



The Miracles of the Qur'an According to Classical and Modern Islamic Scientists and the Conformity of the Qur'an and Science and Technology

Din Muhammad Zakariya^(✉) and Muhammad Hambal Shafwan

Islamic Education Postgraduate Program, Muhammadiyah Surabaya University, Surabaya, Indonesia

dinmzakariya70@gmail.com

Abstract. The Qur'an is the greatest mu'jizat (hereinafter referred to as miracle) rewarded to the Prophet Muhammad SAW to show Islamic truth. This article is aimed at narrating some amazing aspects existing in The Qur'an that have been examined by the experts in their fields. It was a qualitative research with the type of library research and the techniques of data analysis employed were inductive and deductive ones. The research results showed that the miracles of The Qur'an included various aspects either the language, previous and future events, or scientific ones as proved by the conformity of The Qur'an and the development of science and technology. Scientists have conducted various types of researches on the extraordinary aspects of The Qur'an. They found a lot of amazing things in it that show the truth of The Qur'an and Islam. As a result, it attracts other researchers to show and reveal other incredible sides in The Qur'an.

Keywords: The-Qur'an · Miracle · Science Technology

1 Introduction

The Qur'an is Allah's revelation in the form of miracles that were passed down to the Prophet Muhammad saw, written in mushaf, gradually, and are worship for those reading it [1].

On the basis of some verses of The Qur'an (QS. al-Baqarah: 23–24; Hud:13; al-Isra': 88), the ummah of Islam believe that no one is able to imitate The Qur'an. If it is related to the Allah's promise as stated in the QS. al-Hijr, 15:9, concerning with the matter of preserving The Qur'an, teachings on the miracles of The Qur'an may be seen as something which is important and becomes the object of intellectual reflection [2].

The discussion on the miracles of The Qur'an is also a kind of miracle itself, in which investigators cannot reveal one side of the secret until he gets its other side that will reveal the secret of its miracles by the time [3].

The word i'jaz is a verbal noun from Arabic with the root words of a'jaza that means "making it powerless or weak". Related to The Qur'an, i'jaz refers to the nature of

The Qur'an that cannot be imitated. From the word *i'jaz*, the word *mu'jizat* (miracle), meaning something extraordinary, is formed. It is in contradiction with a habit where humans are not able to bring something at the same with it [4].

Terminologically, miracle that means "weaken or defeat" is the same with the word "ayat" (in The Qur'an) referring to an event, a deeds or something extraordinary, that occurs to strengthen the apostles' or Prophets' authority and weaken or defeat the enemies' challenges. Therefore, miracles are postulates from Allah to His servants to justify the apostles or prophets with extraordinary characteristics and weaken anyone who are against them. While al-Sayuthi divided miracle two viewed from the definition, namely *hissiyyat* (may be sensed) and *ma'nawiyat* (*aqliyyat*). The first is *hissiyyat* that means incredibility possessed by the apostles or prophets that may be reached by the senses and be aimed at the community that has not been able to use their minds. The second is *ma'nawiyat* (*aqliyyat*) meaning *fabulosity* the apostles or prophets have that may not be reached by the senses and be aimed at the community that owns a high level of intelligence [5].

Therefore, this research would examines the miracles of The Qur'an according to classical and modern Islamic experts, and the appropriateness of The Qur'an with the Science and Technology.

2 Research Method

It was a qualitative research with a library research type. This qualitative research employed procedures of activities and its final presentation technique was descriptive. It means that the objective of this present research was to obtain a clear picture of the miracles at of The Qur'an according to classical and modern Islamic scientists, and the appropriateness of The Qur'an with the development of Science and Technology.

The analysis of the qualitative data used in this research was in the form of words instead of number ordered in wide themes. In analyzing the collected data, the author employed the following methods:

- a. Inductive method. It was used when the data possessing the elements of similarity from which a general conclusion was drawn were obtained.
- b. Deductive method. It is reversed where from the existing general concept, the data that could reinforce it was searched.
- c. Descriptive method. It was used to describe anything dealing with the subjects systematically, factually and accurately.

It is from here that at last a general conclusion which was from the data on the research object was taken.

3 Research Result

3.1 Miracles of the Qur'an According to Scientists

The issue of the miracles of The Qur'an has begun being examined by the Islamic scientists since the second century of Hijriah and it has always been attracting attention

up to now. The nature of the miracles of The Qur'an has become a material for debate and discussion. Its central issue is what aspect of The Quran becomes mu'jiz (cannot be imitated). The Qur'an itself does not give a specific clue on this matter, in the verses of The Qur'an above it cannot be read that tahaddiy (challenges) encountered opens chances with three stages:

- 1) The general challenges include humans and jinn, QS, Al-Isra': 88,
"Say, "If mankind and the jinn gathered in order to produce the like of this Qur'an, they could not produce the like of it, even if they were to each other assistants."
- 2) Challenges 10 (ten) surah is QS, Hud: 13,
Or do they say, "He invented it"? Say, "Then bring ten surahs like it that have been invented and call upon [for assistance] whomever you can besides Allah, if you should be truthful."
- 3) One challenge is QS. al-Baqarah: 23,
And if you are in doubt about what We have sent down upon Our Servant [Muhammad], then produce a surah the like thereof and call upon your witnesses other than Allah if you should be truthful.
Experts commented that such a loud challenge cannot be asked by someone, except on has one or two characteristics; being mad or possessing a great belief. The Prophet Muhammad Saw greatly believed in Allah's revelations, since a revelation in his belief is information which is really from Allah Swt.

Therefore, the miracles of The Qur'an have two characteristics which at the same time become the requirements for them to be accepted namely:

- 1) It is always challenging (tahaddiy). The challenge from the community was usually hissiy (it can be reached by the senses), while the challenge from the Prophet himself is ma'nawiy (obscure). According to Imam al-Sayuthi, mu'jizat with hissiy characteristic was generally given to the prophets before the Prophet Muhammad saw.
- 2) Humans cannot create anything which is similar with the miracles.
Someone might think that if something new is considered as a miracle if its characteristic is challenging, then all verses in The Qur'an are not considered as miracles since they are not challenging. This issue is answered by Imam al-Zarkasy in his book, "al-Burhan that The Qur'an as a whole is a miracle since it is from Allah and He makes each surah containing miracle. It means that each verse and surah have idiosyncracies.

Between the second century Hijriah or the eighth century AD and the 14th Hijriah or the twentieth century AD, the Muslim scientists in general stuck to the principle that literary excellence of The Qur'an (aspects of its beauty and editorial accuracy), in this case, its balagha, is the main element of miracles. At present, the discussion and argumentations of the miracles of The Qur'an start to get a new wind with the development of new approaches. Different from traditional view, modern view states that the unique style of The Qur'an is merely one of the components of the aspects of the miracles of The Qur'an, and what is more important is its wider contents [6].

In the modern approach to i'jaz of The Qur'an, it is stated that The Qur'an should be treated as one unity, and its interpretation should consider all verses or each part dealing with the issue discussed, especially in the matter of i'jaz, it includes the news on the unseen, scientific clues and the messages contained.

Concerning with the miracle possessed by the Prophet Muhammad saw, the ulemas agree to believe that The Qur'an is the greatest miracle for him. The Holly Book may surpass the literary prowess of the Arabic poets. Charges that The Qur'an is authored by the Prophet Muhammad saw may be dismissed by The Qur'an itself, where its language style is very beautiful, its prophecies are proper, its stories are correct, and its scientific information is correct.

3.2 Aspects of the Miracles of the Qur'an

3.2.1 Language Style

The language style of The Qur'an made the Arabians at that time amazed and fascinated. The subtlety of its language expression caused a lot of people to believe in Islam. Even Umar bin Khaththab who was known as the most hostile person to the Prophet Muhammad saw and tried to kill him, turned out that he converted to Islam and believed in the prophecy of Muhammad because he merely heard the passage of the verses of The Qur'an. The order of The Qur'an cannot be matched with any best works.

The Qur'an reaches the highest level in terms of its language beauty, so that it amazes not only the believers but also the disbelievers. Various stories show that prominent figures of the polytheists in secret tried to listen to the verses of The Qur'an read by the muslims. The muslims admired the language beauty of The Qur'an and also its contents and they also admired that the verses of The Qur'an were also clues of the happiness of this world and the hereafter [7].

It was told by Ibn Abbas that Walid bin Mughirah came to the Prophet and then the Prophet read The Qur'an for him, and this made Walid's heart become soft. This news was heard by Abu Jahal. The he Abu Jahal came to Walid and said: "Oh my uncle, Walid, actually your people will collect property to be given to you, but you even came to Muhammad to get his grace." Walid answered: "Really the Quraisy has known that I am the person with the most wealth." Abu Jahal said: "If so, say about him, the words you will say to you people is that you denies and hates Muhammad." Walid answered: "What should I say?" Really among you, no one who knows more than me about poetry. Really, of what is said by Muhammad, it is not the same at all with the poetry. Really, the words he says is really sweet; in the top, there is fruit, and in the bottom, fresh water flows. His words are really high, cannot be beat, even they can destroy what is under it." He chimmed in: Really, your people will not be glad until you say something about him." Walid answered: "Let me think a moment." Then after a while, he said: "It is a magic that is learned. He learned from other persons." Then Allah's words came down: Leave Me and him whom I created alone," (QS. al-Muddatstsir: 11).

Each person who has focused his attention to The Qur'an, certainly will get secrets of miracle from the language aspect. One may get this miracle in its regularity of beautiful sound through the tone of the letters when one hears its harakat and sukuna, its madd and ghunnah, its fashilah and maqtha', so that the ears are never bore with it and even always intend to listen it.

The miracle may also be found in its lafadz that fulfills the rights of each meaning in its place. None of the lafadzs is said to be excessive. There is also no researcher of a place in The Qur'an stating that in the place, a lafadz should be added because there is a shortage [3].

3.2.2 Sentence Structure

Hadith Nabawi are from the Prophet's mouth, its uslub (style) or its language structure is far different. The uslub of The Qur'an is of higher quality if it is compared with two others. The Qur'an emerged with so beautiful uslub. In the uslub, special values are contained and they are never spoken of by humans.

In The Qur'an, for example, there many verses that contain tasybih (likeness) ordered in a great beautiful and amazing form, far more beautiful than what is made by poets and men of letters. It can be seen from one of the examples in surah al-Qariah verse 5, Allah said: "And the mountains will be like wool, fluffed up."

3.2.3 Perfect Divine Law

The Qur'an explains the main principles, virtue norms, politeness, economic and socio-political laws, and the law of worship. If the principles of obligatory worship are noticed, it shows that Islam has widened and diversified and mixed it up into Maliyah (wealth) worship, such as zakat and shadaqah. There are also amaliyah and also badaniyah worships such as fighting in the way of Allah.

Concerning with aqidah, The Qur'an invites mankind to reach the holy and high aqidah, namely believing in the Supreme God; stating the existence of the apostles and the prophets and believing all heavenly (samawi) books.

In the field of law, The Qur'an has determined rules on civil, criminal, political and economic laws. Dealing with international relationship, The Qur'an has specified the most perfect and just bases, either at the state of peace or war.

The Qur'an employs some ways in determining a legal provision.

a. Globally

The matter of worship in general is explained globally, while its details are accounted in hadiths or are given to the ulemas through ijtihad.

b. In detail

The laws explained in detail are those dealing with debts, halal and haram foods, and protecting women's honor [7].

3.2.4 News of Supernatural Things

Some ulema said that a part of miracles of The Qur'an are news on Pharaoh who pursued Moses, as told in the Surah Yonah Verse 92: So today We will save you in body that you may be to those who succeed you a sign. And indeed, many among the people, of Our signs, are heedless" (QS. Yunus: 92).

In the verse, it is confirmed that the Pharaoh's body will be saved by Allah to become a lesson for the next generation. No one know it, since it has occurred about 1200 BC.

At the beginning of the 19th century, properly in 1898, an archeologist, in the valley of the Luxor kings of Egypt, found one mummy that from the historical data proved that it is the Pharaoh named Muniftah where he once chased the Moses. Moreover, on July 8, 1908, Elliot Smith got a permit from the government of Egypt to open the Pharaoh's bandage. What was found out is that one of the bodies were still complete, where it is like what is stated in The Qur'an through Prophet who was ummi (not being smart at reading and writing).

Supernatural news existing in the Allah's revelation, namely The Old Testament, The Bible, and The Qur'an are miracles. Supernatural news in the Allah's revelation make humans amazed since human mind cannot react it. One of the miracles of The Qur'an is that in it there are a lot of expressions and information of which the secrets have just been revealed by science and history recently. The meanings contained in it are not imagined by the people who lived when the Qur'an was passed down.

The story about the war between the Romans and the Persians explained in the surah al-Rum verses 1-5 is one of the supernatural news conveyed by The Qur'an.

Allah Ta'ala said: "Alif Laam Miim. The Byzantines have been defeated, in the nearest land. But they, after their defeat, will overcome Within three to nine years. To Allah belongs the command [i.e., decree] before and after And that day the believers will rejoice In the victory of Allah. He gives victory to whom He wills, and He is the Exalted in Might, the Merciful.

In the fifth and the sixth AD, there were two superpowers, the Romans who believed in Christian, and the Persians who worshiped Fire. The competition between the two in fighting for territorial and influence was very tough. Historians informed that in 615 AD a war between the two superpowers ending with the Roman's defeat occurred. At that time the polytheists in Mecca mocked the Muslims who tended to expect the Roman's victory since the Romans believed in heavenly religion and the Persians worshiped Fire. Their annoyance due to the defeat increased because of it, and then the above verse was passed down in the year of the defeat to entertain the Muslims in two things:

First, the Roman would win over the Persian as termed in The Qur'an in the bidhi'i sinin, meaning in "some years". Second, when the victory came, the Muslims would be happy, it is not only because of the Roman's victory but also the one bestowed by Allah. It turns out that the news is correct. Because the history informs that seven years after the Roman's defeat - specifically 622 AD - a war between the two superpowers happened again, and the winner is Roman [7].

3.2.5 Scientific Cues

There are a lot of scientific cues found in The Qur'an and it is proved after findings of the results of the development Science and Technology. Among the scientific cues are as follows:

- a. Sun light comes from itself and the moon light is its reflection.

It is stated in the Allah's words in QS: Yunus Verse 5. That means: "It is He who made the sun a shining light and the moon a derived light and determined for it phases - that you may know the number of years and account [of time].. Allah has not created this except in truth. He details the signs for a people who know.

- b. A lack of oxygen at high altitude can suffocate.
It is hinted by Allah's words in QS. al-An'am verse 125. That means: "So whoever Allah wants to guide - He expands his breast to [contain] Islām; and whoever He wants to send astray, He makes his breast tight and constricted as though he were climbing into the sky. Thus does Allah place defilement upon those who do not believe.
- c. Human Fingerprint Difference
As cued by the Allah's word in QS. al-Qiyamah verse 4. That means: "Yes. [We are] Able [even] to proportion his fingertips."
- d. Human Scent Difference
It is as stated in God's word QS. Yusuf verse 94. That means: "And when the caravan departed [from Egypt], their father said,: "Indeed, I find the smell of Joseph [and would say that he was alive] if you did not think me weakened in mind."
- e. Ideal breastfeeding and minimal pregnancy periods
It is as stated in Allah's words in QS. al-Baqarah verse 233. That means: "Mothers may breastfeed their children two complete years for whoever wishes to complete the nursing [period]. Upon the father is the mothers' provision and their clothing according to what is acceptable...."
- f. Human conscience and subconscious It is as stated in Allah's words in QS. al-Qiyamah verse 14–15. That means: "Rather, man, against himself, will be a witness, Even if he presents his excuses."
- g. What feels skin pain is the skin
It is cued in Allah's words QS. al-Nisa' verse 56. That means: "Indeed, those who disbelieve in Our verses - We will drive them into a Fire. Every time their skins are roasted through We will replace them with other skins so they may taste the punishment. Indeed, Allah is ever Exalted in Might and Wise.

4 Discussion

Researches on the miracles of The Qur'an have been conducted by some researchers before, such as Baa'syien in his article with the title of Segi Kemukjizatan al-Qur'an (The Aspect of the Miracles of The Qur'an), but he just discussed it in the aspect of language and previous events [8]. Another research tried to study the meanings of the miracles of The Qur'an conducted by Muhammad Amin [9]. The other research examined the historical evidence of the failure in competing with The Qur'an done by Sumper Mulia Harahap [10]. The research the researchers conducted complete the previous researches on the meanings and aspects of the miracles of The Qur'an. In this present research, it was explained efforts made by the scientists that have done various researches on the extraordinary aspects existing in The Qur'an. They found many amazing things in it showing the truth of The Qur'an and the religion of Islam.

5 Conclusion

The Qur'an is the greatest miracle for the Prophet Muhammad covering a lot of aspects of Miracles. The Qur'an has a very beautiful language style, proper prophecies, corrective stories, and correct scientific information.

At the best knowledge of the authors, since The Qur'an is the miracle of all time, it is necessary to develop scientific researches to relate the research results to proper verses to reveal and uncover other extraordinary aspects in the Qur'an.

Acknowledgement. The author thanks the support of the Postgraduate Program, University of Muhammadiyah Surabaya in 2021 for funding this publication.

References

1. S. Shalih, *Mabâhith fi 'Ulum al-Qur'ân*. Beirut: Dar al-'Ilm li al-Malayin, 2018.
2. Mardan, *Al-Qur'an: Sebuah Pengantar Memahami Al-Qur'an secara Utuh*. Jakarta: Pustaka Mapan, 2020.
3. M. Qaththan, *Mabahits fi Ulumul Qur'an*. Bogor: Litera Antar Nusa, 2016.
4. Suyuthi, *al-Itqân fi 'Ulum al-Qur'ân*. Beirut: Dar al-Fikr, 2017.
5. D. M. Zakariya, *Studi ilmu Qur'an*. Gresik: Sahabat Pena Kita, 2020.
6. M. R. Yunus, *I'jaz Alquran: Suatu Catatan Kecil*. Ujungpandang: Forum Studi Agama Islam, 2014.
7. R. Anwar, *Ulum al-Qur'an*. Bandung: Pustaka Setia, 2017.
8. M. A. Ba'asyien, "SEGI KEMUKJIZATAN ALQURAN," *Hunafa*, vol. 5, no. 1, pp. 117–128, 2008, [Online]. Available: <https://jurnalhunafa.org/index.php/hunafa/article/view/157>.
9. M. Amin, "Menyingkap Sisi Kemukjizatan Al-Qur'an," *J. At-Tibyan J. Ilmu Alquran dan Tafsir*, vol. 2, no. 2, p. 178, 2018, <https://doi.org/10.32505/tibyan.v2i2.387>.
10. Sumper Mulia Harahap, "Mukjizat Al-Qur'an," *J. Al-Maqasid*, vol. 4, no. 2, pp. 15–29, 2018.

Open Access This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter's Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter's Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

