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Various Perspectives on the Miracles of the Qur'an: Linguistics, Scientific Signs and Reports of the Unseen

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Abstrak

Salah satu mukjizat nabi Muhammad SAW dan merupakan mukjizat terbesar diantara mukjizatnya adalah Alquran. Kemukjizatan Alquran bersifat sepanjang zaman. Kemukjizatan Alquran menentang siapapun yang meragukan kebenarannya bahwa ia

benar-benar dari sisi Allah SWT. Tujuan dari penelitian ini adalah untuk mengungkapkan segi kemukjizatan Alquran terutama dari perspektif kebahasaan, isyarat ilmiah dan pemberitaan ghaib sehingga menambah *haqqul yaqin* bahwa Alquran benar berasal dari sisi Allah SWT bukan pula buatan nabi Muhammad SAW. Metode penelitian tulisan ini menggunakan metode penelitian kualitatif dengan teknik analisis deskriptif dengan cara menganalisis sumber-sumber penelitian *library research* di mana data primer berupa artikel-artikel dan data sekunder berupa buku-buku yang mendukung penelitian. Kata mukjizat sebenarnya tidak secara konkret disebutkan dalam Alquran, akan tetapi Alquran secara implisit menyebutkan penjelasan yang mengandung tanda-tanda kemukjizatan Alquran. Mukjizat diartikan sebagai sesuatu yang melemahkan dan menantang bagi siapapun yang meragukannya. Kemukjizatan Alquran dapat digali dari banyak perspektif tergantung dari sudut mana pun secara objektif sesuai dengan minat dan bakat. Kemukjizatan Alquran dalam pembahasan ini dikaji dari perspektif kebahasaan, pemberitaan ghaib dan isyarat ilmiah, di mana ketiga perspektif ini tidak lain menunjukkan bahwa Alquran bukanlah buatan manusia, Alquran benar-benar berasal dari sisi Allah SWT.

Kata kunci: Mukjizat Alquran, Kemukjizatan Alquran, I'jazul Quran.

Abstract

One of the miracles of Prophet Muhammad peace be upon Him and the greatest miracle among miracles is the Qur'an. The miracles of the Qur'an are eternal. The miracle of the Qur'an opposes anyone who doubts its truth that it is truly from Allah SWT. The aim of this research is to reveal aspects of the miracle of the Qur'an, especially from the perspective of language, scientific signs and reports of the supernatural so as to increase the belief that the Qur'an truly comes from Allah SWT. Nor was it made by the Prophet Muhammad SAW. The research method uses qualitative research methods with descriptive analysis techniques by analyzing library research where primary data is in the form of articles and secondary data is in the form of books that support the research. The word miracle is not actually mentioned concretely in the Qur'an, but the Qur'an mentions the explanations that Al-Qur'an implicitly contains of signs of Al-Quranic miracles. A miracle is defined as something that weakens and challenges anyone who doubts it. The miracles of the Qur'an can be explored from many perspectives depending on any angle objectively according to your interests and talents. The miracle of the Qur'an in this discussion is studied from the perspective of language, supernatural reporting and scientific evidence, where these three perspectives show nothing other than that the Qur'an is not man-made, but the Qur'an truly comes from Allah SWT.

Key words: Miracle of Qur'an, The Miracle of Qur'an, I'jazul Qur'an.

Introduction

Like all other creatures, humans are cared for by God from the pregnant to the end of their lives. Each creature is directed towards a specific goal by a unique method. Allah SWT directs people to the right path by sending prophets and messengers to deliver the revelations to mankind by instilling fear to Allah SWT, encouraging obedience to Him, and giving good news to those who fear Him and threats to those who deny Him (Thabathaba'i, 1992, pp. 62–63). Prophets and messengers convey the revelation by showing their miraculous as prophets and messengers of Allah SWT.

The miracles of every prophet and apostle are different. The previous prophets and apostles were only sent to serve a certain people and in a certain era. Their miracles are temporary, regional, and sensory (Muslim, 1998, p. 22). Based on several stories found in the Qur'an, al-Suyūthi categorized the miracles of prophets and messengers into two main categories, namely: *Hissiyyah* miracles (miracles that can be seen by the senses) and Miracles '*Aqliyyah* (miracles that can only be accepted by the human mind) (Al-Suyuthi, 1995a, p. 252). The Miracle of *Hissiyyah* was delivered by the prophets who were facing the previous generation, such as the miracle of Prophet Moses was in the form of a stick that could change shape into a large snake that could silence Pharaoh's magicians (Izzan, 2009, p. 140) (Isma'il, 1991, p. 395). At that time, the proof of the truth displayed by the prophets must be clearly understood by their senses. This is how they reason and accept the evidence of truth brought by the prophets and apostles in their time (M. Q. Shihab, 2014, pp. 39–40).

However, the miracle of Prophet Muhammad, peace be upon Him, namely the Qur'an, is not like the prophets and messengers of the past. Nabi Muhammad SAW sent by Allah SWT for all mankind until the end of time. Therefore, His miracles are '*aqliyyah* miracles (Al-Suyuthi, 1995a, p. 252). Because at the end of the age the use of reason, which is the work of the mind, is more developed. It can be said that the '*aqliyyah* and emotional miracles are present in accordance with the society and era in which the miracles were presented. Miracles present in accordance with the development of the community's thinking at the time. The miracles of the previous prophets were present for certain societies and times where the development of human thought at that time could accept the truth if the truth could be reached by the senses. In

accordance with the development of their thinking at that time, an emotional miracle was present. Such is their reasoning power to prove the truth. The miracles of Prophet Muhammad are intended for all mankind until the end of time where humans continue to experience the development of thought from the metaphysical phase to the scientific phase. In this scientific phase, in-depth observations and experiments are needed. This can be seen from the development of science and technology in this modern era. So that in order to prove the truth, people in this day and age need a rational proof (M. Q. Shihab, 2014, pp. 39–40).

In this research, various perspectives on the miracles of the Qur'an will be described so as to add *haqqul yaqin* to the faith of a believer by revealing the miracles of the Qur'an and proving that the Qur'an truly comes from the side of Allah SWT. It was not made or engineered by the Prophet Muhammad SAW.

Theoretical Review

The Qur'an as a miracle of the Prophet Muhammad is very different from the miracles of the previous prophets. The Qur'an is categorized as 'aqliyyah' miracles and the previous prophets' miracles are categorized as emotional miracles. According to Jalaluddin as-Suyuthi, the Aqliyyah miracle is an intellectual miracle while the emotional miracle is a sensory miracle (Al-Suyuthi, 1995b, p. 1). The difference between the two, is more clearly expressed by Quraish Shihab in his book: *Miracles of the Qur'an*. Emotional miracles are miracles that are material, sensory, and impermanent. Whereas 'aqliyyah' miracles are miracles that are immaterial, logical, and can be proven true all the time. Sensory miracles of a material and sensory nature have an extraordinary meaning, can be witnessed and reached directly by the senses of the people who are the object of the prophet in delivering the divine message. As for the miracles of 'aqliyyah', they are immaterial and non-sensory, but can be understood by the human mind that uses them. Therefore the miracles of the Qur'an are not limited by place or time. It can be reached by anyone as long as the person uses his mind to understand the miracle (M. Q. Shihab, 2014, pp. 38–39). In means the miracle of the Qur'an, can enter the dimensions of space and time. It can also be seen and proven by people after the time when the Qur'an was revealed as long as the people used their intellect to "enjoy" the miracles of the Qur'an.

In reality, the Qur'an in terms of its miracles is contained in all its meanings and expressions. One word in the Qur'an is related to another word. One sentence in the Qur'an is related to another sentence that contains miracles. The entire Qur'an contains miracles, we cannot argue that the miracles of the Qur'an are only found in some specific perspectives. The Qur'an as a whole is what made the Arabs who have a life that was originally dim to be bright with the light of God (Al-Qaththan, 2013, pp. 331–351). In other words, the miracle of the Qur'an can be seen from various perspective according to the expertise or interests of the researcher or the reader.

Methods

This study used qualitative research methods. Qualitative research is based on the ideas of postpositivism and is used to investigate the conditions of natural objects (as opposed to experimental research on the conditions of objects), with the researcher as the main instrument (Satori, 2010, p. 39). This research uses descriptive analysis with library research data collection techniques because the research refers to various volumes and books related to the topic being discussed. The library method is a series of activities related to literature, including reading, taking notes and managing research materials (Zed, 2008, p. 3).

Discussion

Definition of the Miracle of Qur'an

A miracle is defined as a miraculous event or event that occurs to a prophet or apostle of Allah, aimed at strengthening apostolate and weakening objections or challenges from non-believers. The word miracle is also interpreted in Indonesian, namely as something that does not make sense (Indonesia, 2008, p. 979). The word of miracle in Arabic is defined as something to "weaken or make incapable" is "عَجَزَ - يُعْجِزُ" which is where the word "mukjizat" comes from. The perpetrator (who weakens) is called "مُعْجِزٌ" and the party that could weak the other party to silence its opponent is called "مُعْجِزَةٌ" (M. Q. Shihab, 2014, p. 23).

Manna al-Qaththan explains the meaning of miracles, namely that a miracle is something extraordinary that is accompanied by challenges and survives the resistance

of those who oppose it by showing the truth of prophethood in his claim to be an Apostle of Allah SWT by showing the weakness of the Arab people and showing the weakness of the generations after them to face its eternal miracle throughout the ages, namely the Qur'an (Al-Qaththan, 2013, p. 323). Mu'jizah or miracle is not only owned by Muhammad, but also the prophets and messengers of Allah before him, to prove the truth of the prophetic and apostolic respectively to the opponents (Abdurrahman, 2017, p. 68). The word miracle is not stated in the Qur'an, but is explained in terms of verses or *bayyinah*. *Bayyinah* has two meanings, namely *khabar ilahiyyah*, namely the Qur'an, and the second meaning of *bayyinah* is defined as evidence (Hermawan, 2016, p. 210). Thus, the word miracle is not directly stated in the Qur'an, but it is reported in the Qur'an and it is also found in concrete evidence in the signs of the greatness of Allah SWT which are spread in the universe.

The miracles of the Qur'an in Yusuf al-Qardawi's point of view are: (1) The Qur'an answers the polytheists' demands for miracles. This is as stated in surat al-an'am verse 37 and ar-Ra'd verse 27. (2) The Qur'an is the greatest miracle of the Prophet which is challenging to weak the opponents or people who challenge and doubt the Qur'an comes from Allah SWT, as the Al-Qur'an challenges those who doubt to bring the example of the Al-Qur'an in surat ath-Thur verse 34 (Hermawan, 2016, p. 210).

Based on the definition by Islamic religious experts above, something is said to be a miracle if it has conditions of the accompanying elements, namely:

1. Something is an amazing thing or event.
2. Something happened by someone who claimed to be a prophet.
3. This something contains a challenge for those who doubt His prophethood.
4. Something that contains challenges that cannot be met or failed to be met (M. Q. Shihab, 2014, pp. 25–28).

Three Perspectives on the Miracles of the Qur'an

All scholars have agreed on the miracles of the Qur'an, but they have different perspectives in looking at the aspects of the Qur'an that fall into the category of miracles. Scholars have gathered ten more aspects of the Qur'an's miracles, including: (1) There is

nothing that can challenge or balance the arrangement of the Qur'an. (2) Some scholars think that the miracle of the Qur'an in terms of its *balaghah* reaches the highest level and no one can match it. (3) Contains a very unique *badi'*. (4) News about supernatural things. (5) Contains various knowledge and wisdom in It (Al-Qaththan, 2013, pp. 331–351).

As for the perspective of the miracles of the Qur'an, this is adjusted to the research concerns of the researchers. They are able to examine the Qur'an objectively from any perspective they like, whether from the perspective of religion, scientific evidence, historical indications or supernatural news so that the miracles of the Qur'an can be seen clearly and clearly (Al-Qaththan, 2013, pp. 327–331). In this article, three perspectives on the miracles of the Qur'an will be described to be analyzed in more depth. The three perspectives on the miracles of the Qur'an that will be discussed are: (1) Linguistic, (2) Invisibility News, and (3) Scientific Signs.

Linguistic Perspective

The Qur'an was revealed in Arabic, Allah SWT chose Arabic to communicate the Qur'an because of the Prophet Muhammad is an Arab tribe and the Qur'an was first revealed to its Arabic-speaking people (people). In this way, not only does the meaning of the Qur'an come from Allah SWT, but also the word-for-word editorial composition also comes from Allah SWT (Q. Shihab, 2014, p. 392). Allah SWT said:

Indeed, We have sent it down (the Holy Book) in the form of the Qur'an in Arabic so that you may understand. (Qs. Yusuf/12: 2) (Translated by Ministry of Religion 2019).

Arabic was chosen according to the language of the Messenger and his people who the revelation came down to greet them first, because Allah SWT sending apostles according to the language of the people whose the revelation was revealed so that the people or their people would understand the divine message they brought (Jalaluddin, n.d., p. 961). Allah SWT says:

We did not send any messenger except in the language of his people, so that he might explain to them. So, Allah leads astray whom He wills (because of his tendency to go astray), and guides whom He wills (based on his readiness to

*receive guidance). He is the Most Mighty, the Most Wise. (Qs. Ibrahim/14:4)
(Translated by Ministry of Religion 2019).*

Eventhough the Qur'an is in Arabic, it was not only revealed to the Arab community, but the Qur'an was revealed to all people, namely jinn and humans (Jalaluddin, n.d., p. 1146). Allah SWT said:

*(The Qur'an) is nothing but a warning to all nature. (Qs. Al-Qalam/68:52)
(Translated by Ministry of Religion 2019).*

As is known, the revelation was revealed according to the expertise of the community where the revelation was revealed, as is the Qur'an. He was lowered according to the expertise of the community where he first descended. Arab society, especially the people of Mecca, at the time the Qur'an was revealed was a society that was very skilled in the field of Arabic language and literature. Due to their expertise in this field they opposed the revelations brought by the Prophet Muhammad and dare to claim that the Qur'an is not the word of Allah SWT and they felt very competent and could to make something like the Qur'an. Therefore, the Qur'an's first challenge to them is to make something like the Qur'an (Q. Shihab, 2014, pp. 39–40, 215–217). Allah SWT said:

Say, "Indeed, if humans and jinn came together to bring about something like this Qur'an, they would not be able to bring about something like it, even if they helped each other." (Translated by Ministry of Religion 2019)

The miracle of the Qur'an can be seen from a linguistic perspective. Arabic is a very unique language compared to other languages in the world. One word can have hundreds or even thousands of synonymous forms. In fact, according to the Arabic language expert, 'Utsman Ibn Jinni (932-1002 AD), Arabic has a unique linguistic philosophy in arranging letters to form words. From one word many meanings can be born. Besides that, there are 25 million vocabularies in Arabic. For example, to interpret the word "snake" there are 200 words, to interpret the word "lion" there are 500 words, and the word "honey" 80 words. This means that any information you want to convey using Arabic can be conveyed correctly. It is different if the meaning of a word is limited, causing the information to be conveyed not to be accommodated by the language (Q. Shihab, 2014, pp. 392–393).

The language style used in the Qur'an is different from the language style used by Arabian. The language style of the Qur'an at that time amazed and fascinated Arabian. Eventhough Arabic is the language of instruction in the Qur'an, each line displays prominent literary features and is easy to understand without reducing the mysteriousness of the text. Nothing can be compared with the linguistic structure of the Qur'an. Muhammad 'Abd Allah Darrz emphasized that if you take the Qur'an seriously, there are several language-related mysteries behind its wonders. This can be seen from the beautiful uniformity of sound created by each vocabulary or editor (Darraz, 1995, pp. 267–268).

The miracle of the Qur'an from a linguistic perspective can not only be viewed from the uniqueness of Arabic itself as the language of the Qur'an, its linguistic miracle can also be viewed in terms of: (1) The arrangement of words and sentences, and (2) The composition of its special and glorifying editorial. From the first aspect: The arrangement of words and sentences in the Qur'an can be explored from the perspective of the tone and style of the Qur'an, the arrangement of words and sentences which are short and concise, the arrangement of words and sentences which are able to satisfy every thinker and lay person (mostly), as well as the beauty and accuracy of their meaning (Q. Shihab, 2014, pp. 122–128). (Intizham, Kemas Muhammad dan Saputra, 2020, pp. 235–238)

Linguistic Miracles from the Words and Sentences of the Al-Qur'an

a. Tone and Style in the Words and Sentences of the Al-Quran

The arrangement of words and sentences of the Qur'an contains tones and sounds that can prove its miracles. This can be seen from how the words and sentences of the Qur'an are arranged in rhythm like poetry and poetry. Although the Qur'an insists that the verses of the Qur'an are not Sya'ir, poetry or the like. Allah SWT said: وَمَا هُوَ بِقَوْلِ شَاعِرٍ قَلِيلًا مَّا تُؤْمِنُونَ It (the Qur'an) is not the words of a poet. Little do you believe (in him). Qs. Al-Haqqah/69:41 (Ministry of Religion Translation 2019). But the composition of the verses seems to have a symphony that can influence the psychology

of the listener. As the British scholar Marmaduke Pickthall in *The Meaning of the Glorious Qur'an*, said: "The Qur'an has an incomparable symphony where every note is able to move people to tears and joy." Quraish Shihab explained that the symphony produced by the verses of the Qur'an is because the letters and words chosen have sound harmony and then this collection of words creates rhythmic harmony in the sentences in each verse. For example, surah An-Nazi'at/79: 1-14.

b. The arrangement of words and sentences are short and concise

The arrangement of words and sentences in the Qur'an are short and concise contains many meanings. This is actually not easy if you compose short and concise sentences but contain many messages in them. When composing a sentence containing a lot of messages, you should also need a lot of words in it. But the Qur'an is not like that. His short words and sentences can hold a lot of meaning. For example, it can be seen in Surah Albaqarah/2: 212, Allah SWT says: وَاللَّهُ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ in this verse can contain the message: (a) Allah SWT gives sustenance to whoever He wants without anyone being able to limit it. (b) Allah SWT giving sustenance to anyone without the person being able to calculate it (Q. Shihab, 2014, pp. 123–126).

Editorial composition

The Qur'an is very careful in its choice of vocabulary or editorial. For example, when choosing the word *طِفْلٌ* in Indonesian it means "child" in the singular. Meanwhile, three verses in the Qur'an use the word *طِفْلٌ*, which is used in the plural form, namely "children". Pay attention to QS. His words in Surah Ghafir/40: 67

"It is He who created you from dirt, then from a drop of semen, then from clotted blood, then He gave birth to you as a child, then (He allowed) you to grow up, then become old. (However,) some of you were turned off before that. (He also allowed) you to reach the specified time period and so that you understand." (Translated by Ministry of Religion 2019) (M. Q. Shihab, 2014, p. 149).

The language style of Qur'an

The Qur'an has a unique and interesting language style. One of them is that the Qur'an uses plant elements in its sentences. There are 1300 verses in the Qur'an that tell about the events of creatures, including the events of plants. This number is very large, covering one sixth (1/6) of the Qur'an. The plant element in the Qur'an includes the names of trees, types of plants, gardens, agricultural fields and there is also news about magical plants, namely plants of heaven and hell. The plant element in the Qur'an is *uslub at-tasybih* where the Qur'an uses metaphors and cliché expressions to convey the message. The use of plant elements in the Qur'an uses two forms in its sentence structure, namely first, plant elements directly and second, conveying a message. The Qur'an uses plant elements in its language style with the aim of providing understanding to humans so that humans use their minds and show the aesthetics and refinement of the language of the Qur'an (Husin, 2015, pp. 2–3).

The language style in the Qur'an that uses plant elements is found in three topics including:

1. Comparison of the barren land with the resurrection of humans in the last days.

This topic is contained in four different suras, namely Surah al-A'raf verse 57, Surah al-Hajj verse 6, Surah Fa'tir verse 9, Surah al-Fussilat verse 39. This verse describes how people will rise in the last day that Allah SWT has al-qudrah (power) to bring people back to life in the afterlife as Allah SWT power to grow plants on barren land (Husin, 2015, pp. 6–10) Allah SWT says in Qs. Fatir verse 9:

It is Allah who sends various winds, then he (the wind) moves the clouds. (Next) We directed the cloud to a dead (barren) land, then with it (rain) We revived the earth after its death. Such is the resurrection. (Fatir/35:9) (Translated by Ministry of Religion 2019).

2. The image of the moon on the horizon compared to bunches of dried dates.

Allah SWT said:

(Likewise) for the moon, We have assigned (it) places of circulation so that (after it reaches the last place of circulation,) it returns like the form of an old bunch. (Yasin/36:39) (Translated by Ministry of Religion 2019)

In the verse above, Allah SWT compare the location of the moon in the sky with the old bunch. The moon in the sky circulates in its orbit from a small or crescent moon to a full or full moon. Then the full moon returns to the shape of a crescent moon. This is similar to bunches of dates, initially dry and then bearing fruit. Then, after the fruit falls or is harvested, the fruit bunches become dry, returning to their original form. This parable is like human life. Where humans start out weak and small, until they grow up and become strong, then become weak again when they are old (Husin, 2015, pp. 11–13).

3. The condition of disbelievers who receive Allah's punishment on the last day is like withered or damaged plants.

Allah SWT describes the condition of those who disobey His message with the condition of wilted or damaged plants. For example in Qs. Al-Ha>qqah verses 6-7, Allah SWT said:

Meanwhile (the people of) 'Ad were destroyed by a very cold typhoon. He inflicted this wind on them for seven nights and eight days continuously. So, you saw the people ('Ad) at that time lying dead like the trunks of date palm trees whose insides had (rotted) them. (Al-Haqqah/69:6-7) (Translated by Ministry of Religion 2019)

The verse above tells the situation of the 'Ad people who were hit by a hurricane for eight days and seven nights, where the severity of this disaster was Allah SWT. For example, the trunk of a date palm tree is rotten (empty) inside Allah SWT likening this disaster to a date palm tree, because the date palm tree has strong roots, so when a hurricane is able to destroy it, this disaster is very powerful. The condition of the 'Ad people when this disaster occurred was described as still alive and then being hit by a very powerful storm, causing their heads to be torn off from their bodies like the trunk of a date palm tree being uprooted (Husin, 2015, pp. 6–14).

Invisibility News Perspective

The Qur'an reveals a variety of supernatural news, starting from stories from the past that humans do not know because it was a long time ago, and also reveals things about the future that humans have not yet experienced or experienced.

Aspects of supernatural news in the Qur'an are divided into two types: (1) The event has occurred in the present, after previously mentioning the incident in the Qur'an. For example, the victory of the Romans and Persians was reported in the Qur'an 9 years before it happened. (2) Future events that have not yet occurred. For example, the event of the presence of an animal that can talk before the Day of Judgment as mentioned in the QS. An-Naml/27:82, (Q. Shihab, 2014, pp. 197–199).

When the words (the provisions of the time of natural destruction) have come into effect on them, We will bring out moving creatures from the earth who will tell them that humans have not believed in Our signs. (An-Naml/27:82) (Quran Translated by Ministry of Religion 2019)

Reports of a supernatural future that has not yet happened certainly cannot be used as proof of the miracles of the Qur'an for people who do not believe in it, they can just say that it is not true, because it has not happened yet.

Future supernatural events that have already occurred, or past events that were never previously known to humans who existed at the time the Qur'an was revealed or to humans who existed after it, can certainly be used as evidence of the miracles of the Qur'an for people who do not believe in it. Because, the information regarding this matter definitely did not come from humans because no human knows information about this event.

As for past supernatural events, some have been proven and some have not been proven. Proven past supernatural events can be proven, among other things, by archaeology. However, what has not been proven to be true is not reasonable to reject because what has not been proven to be true has not been proven to be wrong. It would be very strange to reject the truth of a story just because there are details in the story that are strange or difficult to accept. The Qur'an, which has been proven to be true in detail, can be used as an indicator to support the tendency to confirm other stories that have not been proven. So that the parts that have not been proven to be true can also be accepted with indicators from the parts of the Qur'anic stories that have been proven to be true. The parts that have not been proven to be true are not proven to be wrong. So it is clear here how great the Qur'an is. Because apart from its truth which cannot be proven, its error cannot also be proven (Q. Shihab, 2014, pp. 197–199).

The Qur'an has a lot of information about past events. Everything will show how impossible the knowledge comes from the Prophet Muhammad peace be upon Him. own The story of As}h}a>bul Kahfi is one of the stories that is beautifully written in the Qur'an surat al-Kahfi verses 9 to 26.

Do you think that indeed the inhabitants of the cave and (who have) raqīm are really a miracle among the signs (of greatness) of Us? (9) (Remember) when the young men took refuge in the cave and prayed, "O Lord us, grant us mercy from Your side and make it easy for us to guide all our affairs." (10) So, We closed their ears in the cave for many years. (11) Then We wake them up so that We know which of the two groups is more accurate in calculating how long they stayed (in the cave). (12) We tell you (Prophet Muhammad) their story truthfully. Verily they are young men who believe in their Lord and We add guidance to them. (13) We strengthened their hearts when they stood up and said, "Our Lord is the Lord of the heavens and the earth. We will not call on God other than Him. Indeed, if we do that, we have spoken words that are very far from the truth." (14) (One of the young men said to the other,) "They are our people who have made gods (to be worshiped) besides Him. Why do they not present clear reasons (about their beliefs)? So, who is more unjust than the one who invents lies against Allah? (15) Because you have also abandoned them and what they worship besides God, then seek refuge in that cave. (Thus,) surely your Lord will bestow some of His mercy on you and provide you with something useful for your business." (16) You will see the sun rising to the right of their cave and setting away from them to the left, while they were in a spacious place inside (the cave). That is part of the signs (greatness) of God. Whoever God guides, he is guided. Whoever He leads astray, you will find no helper who can guide him. (17) You think they are awake, but they are sleeping. We turned them to the right and to the left, while their dogs spread their front legs in front of the cave door. If you witness them, you will certainly turn away from them and will surely be filled with fear of them. (18) Thus, We awakened them to ask each other among themselves (themselves). One of them said, "How long have you been (here)?" They replied, "We are (here) for a day or half a day." They (others) said, "Your Lord knows best how long you have been (here). So, send one of you to the city with this silver coin of yours. Let him see which food is better, then bring some of it for you. He should also be gentle and never tell anyone about your situation. (19) Indeed, if they (find out and) arrest you, they will stone you or force you to return to their religion. If so, surely you will not be lucky forever." (20) Likewise

(also) We show (the inhabitants of the land) to them so that they know that God's promise is true and that (the arrival of) the Day of Resurrection there is no doubt about it. (It happened) when they (the inhabitants of the country) disagreed about the affairs (of the cave dwellers). Then they said, "Erect a building on (the cave). God knows better (the situation) of them (cave dwellers)." Those in authority over their affairs said, "We will surely build a mosque on it." (21) Later (some people) said, "(Their number is) three (people). The fourth is the dog." (Some others) said, "(Their number is) five (people). The sixth is the dog," as a guess at the supernatural. (Some others) said, "(Their number is) seven (people). The eighth is the dog." Say (Prophet Muhammad), "My Lord knows their number better. No one knows their (number) except a few." Therefore, do not you (Prophet Muhammad) argue about them, except for clear (light) arguments. Do not ask any of them (People of the Book) for an explanation about them (the cave dwellers). (22) Never say of something, "I will definitely do that tomorrow," (23) except (by saying), "God willing." Remember your Lord if you forget and say, "Hopefully my Lord will guide me to something closer to the truth than this." (24) They lived in the cave for three hundred years plus nine years. (25) Say, "Allah knows best how long they stayed (in the cave). To Him belongs all that is hidden in the heavens and the earth. How bright is His sight and how sharp is His hearing. There is no protector for them except Him and He does not take anyone as His partner in making decisions." (26) (Al-Kahf/18:9-26) (Quran Translated by Ministry of Religion 2019)

It was narrated by Ibnu Mardawaih who was sourced from Ibnu Abbas that the verse above was revealed due to the Quraysh asking three things to the Messenger of God about the young men who traveled in the old days, how were they? Then they asked him about someone who wandered in the east and west of the earth, how is he doing? Then they asked about the spirit, what is the spirit? (An-Nakhrawie, 2011, pp. 84–85).

Ashabul Kahfi is a group of young people who believe in Allah SWT. They consist of seven young men who lived in the time of King Diqyanus. These seven young men get threats from the king and his people because of their faith. Then they went to isolate themselves and left the city to a mountain in which there was a cave. As for the existence of this cave, it is not specifically mentioned in the Qur'an. The Al-Qur'an only mentions the implicit characteristics of the caves of the alkahfi companions in the 17th verse of the alkahfi letter. Archaeologists have tried to dig historical sites to find this cave. Caves that approach the characteristics as mentioned in the Qur'an are the

Ephesus cave in Turkey and Abu Alanda in Amman, Jordan. However, the cave that is closer to the characteristics of the Ashabul Kahfi cave is the Abu Alanda cave in Amman because there is a house of worship on it (El-Fikri, 2011, pp. 272–274).



Picture 1

(Picture of Ashab al-Kahf Cave in Abu Alanda, Jordan)



Picture 2

(Picture of several tombs in Ephesus/Turkey which are believed to be the tombs of Ashabul Kahfi) (El-Fikri, 2011, p. 271 dan 273)

The Qur'an not only discusses past events through stories; it also predicts future events, both in this life and in the next. Quranic events will occur, and some of them have been proven in the past. Here are some examples:

a. Victory of the Muslims over the Quraysh

In QS. al-Qamar verse 45, it is stated that the Muslims will soon defeat the Quraysh, Allah SWT said:

That group will definitely be defeated and they will turn back (retreat). (Al-Qamar/54:45) Qur'an Translated by The Ministry of Religion 2019

Allah revealed to Muhammad SAW through this verse that he will be able to defeat the polytheists of Quraish. This holy book was given to the Prophet Muhammad when he was still a Meccan. Then the Quraish polytheists lost badly in the Fath Makkah competition several years later, namely in the year VIII Hijriyah (A.Syalabi, 1987, p. 195).

b. Roman victory after a period of defeat and Muslims who achieved victory

In QS. ar-Rum verses 1–5, the following information is reported about the Roman victory and the Muslim victory simultaneously, Allah SWT said:

1. Alif Lām Mīm. 2. The Romans were defeated. 3. in the nearest country and they will win after their defeat. 4. in a few years (again). To Allah belongs the matter before and after (they win). On that day (the victory of the Romans) the believers rejoiced 5. because of Allah's help. He helps whom He wishes. He is the Most Mighty, the Most Merciful. (Ar-Rum/30:1-5) (Translated by Ministry of Religion 2019).

Referring to this verse, al-Zarqani's opinion is that the Eastern Roman Empire was defeated by the Persian Empire in 614 AD, about three years after Muhammad SAW's apostolic period. The Romans adhered to the Samawi religion, which perpetuated the teachings of Moses and Jesus, but the Persians were Magi. This defeat was one of the worst disasters in the history of religious communities. Consequently, in response to this defeat, the Quraysh ridiculed Muhammad's teachings, claiming that the Samawis had been defeated by the Magi. Now Muhammad, carrying the Koran, wanted to defeat the Quraish tribe. How can this wish come true the Quraysh will defeat them, just as they were defeated by the Zoroastrians (Muhammad 'Abd al-'Adhim al-Zarqani, n.d., p. 369).

After experiencing defeat, the Muslim community was ridiculed so that the Muslim community became anxious, so the verses quoted above were revealed which discuss the disappointment of the Muslim community. These verses aim to entertain Muslims with prayers about various matters. 'The anxiety of the Muslim community over this defeat, which was exacerbated by ridicule', was the impetus for the revelation of the verses quoted above, which discuss the disappointment of the Muslim community. These sections aim to entertain Muslims with prayers on various matters.

Initially, the Romans would defeat the Persians over a period of time referred to in the Qur'an as translated as "many years". Second, when victory is achieved, the Muslims will be happy not only with the Roman victory, but also with the victory that Allah SWT bestowed on them. So, is this information accurate?

First, it's worth explaining that the Arabic phrase means "a number between three and nine" in the dictionary. This shows that the Qur'an confirms that there will be another conflict between the Romans and the Persians, which the Romans will win. Consider that this knowledge was communicated during a period when Rome was losing. Therefore, the exact figure of a nation's victory at the time of their defeat is very unlikely to be communicated by anyone other than the All-Knowing. This information was finally confirmed to be accurate. According to historical records, seven years after Rome's defeat, in 622 AD, the two superpowers fought again, and this time Rome emerged victorious.

A Scientific Signaling Perspective

Another component of the magic of the Qur'an is the many scientific clues that were not known to mankind until centuries or even decades ago. Obviously, the Holy Prophet Muhammad would not have known it if Allah, the All-Knowing, had not revealed it to him (Syamsuri, 2004, p. 85). There are scientific signs in various sciences. In the field of astronomy, for example:

a. Creation of Nature According to the "Big Bang" Theory

According to the "Big Bang" theory, the universe began as a cloud of gas known as the "primary nebula", which eventually broke up into stars, planets, the sun, the moon, etc. Meanwhile, according to the Qur'an, Allah SWT. said:

Do those who disbelieve do not know that the heavens and the earth, both of them, were once united, then We separated them and We made everything living from water? So, don't they believe? (Al-Anbiya'/21:30) (Translated by Ministry of Religion 2019)

The term "ratq" refers to the integration of several parts to form a homogeneous group. The meaning of the term fataqah is to separate (Syamsuri, 2004, p. 85). This

shows that the Qur'an indicates an explosion in the universe or known as the "Big Bang" theory.

b. Layers of Gas Existed Before the Formation of the Universe

Before the galaxy developed, there was a gaseous substance or stratum (layer) of gas, which underwent a compaction phase to create a galaxy in nature, as scientists agree. A collection of gaseous substances before solidifying is more accurately called smoke. The Qur'an states:

He then went up to the sky and (the sky) was still smoke. He said to him and to the earth, "Submit to Me obediently or under compulsion." Both answered, "We submit obediently." (Fussilat/41:11) (Translated by Ministry of Religion 2019)

The word "Dukhan" in this verse means smoke (Syamsuri, 2004, p. 85). This verse explains that the sky at the beginning of creation was in the form of smoke (Jalaluddin, n.d., p. 738). This is an indication of the discovery of the presence of gaseous substances in the universe which then develop and harden into the shape of galaxies in the universe.

Conclusion

The word of miracle is not actually specifically mentioned in the Qur'an, but the Qur'an implicitly mentions explanations that contain signs of the Qur'an's miracles. The word of miracle in the book of Mukjizat al-Qur'an whose written by Quraish Shihab and Adik Hermawan's article with the title "T'jaz Al-Qur'an in the View of Yusuf Alqardhawi" it means something extraordinary, whose brought by the Messengers to weak the doubts of his doubting people and to challenge those who challenge his Prophethood. .

As for the Qur'an, it is the form of the miracle of the Prophet Muhammad, peace be upon Him. That miracles that happen throughout the ages. The miracles of the Qur'an, until now, by religious experts, there is no consensus on any perspective that includes the miracles of the Qur'an. As for the perspective of the miracles of the Qur'an, it is adapted to the research consensus of the researchers. They are able to examine the Qur'an objectively from any perspective they like, according to their interests.

Aspects of the Miracles of the Qur'an can be viewed in three perspectives, namely language, supernatural news and scientific signals. As for the linguistic perspective, the Qur'an, both diction, grammar, vocabulary, and literature is very beautiful and describes its miracles. "As if" the Al-Qur'an says that no one is capable of doing anything like Him. Let alone the entire Qur'an, just one verse is not enough. Another perspective is the aspect of supernatural news. The aspect of unseen news is divided into two forms, namely the unseen news of the past that happened before the Qur'an or the verse was revealed and the aspect of future unseen news that happened long after the verse was revealed. The next aspect is the scientific signaling aspect. The scientific signals displayed in the Qur'an prove that the Qur'an can be accepted at all times. Starting from the time that It did not know the progress of science and technology to modern times and the current progress of science and technology. The scientific signs which is written in the Qur'an prove that the Qur'an comes from the Lord and is not the creation or words of the Prophet Muhammad, peace be upon Him as accused by the polytheists.

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