majaz*, parables and metaphors, metaphors and insinuations, *i'jaz* and *itnab*, *badi'*, and *insya'*, the use of swearing in several places to establish and emphasize arguments, the inclusion of all kinds of evidence and proofs, clear and implicit parables, verses of hope, justice and fear, the appearance of ambiguous verses that confuse the mind, containing names of objects, angels, nicknames, family names, names of tribes, countries, mountains, and planets, and *musytarak* passages.

Imam Suyūṭī represents the views of scholars in the ninth and tenth centuries of *hijriyah*. Although not many scholars are detected to explain their views about the miracles of Qur'an.

The Period of Proving the Scientific Theory of Qur'an (XIII-XIV H. Ages)

In this century, specialized and outstanding research on the miracles of Qur'an is nowhere to be seen apart from the famous theological work of *syiah*, Sayyid Abdullah Shubbar, of course, there are a number of authors who are devoted to the interpretation of Qur'an. In the introduction to his *tafsir* work and his commentary on the challenge verses, he raises some important points about the miraculousness of Qur'an. Syubbar, like Syaukani in *Fath al-Qadr*, Alūsī (1270 H.) in his *tafsir*, and Sheikh Ismail Haqqi Bursi in *Miftah al-Tafasir*, believes that the miracle of Qur'an is characterized by high literary beauty, lyrical integrity, and solidity of meaning.

Muhammad bin Ahmad Iskandarani is also one of the scholars we could mention in this century. From his personal perspective, he tried to show the cohesion and coherence between the concepts of Qur'an and the empirical and physical sciences. In this way, he indirectly proves the greatness of Qur'an.

This XIV H., can be said to be the most productive and lively period in holding discussions of Qur'anic miracles. This topic is more likely to emerge thanks to the rise of muslims, the emergence of new issues, and various serious challenges between science and religion at that time. In this situation, every progressive thinking muslim tried hard to present the superiority of Qur'an.

Of course, there is also a group of those who try to confirm the greatness of Qur'an without installing the theme of miracles, namely by proving the compatibility between modern science and the content of Qur'an. This is what Abdullah Fikri Pasha did in combining modern astronomy with Qur'an, Mahmud Shadiqi in *Durus Sunan al-Kainat*, Thantawi in *al-Jawahiru fi Tafsir al-Qur'an*, Ali Fikri in *Yanbu' al-Irfan Qur'an*, Mahdi istanbuli in *Din al-Ghad and Mu'jizat al-Qur'an fi Ilmi al-Siyāsah wa al-Ijtimā'*, Maurice Bucaile and other experts.³⁴

All Qur'anic researchers in this century are not uniform in their research methods. Some of them go to extremes, while others stick to logic and scientific arguments. There is also a group of them who study miracles from various sides with new methods, and study the verses of Qur'an with an analytical perspective, and show their great values. Such as

³⁴ Dwi Sukmanila Sayska and Jani Arni, 'Evidences of Scientific Miracle of Al-Qur'an in the Modern Era', *Jurnal Ushuluddin* 24, no. 1 (2016): 79–90.



Shadiq Rafi'i, Amin Khuli, Sayyid Hibatuddin, Shahrastani, Sayyid Muhammad Husain Thabathabai, Murtadha Muthahhari, Sayyid Quthub, Dr. Abdullah Darraz, Dr. Muhammad Said Ramadan al-Buthi, and Ayatollah Rifat.³⁵

Here is the periodization table, namely

No.	Name	Argument
The Period of the Sharfah Theory (I-III H. Ages)		
1	Abu Ishaq Ibrahim al-Nazham	Qur'an is the same as other books that were revealed to the prophets and messengers, such as Taurat which was handed down to Musa a.s., Zabur which was handed down to Daud a.s., and Injil which was handed down to Isa a.s., in which the scriptures were sent-down only to explain the religious law, so al-Nazzam believes that Qur'an comes just to explain halal and haram not as proof of Muhammad saw., in the meaning that Qur'an is not a miracle.
2	Hisham al-Futi & Abad bin Sulaiman	Qur'an was not made to be a sign for Nabi, they argue that Qur'an is a phenomenon and there is nothing in it that indicates about the proof of divinity or prophethood
3	Abu Muhammad Abdullah Muslim (Ibn Qutaibah)	There is no way one can taste the linguistic value of Qur'an without referring to experts in Arabic literature, studying the holy book repeatedly, broad knowledge, and familiarity with various madzhab of Arabic literature
The Period of Establishment Balagah Aspect as a Qur'anic Miracle (IV-V H. Ages)		
1	Ali bin Isa Rumani	Mukjizat is harmony between words in Qur'an which is categorized as the highest level of balagah
2	Abu Sulaiman Muhammad al-Khattabi	Human being will not be able to match Qur'an; consists of the most fluent, strong and soft memorization, its meaning is progressive according to its topics and moreover from the beauty of the arrangement of bonds between memorization and meaning
3	Abu Bakr Muhammad Tayyib Baqilani	The unique aspect of Qur'anic balagah includes the i'jaz al-Qur'an, which is explicitly explained in his book <i>I'jaz al-Qur'an</i> . In addition, that Qur'anic information about the unseen is also included the idea of i'jaz Qur'an
4	Abdul Qahir al-Jurjani	The miracle of Qur'an he considers that Qur'an does not lie in the pattern of expressing meaning in a generally accepted pattern, but lies in the way it expresses meaning with an amazing arrangement, taste, and distinctive beauty that pervades the soul.
The Period of Idea that Qur'an is a Source of Science (VI-XII H. Ages)		
1	Husain bin Muhammad	Qur'an has a unique style of language that is difficult for humans to make similar to it.
2	Abu Hamid Ghazali	Qur'an is not only a holy book containing spiritual guidance, but also a source of knowledge covering various aspects of life, such as philosophy, law, morality, natural science, and even social science.
3	Quthbuddin bin Hasan Sa'id bin Hibatullah Rawandi	Qur'an is not a miracle but is a series of miracles that cannot be counted.

³⁵ Muhammad Baqiri Saidi Rousyan, *Ta'wil Musykil Al-Qur'an*, p. 291-292.

4	Muhammad bin Umar	There are no more than three assumptions here: the language of Qur'an is on the level of most fluent languages, a little more eloquent, and this is not classified as extraordinary. Of course, the first two assumptions are unacceptable, leaving only the third assumption as the truth. The first two assumptions are unacceptable because if Qur'an were of the same quality as other speech, the opponents would have been able to come up with something comparable to one surah of Qur'an, because they are linguists who are fully versed in the rules and laws of beauty and eloquence of language.
5	Abu Yaqub, Yusuf bin Muhammad bin Ali Sakkaki	The miracle of Qur'an is a reality that can be absorbed by knowledge, but it is difficult to explain and describe completely and correctly. The language is basically unable to put the essence of the miracles of Qur'an that fall into the category of aesthetics, art, and emotional factors into words. It is like taste, rhythm and tone it can be understood, but not expressed. Nevertheless, diligence and expertise in the science of Ma'ani-Bayan will elevate a person to a level of taste in language and art to be able to taste the high art of Qur'an and its miraculous value.
6	Badruddin Muhammad bin Abdullah Zarkasyi	The miracle of Qur'an cannot be limited to one aspect only.
7	Jalaluddin Suyuthi	The miracle of Qur'an lies in the coherence of words, accuracy, simplicity, extraordinary literary beauty, stunning language style, distinctive prose lyrics, various insertions, the end of each themes, and illustrative narratives are some aspects of the miracle of Qur'an. Thus, the strong influence on the soul of the listener, the freshness, the sweet taste that continues to be attached, and the actuality of Qur'an that is never finished.
8	Sirajuddin Umar bin Hafs Ali	<i>No information (Book Burned Down)</i>
The Period of Proving the Scientific Theory of Qur'an (XIII-XIV H. Ages)		
1	Ismail Haqqi Bursi	The miracle of Qur'an is characterized by high literary beauty, lyrical integrity, and solidity of meaning.
2	Muhammad bin Ahmad Iskandarani	The cohesion and coherence between the concepts of Qur'an and the empirical and physical sciences, is miracle of Qur'an.
3	Abdullah Fikri Pasha	There is no contradiction between modern astronomy and Qur'an.

From here, we can see the diversity of approaches taken by scholars in this century who tried to prove the miracle of Qur'an. Both in terms of language which began from the beginning of the Hijri century has become the subject of discussion of the miracle, in terms of approaches that are new methods in analyzing Qur'an, proof of supernatural news that had not appeared before now has appeared one by one, and even proof of the miracle with the approach of science and technology.



Conclusion

This article talks about the development of i'jaz Qur'an which is regularly reviewed by muslim thinkers from period to period, there is a change of thinking in terms aspects focused on the miracle of Qur'an. Changes in thinking about them are divided into 4 periods based on the ideas that occurred in each hijri century. The four periods are divided in this paper into, 1) The period of the sharfah theory, 2) The period of establishment of balaghah aspect as a miracle of Qur'an, 3) The period of idea that Qur'an is a source of science, and 4) The period of proving the scientific theory of Qur'an.

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