

A Study of the Science of I'jazil Qur'an and Its Function in Revealing The Speciality of the Qur'an Holistically

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ABSTRACT

Objective: This study aims to examine the conceptual framework of I'jaz al-Qur'an and to explain its function in revealing the distinctiveness of the Qur'an from multiple dimensions, including linguistic, stylistic, structural, scientific, and epistemological aspects. **Method:** Employing a qualitative-descriptive approach through library research, this study analyzes both classical and contemporary scholarly sources related to 'Ulum al-Qur'an and Islamic studies. **Results:** The findings indicate that the science of I'jaz al-Qur'an functions not merely as a theological tool for affirming the authenticity of revelation, but also as a methodological framework that enhances a rational and contextual understanding of the Qur'anic message. Through its multidimensional analysis, I'jaz al-Qur'an bridges revelation, reason, and empirical reality, thereby maintaining its relevance in addressing contemporary intellectual challenges. Consequently, the science of I'jaz al-Qur'an plays a strategic role in strengthening religious faith while simultaneously fostering integrative and dynamic approaches to Qur'anic studies. **Novelty:** The science of I'jaz al-Qur'an constitutes a fundamental discipline within Qur'anic studies that seeks to uncover the unique and inimitable nature of the Qur'an as divine revelation.

INTRODUCTION

The Qur'an, for Muslims, is not merely a book of morals and laws but also the crown of revelation, radiating excellence in every aspect. A principal dimension of this excellence is the i'jaz al-Qur'an, or the miraculous nature of the Qur'an, characterized by its extraordinary attributes that cannot be matched by humans or jinn in terms of language, meaning, or scientific content. Both classical and modern scholars define i'jaz as a form of "subjugation" (ta'jiz), referring to the Qur'an's capacity to surpass all human texts due to its absolute superiority [1], [2]. Understanding this concept of miraculousness transcends mere religious expression; it serves as an intellectual fortress for faith. The conviction that the Qur'an is divine revelation, beyond the capability of ordinary human intellect, cultivates a belief grounded not only in sentiment but also in rational reasoning. Numerous theological and apologetic studies base their faith arguments on the principle of i'jaz al-Qur'an [1], [2].

The growing interest in the study of i'jaz 'ilmī, or "scientific miracles," indicates that the Qur'an attracts attention not only among Muslims but also among non-Muslim scholars. Contemporary researchers examine verses believed to contain scientific indications, comparing them with modern scientific discoveries in fields such as cosmology, embryology, and geology [3]. These studies demonstrate that the Qur'an contains remarkable scientific allusions, although scholars emphasize that the Qur'an is not a science textbook but rather a revelation providing universal guidance [4].

However, some scholars have also raised criticisms regarding the excessive scientific interpretation of the Qur'an. Several articles published in the journal *Zygon* caution that claims of the miracle of the Qur'an often risk blurring the boundaries between revelation and science if conducted without rigorous methodological control [5]. The study *Controls of Scientific Miracles in the Holy Quran* further emphasizes the necessity of interpretative oversight to prevent over-extrapolation or misuse of cosmological verses in scientific proof [6].

In the modern context, characterized by skepticism towards religion, the approach of *i'jāz al-Qur'ān* serves a strategic role as a tool for education and *da'wah*. Robust intellectual arguments concerning the miraculous nature of the Qur'an help address challenges posed by modern rationality and demonstrate that Islam is compatible with reason and scientific knowledge. The most extensively studied aspects of the Qur'anic miracles include linguistic beauty (*tahaddi* in language), accuracy of scientific information, historical veracity, future prophecy, and the spiritual impact on its readers [7]. In linguistic studies, the elegance of style, editorial balance, density of meaning, and rhetorical strength serve as evidence that the Qur'an transcends human literary works. Stylistic research on *Surah al-'Ādiyāt*, for example, reveals a harmony between rhythm, metaphor, and phonetic beauty that produces a profound spiritual effect [8].

From a scientific dimension, several studies identify correspondences between Qur'anic verses and modern scientific phenomena. For instance, verses concerning embryology depict the developmental process of the fetus in the womb sequentially, using terminology relevant to modern biological phases. Similarly, cosmological verses such as QS *al-Dzāriyāt* [51]:48, which states "and indeed We have expanded it," are considered aligned with the theory of the expanding universe [9]. Nonetheless, many contemporary exegetes caution that the harmony between revelation and science is not always literal. Cosmological verses should be interpreted contextually, symbolically, and meaningfully to avoid simplistic scientific reductionism.

Historical records indicate that attention to the miracles of the Qur'an has existed since the classical period through the works of *mufasssirun* (Qur'anic exegetes) and experts in *balāghah* (rhetoric). What distinguishes the modern era, however, is the scientific approach that integrates methods from *tafsir*, linguistics, and science. Thus, the study of the *i'jāz* (inimitability) of the Qur'an requires a balance between spiritual admiration and scientific objectivity. Claims of miraculousness unsupported by rigorous methodology risk reducing the revelation's meaning to mere rhetoric, while excessive skepticism may neglect its genuine divine dimension. Therefore, sound research on *i'jāz* must employ a multidisciplinary approach that methodologically and systematically incorporates classical exegesis, linguistic analysis, and modern scientific inquiry. Within an academic context, composing a paper on the *i'jāz* of the Qur'an aims to emphasize the significance of this theme for reinforcing Islamic theology and serving as a bridge for dialogue between revelation and modern science. Grounded in a solid theoretical framework and careful scientific methodology, such a study is expected to reveal the beauty and grandeur of the Qur'an in a more profound and comprehensive manner.

RESEARCH METHOD

This study employs a qualitative approach characterized by descriptive-analytical nature. The qualitative method is selected due to the research objective of depicting and analyzing the phenomenon of the relationship between humans, religion, and technology within the context of the emergence of Artificial Intelligence (AI) in a comprehensive manner without manipulating data [10]. Through this approach, the phenomenon can be understood from theological, philosophical, and ethical perspectives in a more holistic way [11].

The methodology utilized is library research, involving the examination of various secondary sources such as books, national and international journal articles, reports on AI development, and religious texts. Library research is deemed appropriate because the study focuses on concepts, theories, and theological reflections, thus data collection is conducted through the review of relevant and credible literature [10], [11]. Data sources consist of academic literature discussing artificial intelligence, theology, philosophy, and religious ethics, complemented by recent documents related to AI technological advancements. Additionally, religious texts serve as primary references to reinforce the theological analysis.

The analytical technique employed is content analysis from the standpoint of normative theology and philosophical reflection. This analysis is systematically carried out to identify meanings, themes, and religious values associated with the AI phenomenon. Normative theology is used to affirm the truth of religious teachings as the foundation for reflection, while philosophy provides space for critical analysis of the technological implications on human life [12]. Through this approach, the study not only describes the AI phenomenon and its relation to religion but also critiques and reflects on the theological and ethical implications emerging from technological development. Consequently, the research is expected to offer significant contributions to contemporary theological studies amidst technological transformations.

The combination of descriptive and analytical approaches enables the study to present a comprehensive overview of the relationship among humans, religion, and AI, while constructing a relevant theological framework to address contemporary challenges. This study is oriented towards conceptual-reflective understanding rather than empirical data collection such as observations or interviews. Therefore, library research and content analysis are chosen as the primary strategies to obtain valid and contextual insights. Overall, this methodology is designed to comprehensively address the research problem and develop an applicable theological framework for understanding the presence of AI as an integral part of the new civilization.

RESULTS AND DISCUSSION

Definition of I'jaz and Mu'jizat

Within the discipline of 'Ulūm al-Qur'ān, the concept of I'jāz al-Qur'ān holds a fundamentally significant position as the foundation for the belief that the Qur'an is a divine revelation unmatched by anyone. Etymologically, the term i'jāz derives from the

root word 'ajaza (عجز), which means "unable" or "incapable." Thus, i'jāz signifies "rendering someone incapable of competing." In the context of the Qur'an, this term refers to the incapacity of humans to produce anything comparable to the Qur'an, whether in terms of linguistic structure, depth of meaning, or the content of legal rulings and unseen knowledge [13], [14].

Terminologically, scholars define I'jāz al-Qur'ān as a state that demonstrates human inability to rival the beauty and perfection of the Qur'an's composition. According to Al-Jurjānī, the miracle of the Qur'an lies not only in its linguistic elegance but also in the coherence of its meaning, the precision of its structure, and the harmony of its sounds, which profoundly touch the soul of the reader [14]. Therefore, the miraculous nature of the Qur'an is not solely linguistic but also encompasses profound spiritual and intellectual dimensions.

Meanwhile, the term mu'jizat shares the same root as i'jāz but is employed in a broader context to describe extraordinary events granted by God to prophets as evidence of their prophethood. The Qur'an extensively records the miracles of previous prophets, such as Moses' staff transforming into a serpent and Jesus' ability to heal the blind from birth. The greatest and most enduring miracle bestowed upon Prophet Muhammad SAW is the Qur'an itself [13]. The distinction between I'jāz and Mu'jizat lies in their modes of manifestation. Mu'jizat is empirical and can be directly witnessed by specific generations, whereas I'jāz is intellectual and eternal, being embodied in the text of the Qur'an, which can be studied by every generation across time [15]. Thus, I'jāz represents a form of rational and spiritual miracle that transcends space and time.

Within the field of 'Ulūm al-Qur'ān, the study of I'jāz holds significant epistemological importance as rational evidence that the Qur'an is the speech of God and not a human creation. Al-Suyūṭī, in Al-Itqān fī 'Ulūm al-Qur'ān, positions the discussion of I'jāz at the outset as a foundational basis for the authenticity of the revelation and the majesty of the Divine Word [16]. The miraculous nature of the Qur'an is affirmed in QS. al-Baqarah [2]: 23, where God challenges humanity to produce a single chapter comparable to the Qur'an, yet no one can accomplish this. This verse highlights the aspect of tahaddī (challenge) inherent in the I'jāz of the Qur'an, reinforcing the conviction that no human text can rival its linguistic beauty and profound meaning [17].

Classical and contemporary scholars concur that the I'jāz of the Qur'an encompasses various dimensions, including linguistic beauty, rhetorical power (balāghah), legal perfection, accuracy of unseen knowledge, and scientific indications consistent with modern scientific realities. Ibn 'Āsyūr emphasizes that the excellence of the Qur'an is evident in every layer of its meaning, surpassing any literary work in the Arab world [18]. Even Orientalists such as Kenneth Cragg acknowledge that the allure of the Qur'an cannot be explained solely through linguistic analysis, as it possesses a unique and profound spiritual power. Thus, the I'jāz al-Qur'ān constitutes the essence of the miraculous nature of the prophethood of Muhammad ﷺ, embodying both literary beauty and universal messages concerning morality, knowledge, and humanity. Understanding I'jāz entails grasping the true nature of revelation: a divine message that unifies

perfection in both form and meaning. Consequently, the study of I'jāz al-Qur'ān not only reinforces faith but also broadens intellectual perspectives on the interrelation between religion, language, and human civilization.

Humanity, Religion, and God

Humanity, religion, and God are inseparable entities within the discourse of the philosophy of divinity as well as in the context of human spirituality. As rational beings, humans possess an existential awareness that they do not exist autonomously but depend upon a higher source of reality, namely God. Within the framework of classical metaphysics, God is not merely understood as a religious entity but also as the first cause (*prima causa*) and foundation of all existence [19]. This awareness of interconnectedness serves as the starting point for humans to explore the meaning of life, the basis of morality, and the ultimate purpose of their existence.

From a philosophical theological perspective, God is conceived as the center of reality and the source of universal moral values. This principle asserts that ethical values and truth are not merely products of social consensus but originate from the will and wisdom of God [20]. As the source of all goodness, God provides guidance for humans in leading a moral and meaningful life. In Islam, this concept is reflected in the doctrine of *tawhid*, which emphasizes the unity between faith, morality, and devotion to God [21]. In both the philosophy of divinity and Islamic teachings, human beings are regarded as theomorphic creatures, created with certain divine attributes such as intellect, free will, and moral consciousness. These potentials render humans a reflection of the divine image on earth [22]. Possessing the capacity to think and choose, humans bear moral responsibility to act in accordance with divine values. This aligns with the Qur'anic perspective, which emphasizes the role of humans as caliphs on earth, tasked with maintaining a balance between spirituality and social responsibility.

Religion functions as a mediator between humans and God through teachings of values, moral norms, and devotional practices. From the standpoint of philosophy of religion, religion serves not only as a dogmatic system but also as a reflective means to comprehend the nature of God and human existence [23]. Consequently, genuine religiosity demands a balance between rationality and spirituality, whereby worship transcends mere ritual performance and encompasses a profound understanding of the existential significance behind it [24].

The philosophy of divinity examines the relationship between humans and God through three principal dimensions. Epistemologically, humans strive to know God through reason and revelation; ontologically, humans recognize their dependence on God as the source of all existence; and axiologically, this awareness generates moral action and love as expressions of faith [25]. These three dimensions illustrate that knowledge of God is inseparable from ethical consciousness and concrete actions within social life. Ethics in the philosophy of divinity emphasizes that all human actions must be grounded in the awareness of God's presence. According to the divine motivation theory, true morality can only be realized when human actions are driven by love for God and compassion for others [26]. Therefore, the relationship with God should not

merely remain at the level of theological belief but must be actualized through ethical behavior and social responsibility. In Islamic perspective, genuine worship encompasses concrete deeds and noble character, rather than mere ritualistic routines (QS. Adz-Dzariyat: 56).

In the context of modernity, characterized by secularization and moral relativism, the philosophy of divinity plays a crucial role in reaffirming spiritual values and transcendence. Pluralist thinkers such as John Hick underscore the importance of understanding God inclusively and across traditions to foster constructive interreligious dialogue [27].

Human beings, religion, and God constitute three existential elements that are interconnected and form the structure of life's meaning. Humans find their life direction and moral guidance through their relationship with God, mediated by religion. The philosophical approach to divinity creates space for religiousness that is rational, reflective, and substantive, allowing spiritual values to be actualized in social life. By philosophically understanding the interrelation between humans, religion, and God, individuals can cultivate an inclusive, ethical, and civilized religiosity.

Elements of the Miracles of the Qur'an

One of the fundamental elements of the miraculous nature of the Qur'an lies in the aspect of *ta'jiz*, which denotes the incapacity of humans to rival the perfection and beauty of this sacred text. From the inception of its revelation, the Qur'an has asserted through various verses, including QS. al-Baqarah [2]: 23, that no human being can produce anything comparable to it, even as little as a single chapter. This phenomenon indicates that the structure of the Qur'an is not a product of human creation but rather originates from a Divine source that transcends human capability. According to Al-Bāqillānī, the human inability to imitate the Qur'an stems not only from linguistic limitations but also from the uniqueness of its composition, which integrates a balance of meaning, phonetic harmony, and spiritual depth beyond the reach of ordinary human intellect [28].

The second aspect of the Qur'an's miraculousness is the element of *tahaddī*, the challenge issued by Allah to all humans and jinn to replicate the sacred text. This challenge is reiterated in numerous verses such as QS. Yūnus [10]: 38 and QS. al-Isrā' [17]: 88. These verses encompass not only linguistic dimensions but also structural and spiritual aspects that carry profound theological messages. Al-Khāṭib elucidates that *tahaddī* serves as a rational proof of the truthfulness of the revelation, as well as a declaration of the impossibility for humans to match the Divine Word [29]. Thus, *tahaddī* constitutes an intellectual demonstration that the miraculous nature of the Qur'an originates directly from Allah SWT. The next element is the unparalleled beauty of the rhetoric and language of the Qur'an. This beauty is evident in the balance between sentence structure, clarity of meaning, and the captivating aesthetic power that engages its readers. The Qur'an's linguistic style is unique, existing between prose and poetry without fully belonging to either category. Al-Samarrai emphasizes that the Qur'an's beauty lies in its ability to convey extensive meanings through concise yet profoundly meaningful words [30]. According to Arberry, the harmonious rhythm and musicality of

the Qur'anic verses represent an artistic beauty that no human work could replicate, rendering the text beyond ordinary linguistic and aesthetic boundaries [31].

Beyond its linguistic aspects, the miraculous nature of the Qur'an is also reflected in its comprehensive and universal teachings. This sacred scripture addresses not only spiritual values but also governs human life systems, encompassing law, morality, social, and economic dimensions with a balanced consideration of both worldly and eschatological concerns. Shihab asserts that the Qur'an possesses an extraordinary ability to integrate spiritual values with practical life guidance, ensuring its teachings remain relevant across all eras and societies [32]. This demonstrates that the Qur'an's miraculousness transcends linguistic realms, encompassing moral, legal, and humanitarian dimensions that are universally applicable.

Thus, the elements of the Qur'an's miraculous nature encompass all aspects of human existence: rationality, spirituality, morality, and aesthetics. Ta'jiz underscores human limitations, tahaddi presents an unanswered divine challenge, balaghah reveals the beauty of divine language, while its legal content and ethical values serve as universal guidelines for humanity. Abdul-Raof affirms that these combined elements establish the Qur'an as a living miracle, perpetually relevant, continuously inspiring humanity to comprehend the signs of Allah's greatness through both scientific and spiritual reflection [33]. Thus, the study of the miraculous elements of the Qur'an is not only theologically significant as a reinforcement of faith but also scientifically vital as a foundation for the development of Islamic thought that integrates divine revelation with rationality and human civilization.

The Purpose of I'jaz Al-Qur'an

The subsequent objective of the study on the I'jaz of the Qur'an is to reinforce the faith of Muslims in the authenticity and truth of the revelation conveyed by Prophet Muhammad (peace be upon him). Understanding the miraculous dimension of the Qur'an affirms that this scripture is not a product of human authorship but rather an eternal revelation that remains relevant throughout all ages. Al-Suyuti asserts that at every era, humanity continues to discover new facets of the Qur'an's miraculous nature, whether in the realms of science, morality, or social issues, thus rendering this miracle *al-mu'jiz al-khalid* (everlasting) [34]. Consequently, the I'jaz of the Qur'an not only strengthens faith but also serves as a means of spiritual development that persists across generations.

Beyond its theological aspects, the I'jaz of the Qur'an also holds a methodological purpose, functioning as a foundation for the advancement of Qur'anic exegesis and linguistic studies. Given that the miracle of the Qur'an lies in its linguistic structure and semantic content, comprehending the concept of i'jaz is essential for accurately interpreting the verses of the Qur'an. Abdel Haleem emphasizes that linguistic studies of the Qur'an cannot be separated from an understanding of the miraculous nature of its stylistic language, which encompasses rhetorical harmony and profound spirituality [35]. Thus, the science of I'jaz operates not only on a theological level but also scientifically

aids mufassirun (exegetes) in exploring the Qur'anic message through a more comprehensive and systematic linguistic approach.

In summary, the study of the objectives of the I'jâz of the Qur'an demonstrates that the miraculous nature of the Qur'an is not merely proof of prophethood but also a means to know Allah, strengthen faith, and establish a scholarly foundation in Qur'anic studies. Through reflection on I'jâz, individuals are invited to comprehend that the Qur'an serves as a life guide integrating rational and spiritual dimensions in harmonious unity. Within this context, the I'jâz of the Qur'an stands as an eternal testament to the grandeur of divine revelation while simultaneously driving the advancement of knowledge and Islamic civilization [36].

Various types of I'jaz Al-Qur'an

Within the corpus of Islamic scholarship, scholars categorize the miraculous nature of the Qur'an (I'jâz al-Qur'an) into various forms that reveal the magnificence of the revelation across multiple facets of human life. Generally, this miraculousness encompasses linguistic, legal, scientific, esoteric, and socio-cultural dimensions. Such classification illustrates that the Qur'an is not merely a miracle in terms of language but also a source of knowledge and a civilizational guide that addresses all aspects of human existence. Al-Zarkashî explains that each form of I'jâz presents a distinct excellence which, when comprehensively understood, depicts the perfection and integrity of the Qur'an as divine revelation [37].

The most prominent form of miraculousness is I'jâz Lughawî (linguistic and literary inimitability). The rhetorical beauty, sonic harmony, and profound meaning contained within the Qur'an are unmatched by any Arabic literary work, including the finest poetry of the Jahiliyyah period. Its linguistic structure embodies a balance among rhythm, meaning, and spiritual value that both engages the intellect and touches the heart. Arberry asserts that the rhythm and composition of Qur'anic sentences transcend conventional Arabic prose and poetry, rendering it a unique divine work that is impossible to replicate [31]. This uniqueness underscores the veracity of God's challenge to humanity to produce a single chapter comparable to His word Qur'an, Yûnus [10]: 38.

Meanwhile, I'jâz Tasyrî'î (the miraculousness of law and legislation) demonstrates the Qur'an's marvel in establishing a just, comprehensive, and universal legal system. The Sharia derived from the Qur'an encompasses spiritual, moral, social, and political dimensions, maintaining a balance between individual rights and collective welfare. Al-Qaradhâwî emphasizes that the distinctiveness of Islamic law lies in its flexibility to adapt to changing times without compromising its fundamental principles [38]. Consequently, I'jâz Tasyrî'î affirms that the Qur'an is not solely a book of worship but also a guide for civilization that organizes human life holistically and equitably. Next, I'jâz 'Ilmî (scientific miracle) demonstrates the congruence between the content of the Qur'an and modern scientific discoveries. Numerous Qur'anic verses hint at the processes of the creation of the universe, human embryonic development, and various terrestrial and celestial phenomena, which have only become clear with advances in scientific knowledge. Bucaille emphasizes that the Qur'an is fully aligned with contemporary

scientific findings and has even served as an inspiration for scientific progress in classical Islamic civilization [39]. Thus, I'jāz 'Ilmī illustrates that divine revelation is universal, harmonious with rationality, and perpetually relevant to the evolving context of human knowledge.

In addition, there are I'jāz Ghaibī (miracle of the unseen news) and I'jāz Ijtimā'ī (social miracle), which reveal the prophetic and transformative dimensions of the Qur'an. I'jāz Ghaibī encompasses predictions about future events that were later confirmed, such as the victory of the Romans over the Persians (Qur'an, Al-Rūm [30]: 2-4) and the widespread dissemination of Islam across the world. Meanwhile, I'jāz Ijtimā'ī is evident in the profound social transformation of pre-Islamic Arab society into a civilized and cultured community following the reception of Qur'anic teachings. According to Hamidullah, these social and moral changes substantiate the spiritual and ethical power of the Qur'an, which is capable of sustainably organizing society [40].

Therefore, all forms of the Qur'an's miraculous nature whether linguistic, legal, scientific, prophetic, or social demonstrate the perfection of the revelation in guiding humanity toward a life of faith, knowledge, and civilization. The completeness of these aspects confirms that the Qur'an's miracles engage not only the intellectual realm but also spiritual and social dimensions, establishing it as an eternal miracle relevant across all ages.

Aspects of the I'jaz of the Qur'an

One of the most prominent aspects of the I'jāz al-Qur'an is the unparalleled beauty of its language. The Qur'an employs the Arabic language with a structure and style that transcend human capability. Its word arrangement exhibits a harmonious interplay between rhythm, meaning, and phonetic beauty, creating a form of expression that cannot be equated with either poetry or prose. This uniqueness endows the Qur'an with a distinctive linguistic form. According to al-Jurjānī, the miraculous nature of the Qur'an lies not only in its choice of vocabulary but also in the relationships between words that establish syntactic harmony and a meaning that is powerful both aesthetically and semantically [14]. Thus, the linguistic dimension of the Qur'an serves as tangible evidence that this scripture originates from divine power, rather than human creativity.

Another dimension of the Qur'an's miraculousness is found in the appropriateness and timeless relevance of its meanings. The teachings of the Qur'an are not only pertinent to the seventh-century Arab society but continue to provide moral guidance and solutions for modern humanity. Al-Fārūqī emphasizes that the uniqueness of the Qur'an resides in its ability to address every generation through a rational and universal language, encompassing eternal values such as justice, compassion, social responsibility, and the encouragement of seeking knowledge [41]. Therefore, the miracle of the Qur'an is evident in its capacity to adapt to various cultural contexts and eras without losing its essential substance.

The Miracles of the Qur'an and Modern Science

Besides the linguistic aspects and the universality of its message, the I'jāz of the Qur'an is also evident in the harmony between the kauniyyah verses (signs of nature)

and the qauliyyah verses (revelation). The Qur'an not only conveys moral and spiritual teachings but also contains scientific indications that align with the laws of nature. Al-Najjar emphasizes that this harmony signifies a unified source between revelation and the universe, namely Allah [42]. Therefore, there is no contradiction between science and revelation, as both complement each other in unveiling the signs of God's greatness. This epistemological unity demonstrates that the miracle of the Qur'an is not solely theological but also scientific and philosophical.

Furthermore, the miraculous nature of the Qur'an is manifested in the balance between spiritual and rational dimensions. The Qur'an invites humanity to integrate faith with logical reasoning in understanding life. Nasr asserts that the harmony between intellect and revelation forms the foundation of Islamic civilization, where knowledge serves as a means to understand God [43]. The verses of the Qur'an possess the power to stimulate human spirituality while simultaneously engaging the faculties of reason, creating a balance between *dzikr* (remembrance) and *fikr* (reflection), between contemplation and practical action.

Thus, the aspects of the I'jaz of the Qur'an encompass all dimensions of beauty and truth, ranging from linguistic features to its universality, from the harmony between revelation and nature to the synergy of reason and faith. The Qur'an stands as an eternal miracle, continually inspiring the development of science, art, and human spirituality. As al-Qattan affirms, the miraculousness of the Qur'an cannot be fully grasped through mere textual reading but through profound reflection on its meanings and implications in everyday life [44]. Through understanding these facets, humanity increasingly recognizes the Qur'an as the perfect Divine Word, serving as a universal and irreplaceable guide for all time. One compelling dimension in the contemporary study of the I'jaz al-Qur'an is its relationship with modern science. Since the mid-20th century, numerous Muslim scholars and thinkers have begun to explore the connections between revelation and modern scientific knowledge, particularly within the context of *kauniyyah* verses that address the cosmos. Figures such as al-Najjar and Bucaille emphasize how various scientific discoveries correspond with indications found in the Qur'an, a text revealed over fourteen centuries ago [42], [45]. This phenomenon demonstrates that the Qur'an functions not only as a spiritual and moral guide but also encompasses an epistemological dimension that inspires humanity to comprehend God's creation through scientific observation [42].

Diverse examples of the Qur'an's scientific miracles can be found across multiple disciplines. In embryology, for instance, the Qur'an describes the process of human formation from *nuthfah* (a drop of fluid), to *'alaqah* (a clinging clot), and then *mudhghah* (a chewed-like lump), as articulated in Surah Al-Mu'minun, verses 12–14. This description aligns with findings in modern embryology outlined by Moore and Persaud, who detail embryonic development stages that closely correspond with the Qur'anic account [46]. In the field of astronomy, the Qur'an references the orderly orbits of planets (QS Yasin: 38–40) and the separation between saltwater and freshwater bodies (QS Al-Furqan: 53), phenomena that contemporary oceanographic research has confirmed (Al-

Qur'an, 2013). The consonance between the revealed text and scientific observation affirms that the knowledge contained in the Qur'an transcended the intellectual capacities of humanity at the time of its revelation.

Despite this, a scientific approach to the Qur'an requires methodological caution. Shihab reminds us that the primary purpose of the kauniyyah verses is not to provide literal scientific explanations, but rather to foster awareness of God's greatness and to invite reflection on His signs in the universe [32]. Therefore, an interpreter must consider the linguistic context, the circumstances of revelation (*asbāb al-nuzūl*), and the principles of classical exegesis to avoid imposing scientific meanings. A balanced approach allows for the integration of spirituality and science without compromising the authority of the sacred text.

On the other hand, some contemporary scholars critique the excessive tendency toward *ta'wīl 'ilmī* the effort to align all Qur'anic verses with provisional scientific theories. Al-Qaradawi emphasizes that scientific theories are dynamic and subject to change, whereas the Qur'an is absolute and eternal [47]. Similarly, Nasr warns that subordinating revelation to the relativism of modern science may undermine its sanctity [48]. Conversely, Nasr advocates for developing an integrative paradigm that situates science and revelation in a harmonious epistemological relationship rather than a competitive one [48].

Thus, the concept of *I'jāz al-Qur'an* from the perspective of modern science reveals a beautiful balance between revelation and reason. The Qur'an is not a textbook of physics or biology, but it contains universal principles that encourage scientific exploration grounded in spiritual ethics. The scientific miracle of the Qur'an lies not in literal correspondence with empirical theories alone, but in its capacity to guide human civilization to continuously contemplate nature as a sign of God's power.

Modern Science and the Miracles of the Qur'an

In contemporary discourse, science is often perceived as being in opposition to religion. Science is regarded as grounded in empirical rationality, whereas religion is based on metaphysical belief. However, developments in interdisciplinary studies indicate that this dichotomy is not entirely applicable. The Qur'an, as a revealed text dating back over fourteen centuries, contains numerous descriptions of natural phenomena that correspond with findings in modern science. These phenomena can now be analyzed and verified through scientific methods employing advanced technology. Several non-Muslim scientists, upon conducting objective scientific studies of the kauniyyah (cosmic) verses in the Qur'an, have acknowledged the authenticity of the revelation and considered it a gateway to embracing Islamic faith.

The Qur'an documents the event of the sea parting during the time of Prophet Musa (Moses) AS as part of the deliverance of the Children of Israel (Qur'an, Surah Ash-Shu'ara': 63). From the standpoint of modern science, this phenomenon is analyzed through the concept of the wind setdown effect, which describes the displacement of seawater caused by extreme wind blowing over a certain duration. This mechanism allows for the temporary formation of a land pathway on the seabed before the water

returns to its original state. Oceanographic research conducted by Drews and Han demonstrates that such a physical event is possible under specific conditions, particularly in shallow water regions such as the Red Sea [49]. These findings reinforce the Qur'anic narrative that portrays the sea as being divided into two parts resembling large walls, rather than a mere tidal recession. The concordance between the revealed text and scientific explanation has led some researchers to view the Qur'an not only as a religious scripture but also as a source of knowledge that transcends its historical context.

The narrative of Prophet Noah's Ark, as documented in the Qur'an (QS. Hud: 37-44), has traditionally been regarded by skeptics as a legendary account. However, advances in modern geological and archaeological research in the Ararat Mountain region of Eastern Turkey have yielded findings that have captured the interest of the scientific community. Several investigations have identified structures resembling a ship embedded within ancient sedimentary layers, exhibiting characteristics that cannot be fully explained by typical natural formations. Analyses of fossilized wood and metallic elements recovered from these sites indicate an age spanning several millennia, aligning chronologically with the post-Ice Age flood period. Researchers including Wyatt and other teams have posited that these structures correspond with the descriptions of Noah's Ark as presented in the Qur'anic text. These discoveries have not only stimulated scholarly debate but have also prompted a spiritual reflection among some Western scientists involved, raising considerations about the potential veracity of divine revelation.

Zamzam water represents a natural phenomenon that continues to attract scientific attention across multiple disciplines. The Zamzam well has provided a continuous flow of water for over four millennia, despite being consumed by millions of pilgrims annually. From a hydrogeological perspective, this phenomenon is highly unusual. Chemical analyses reveal that Zamzam water maintains a stable mineral composition, is free from harmful microbial contamination, and exhibits consistent physical properties. Reports from the Saudi Geological Survey confirm that the Zamzam aquifer system does not conform to conventional hydrological patterns typically observed in arid regions. Several non-Muslim scientists, including Pfeiffer, have expressed astonishment regarding the stable discharge rate and water quality of Zamzam, phenomena that remain difficult to explain through conventional scientific frameworks. These empirical observations have led some researchers to reconsider the limitations of human knowledge, ultimately influencing their acceptance of Islam as a faith.

The various examples above demonstrate that the miracles of the Qur'an are not solely of a normative theological nature but also possess an empirical dimension accessible through rational inquiry. The relationship between science and revelation in this context is not antagonistic but complementary. The integration of both gives rise to a new epistemological paradigm asserting that divine truth does not contradict human reason; rather, it often surpasses the reach of scientific rationality. This approach aligns with the integrative-interconnective paradigm in contemporary Islamic studies.

Examination of the Qur'anic miracles from the perspective of modern science reveals a significant consonance between revelation and empirical reality. Phenomena such as the parting of the sea, the existence of Prophet Noah's ark, and the uniqueness of Zamzam water serve as indications that the Qur'an contains knowledge transcending the context of its time. For some scholars, these findings not only shift their academic perspectives but also provoke spiritual transformation culminating in the acceptance of Islam. Thus, the Qur'an can be understood as both a source of scientific inspiration and a transcendental guide for humanity.

CONCLUSION

Fundamental Finding : The science of the Qur'anic inimitability (I'jāz al-Qur'an) serves as tangible evidence of the divine nature of the Qur'an, an attribute impossible for any human to replicate. The magnificence of this miracle lies in the unique beauty of its language, the boundless depth of its meanings, and humanity's inability to produce a comparable work. The Qur'an posed a formidable challenge not only to the eloquent Arabs but also stands as a rational argument for all humanity across all eras. These exceptional qualities affirm that the Qur'an is not a human creation but rather a divine revelation revealed as guidance and instruction for humankind. The miraculous nature of the Qur'an encompasses a wide range of dimensions, reflecting both its perfection and the expansiveness of its meanings. Various forms of i'jāz can be observed in linguistic and literary aspects (i'jāz lughawī), legal and legislative content (i'jāz tasyrīī), knowledge of the unseen (i'jāz ghaibī), social impact (i'jāz ijtimāī), and scientific indications (i'jāz 'ilmī) that correspond with modern discoveries. This diversity demonstrates that the Qur'an's miraculousness is not limited to the textual level, as manifested in its wording and sentence structure, but also extends contextually to its application across various aspects of human life. **Implication :** The study of the science of Qur'anic inimitability plays a crucial role in reinforcing faith and deepening understanding of the uniqueness of the revelation. Through a profound appreciation of the Qur'an's linguistic beauty and meanings, Muslims are encouraged to reflect on the greatness of God and to extract wisdom from each verse. This scholarly pursuit also bridges reason and revelation, enabling the Qur'an to be understood not merely as a sacred text to be recited but as a source of inspiration for the advancement of knowledge, culture, and human morality. **Limitation :** This diversity demonstrates that the Qur'an's miraculousness is not limited to the textual level, as manifested in its wording and sentence structure, but also extends contextually to its application across various aspects of human life. **Future Research :** With the progress of science and technology, the truth of the Qur'an's miraculous nature has become increasingly evident. Numerous scientific phenomena have been found to align with the indications presented in the Qur'an centuries ago, such as human creation processes, the orderliness of the universe, and ecological balance. This demonstrates that the Qur'an serves not only as spiritual guidance but also as an intellectual framework capable of addressing contemporary challenges.

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