

I'jaz Al-Quran in Linguistic Perspective and it's Impact on the Readers

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ABSTRACT

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As a miracle given to the Prophet Muhammad SAW, Al Quran has miraculous aspects from various aspects, including editorial balance, scientific information, information of the past and future, as well as the beauty of the style of expression in terms of language. This miracle establishes that Al Quran is not only special in terms of its content, but also in terms of the letters, words, sentences, letters and section that make it up. The objectives of this research are: 1) Describe the definition, elements and meaning of I'jaz Al-Quran, 2) Describe the miracles and beauty of the style of expressing the Al-Quran from a linguistic perspective, 3) Describe the impact of I'jaz Al-Quran on readers. The results of this research: 1) Miracles in Al Quran are miracles that are owned or contained in Al Quran, rather than evidence of truth that comes from outside Al Quran or external factors, then the elements accompanying the miracle must be 'extraordinary', shown by a prophet, contains challenges, and the person challenged is unable to serve; 2) I'jaz Al-Quran from a linguistic aspect can be seen from the arrangement of words and sentences in the Al-Quran, including its tone and style, brevity and conciseness, editorial balance, and the presence of palindromes. Therefore, 3) Al Quran has an impact on those who read it by satisfying experts, thinkers, philosophers and lay people. Apart from that, the Al-Quran also satisfies the mind and soul, namely by means of conveying the Al-Quran which is varied, not monotonous, and in accordance with human nature.

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1. Introduction

The Al Quran as a guide for Muslims throughout the world, of course, is a challenge in itself when the media delivered is in a language that not all Muslims use. When a Muslim whose mother tongue is Indonesian, then reads Al-Quran and prays in Arabic, then if he does not understand

what he is reading or saying, there is a concern that the Muslim is performing his worship without understanding what he is doing (Maksum & Tafiati, [2019](#)).

The discussion regarding I'jaz Al-Quran actually started when there was a group that came up with the *Sharfah* doctrine. This doctrine says that the urgency and value of the Al Quran only lies in its content, not in its words. They think that humans can create something like the Al Quran, which is then proven by several narrations which say that several companions were able to 'complete' the end of a verse spoken by the Prophet Muhammad. *Sharfah* means 'to turn away', in the sense that Allah turned away humans from trying to make something like the Al Quran, so that if they had not been turned away, humans would have been able to (Shihab, [2014](#)).

Of course, this doctrine is a heretical doctrine, and originates from *Mu'tazilah* thought which also says that the Al Quran is a creature. However, based on this 'slander', the enthusiasm of the scholars to study the Al Quran in terms of its language has increased. They believe that words and sentence in the Al Quran is also a miracle. So efforts to study the Al Quran from external aspects are becoming increasingly intensive, especially from language and linguistic aspects (Dimiyathi, [2022](#)).

Various generations have made deep efforts to understand the Al Quran. Of course, because the background of each nation, sect, and custom is different, it often gives rise to different understandings. However, it can be said that the difference is only in the methodological aspect, and there is not the slightest doubt about the Al Quran (Faiz, [2002](#)). Based on Arabic grammar, lexicology, and Arabic literature, it has developed significantly (Rahman, [1994](#)).

However, there is not much research related to I'jaz Al-Quran from a linguistic aspect that focuses on the beauty of the spoken style, especially from a linguistic perspective. There is also research that examines the language of the Al-Quran, which is still carried out on certain verses only, and does not link it to the concept of I'jaz Al Quran. Therefore, this research begins by first exploring the concept and content of I'jaz Al-Quran, and then entering into linguistic aspects (Fatmawati et al., [2018](#)).

In connection with the matters mentioned above, efforts need to be made to reconnect the basics of the I'jaz Al-Quran as the essence of the privilege of sending a Messenger, with the language used by the miracle itself, namely Arabic. Arabic is a special language, because it has so much vocabulary and has such a strong influence on readers, making it interesting to study in depth. Miracles that accompany people until the end of the world. Which provides a lot of life guidance, information and stories that provide many benefits to humans, including in this modern era (Jasmi & Selamat, [2013](#)).

Language is an interesting aspect to study, because the choice of words and the arrangement of a sentence greatly influences the reader. If the diction used is not appropriate, and

the sentences or sentences have double meaning or are even difficult to understand, of course the person reading will find it difficult to practice them seriously. Apart from that, the balaghah aspect also becomes important, especially when various branches of balaghah science develop, which makes the Al Quran the main reference. Al Quran became the basis for the science of balaghah which was then used by writer in composing their poetry. There were also orientalist who stated that the composition of Al Quran was boring and uninteresting, although this statement was later refuted (Carlyle, 1971; Nicholson, 1969).

However, every interpreter and linguist has his own style of interpretation of the verses of Al Quran. So this often creates controversy and double understanding regarding the understanding of one verse, especially when the verse relates to things that are happening in the world today (Irawan, 2018).

Based on the literature review carried out by researchers, it can be seen that some of the research related to the I'jaz Al Quran focuses on theory, history, and the development of the scholar's opinion about it, and is not generally connected to language. As for research related to language in the Al-Quran, on the other hand, it is not linked to the I'jaz Al-Quran. So, the state of the art is the using the I'jaz Al-Quran framework, then exploring one aspect of miracles in terms of language (linguistics), and how it impacts the readers.

The aims of this research are: 1) Describe the definition, elements and meaning of I'jaz Al-Quran, 2) Describe the miracles and beauty of the style of expressing the Al-Quran from a linguistic perspective, 3) Describe the impact of I'jaz Al-Quran on readers.

The importance of this research is an effort to narrate in a simpler way the explanations of Arab scholars who have dissected the Al Quran from a linguistic perspective. Simpler narratives are needed by young scholars, especially those who do not master Arabic thoroughly, so that they can still gain knowledge related to the language of the Al Quran. Apart from that, this research is different from other research on Al-Quran balaghah research, because it starts from I'jaz Al-Quran (I'jaz Al-Quran), where this aspect has become its own scientific framework.

2. Method

This research uses a descriptive qualitative research approach. This approach is used to analyze existing documents, namely the book *Kemukjizatan Al Quran (Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib)* by M. Qurays Shihab as a primary document, as well as the book *Catatan Ringan dan Unik Bahasa Arab Al Quran* by Afifudin Dimyathi and several other relevant sources become secondary sources. The research does not focus on one word, one verse or a particular letter, but the research narrates in general and connects the I'jazul

Quran theory with the beauty of Uslub and Balaghah according to M. Qurays Shihab and Afifudin Dimiyathi.

The book *Kemukjizatan Al Quran (Ditinjau dari Aspek Kebahasaan, Isyarat Ilmiah, dan Pemberitaan Gaib)* by M. Qurays Shihab was used as the main source because of his expertise in the interpretation of the Al-Quran in Indonesia, especially in the interpretation of linguistic literature. Apart from that, this book is considered the most comprehensive in discussing the I'jazul Quran from a linguistic aspect in Indonesia. Meanwhile, the book *Catatan Ringan dan Unik Bahasa Arab Al Quran* by Afifudin Dimiyathi was used as the second source, because this book represents the views of the latest Indonesian scholars and has unique subtitles that have not been discussed by contemporary scholars.

3. Results and Discussion

3.1. Definition of *Mu'jizat*

In the Indonesian Official Dictionary issued by the government, *Mukjizat* is interpreted as "a miracle that is difficult to reach by the ability of the human mind". This understanding is not the same as the term in Islam.

The word *Mu'jizat* is taken from the word *أعجز* which means "to weaken or make incapable". What weakens is called *مُعْجَزٌ*, if the ability to weaken is considered prominent, then add *ة* to become *مُعْجَزَةٌ*. Ibn Faris states that *'ajaza* means 'weak'. While al-Zamakhshari in 'Asas al-Balāghah' also stated that *'ajaza* carries weak intentions. Then Ibn Manzur also interpreted *'ajaza* as 'something weak' or 'something backward' (Manzur, 1996).

From the perspective of terminology, *i'jāz* can be understood from the high level of position placed by the Al-Qur'ān itself, thereby weakening the human ability to express something comparable, whether the high value is from the perspective of balaghah or Islamic law or unseen matters. Then Ibn Khaldun in 'al-Muqaddimah' stated that *al-i'jāz* is an act that cannot be imitated and carried out by humans (Ibn Khaldun, 1995).

Definition of *Mu'jizat* by Islamic Scholars: An extraordinary thing or event that occurs through a person who claims to be a prophet, as proof of his prophethood which is challenged to those who doubt, to do or bring about something similar, but they are unable to serve it (Jauhari, 2020).

3.2. Elements Accompanying *Mu'jizat*

Based on the definition above, *Mu'jizat* must be something that is limited by definition, so there needs to be accompanying elements. *Mu'jizat* cannot happen from and to anyone, there are

elements that make a miracle called by *Mu'jizat*. An extraordinary case or event that does not normally occur in the midst of human life to the point that it is said to be beyond the limits of human ability, with all the shortcomings it often has indistinguishable. This incident has several possibilities of *istidraj*, magic or miracles (Ariyadi, 2023). The following are the elements that must accompany a *Mu'jizat*.

1. An extraordinary thing or event

Natural events, for example, which are seen every day, although amazing, are not called *Mu'jizat*, because they are something ordinary, this kind of thing is also called *amrun khoriqun lil 'adah*. What is meant by extraordinary is something that is beyond the reach of causes and effects that are generally known by law. Thus, hypnotism or magic, for example, even though at first glance it looks magical or extraordinary, because it can be studied, it is not included in the meaning of "extraordinary" in the definition above.

2. Occurred or explained by someone who claimed to be a prophet

It is not impossible for something out of the ordinary to happen to anyone. However, if it is not from someone who claims to be a prophet, it is not called a *Mu'jizat*. It could be that something extraordinary appears in someone who will later become a prophet. This is not called a *Mu'jizat*, but *irhash*. It may also be that extraordinary things happen to someone who is obedient and loved by God, but this cannot be called a *Mu'jizat*. Something like this is called *karamah* or sacredness, which is not even impossible for someone who disobeys Him. The latter is called *ihanah* (insult) or *istidraj* ("stimulation" to be more disobedient).

3. Contains a challenge to those who doubt prophethood

Of course, this challenge must coincide with his recognition as a prophet, not before or after. On the other hand, the challenge must also be something that is in line with the words of the prophet. If, for example, he says, "This stone can speak," but when the stone speaks, he says that "The challenger is lying," this extraordinariness is not a *Mu'jizat*, but rather *ihanah* or *istidraj*.

4. The challenge is unable or failed to be served

If the person being challenged succeeds in doing the same thing, this means that the challenger's claim is not proven. It needs to be underlined here that the content of the challenge must be truly understood by those being challenged. To prove their failure, the aspects of each Prophet's *Mu'jizat* are in accordance with the area of expertise of his people. There are many high quality literary works, but none can match the Al-Qur'ān because it is a perfect text and does not have the slightest flaw (Al-Maliky, 2010).

3.3. The Purpose and Function of Miracles

Mu'jizat serve as proof of the truth of the prophets. The extraordinary things that appear or occur through them are likened to the words of God. What the prophet stated was true, he was my messenger and the proof was that I performed the miracle. Even though miracles from a linguistic perspective mean weakening as stated above, from a religious perspective they are in no way intended to weaken or prove the inability of the person being challenged. *Mu'jizat* displayed by God through His chosen servants to prove the truth of the divine teachings brought by each prophet, if this is the case, this has at least two consequences. According to the majority of *ulama'*, the Al Qur'an has a high value that no one can match (Othman, [2022](#)).

First, for those who have believed in the prophet, they no longer need *Mu'jizat*. He is no longer challenged to do the same. The *Mu'jizat* he sees or experiences only serve to strengthen faith and increase belief in the power of Allah SWT.

Second, the prophets from Adam AS to Isa AS were sent for a certain period and a certain society. The challenge they pose as their *Mu'jizat* to the generations after their generation? the purpose of *Mu'jizat* is only to convince the people of every prophet that other people can do it. This possibility is more open to those who think that *Mu'jizat* are essentially within the reach of the laws of law or God that apply in nature, but when they happen these laws are not yet known to the community of the prophet in question.

3.4. The Meaning of "Mu'jizat Al Quran"

If we say "Mu'jizat Al Quran", this means that the *Mu'jizat* (proof of truth) are miracles that are owned or contained in the Al Quran, rather than proof of truth that comes from outside Al Quran or external factors. Al Quran can be defined as "the words of Allah conveyed by the *Mala'ikat* Jibril according to His editorship to the Prophet Muhammad SAW and accepted by Muslims in a traditional way."

The scholars emphasize that "Al Quran" can be understood as the name of the entire word of Allah, but can also mean "a fragment of His verses". Therefore, if someone says that he memorized Al Quran, even though he only memorized one verse, then what he said is not wrong.

In the context of *Mu'jizat* Al-Quran, what is meant by "Al-Quran" is at least one surah, even if it is short, or three or one long verse such as "Ayatul Kursi". This minimum limitation is understood from the stages of Allah's challenge to those who doubt the truth of Al Quran as His word.

Allah's first challenge was to prove that Al Quran was a revelation from Him which was revealed to the Prophet Muhammad SAQ is to ask humans to create a book like Al Quran if they are able. (Jasmi & Selamat, [2013](#))

The first time Allah challenged to create a kind of "whole Quran". As understood from Surah Aṭ-Ṭur: 33-34.

Or do they say, "He made this 'Quran' up!"? In fact, they have no faith. Let them then produce something like it, if what they say is true!

Furthermore, because they cannot meet this challenge, among other things, under the pretext of "we do not know the history of the past" (which is part of the content of Al Quran), then in the second stage Allah eases the challenge.

Or do they say, "He has fabricated this 'Quran'!"? Say, 'O Prophet,' "Produce ten fabricated sūrahs like it and seek help from whoever you can—other than Allah—if what you say is true!" (Surah Hud: 13)

After the second stage of the challenge they were unable to handle while they still insisted on not recognizing the truth of Al Quran, then for the third time a challenge came which this time was lighter than the previous challenges. This time it is the word of Allah:

Or do they claim, "He made it up!"? Tell them 'O Prophet', "Produce one sūrah like it then, and seek help from whoever you can—other than Allah—if what you say is true!" (Surah Yunus: 38).

The three stages of the challenge above, all of which were presented when the Prophet SAW was still in Mecca, were added to the fourth stage of challenge which this time was presented when the Prophet SAW had *hijrah* to Medina, which is enshrined in Surah Al-Baqarah:

And if you are in doubt about what We have revealed to Our servant, then produce a sūrah like it and call your helpers other than Allah, if what you say is true. (Surah Al Baqarah: 23)

Indeed, from the beginning the Al Quran has emphasized that even if *jinn* and humans come together to make something like this Al-Quran, they will certainly not be able to make something like it even if they help each other. For this reason, the last stage of the challenge closes with a very clear and firm statement, and is not only addressed to those who lived at the time the Al Quran was revealed, but also addressed to everyone who doubts, whenever and wherever they are. The Qur'an has challenged the polytheists and disbelievers to produce verses or surahs like the Qur'an. However, they were unable to answer these challenges (Al Khalidy, [1992](#)).

But if you are unable to do so—and you will never be able to do so—then fear the Fire fuelled with people and stones, which is prepared for the disbelievers. (Surah Al Baqarah: 24).

Indeed, this statement is not made except by people who are very confident in the truth of the Al Quran. How could that not be the case? This statement not only challenges those who lived

at the time, but also challenges and confirms that humans throughout time will not possibly be able to create something like Al Quran, even if they help other creatures.

3.5. *I'jaz al-Quran in Linguistic Perspective*

The Al Quran first interacted with Arab society during the time of the Prophet Muhammad SAW. Their expertise is Arabic language and literature. Everywhere there are *musabaqah* (competitions) in composing poetry, *khutbah*, and advice. Poems that are considered beautiful are hung in the *Ka'bah*, as a tribute to their composer and to be enjoyed by those who see or read them. Poets had a very special position in Arab society. They are seen as defenders of their people. With poetry, they raise the reputation of a people or person and can also - on the contrary - bring it down.

According to al Jurjani, *I'jaz al Qur'an* is from its *balaghah* aspect, therefore al Jurjani resistemized the science of *balaghah*, especially *'ilm al-bayân* and *'ilm al-ma'ânî*, al-Jurjânî in this book also formulated theories of literary criticism and theory *nazham* (structure, versification), a theory regarding the harmony of the structure of expressions (sentences) and verse verses in accordance with the rules of *Nahwu* (Hasan, 1992).

In fact, the Arab people who lived at the time Al Quran was revealed were the people who knew best about the uniqueness and specialness of Al Quran and the inability of humans to compile something like it. But some of them cannot accept Al Quran because the messages it contains are something new. This is coupled with the Al-Quran's inconsistency with customs and conflict with their beliefs, even destroying it.

Abul Hasan al-Nadwi stated that "it is known that the Qur'an not only has *i`jâz* in terms of pronunciation, phrases, language *fasahah* and *balaghah* alone. In fact, the Qur'ân contains *i`jâz* from the perspective of pronunciation, vocabulary, phrases, meanings, content, science and knowledge, unseen matters, religious education, morals and society as well as the news conveyed. (Al-Nadwi, 1986)

But, didn't Muhammad SAW state that what he conveyed was the word of Allah? Don't they themselves realize its beauty and uniqueness? Correct. But, what about ancestral beliefs and customs? Belief must be defended, Al Quran must be rejected. That was the conclusion of public figures at that time. They then thought of reasons to reject Al Quran. However, for what reason, the privilege and uniqueness of the Al Quran is so clear.

The verses of Al Quran also contain elements of the beauty of language (*balaghah*) which can appeal to human hearing so that it has a greater influence on the soul. These include the use of *tasybih*, *tamsil*, *isti'arah* and *i'jaz* (Ahmad, 2021).

3.6. The Composition of the Words and Sentences Of Al Quran

Before someone is amazed by the uniqueness or miracle of the message contained in Al Quran, he will first be amazed by several things related to the arrangement of words and sentences.

1. Tone and Style

If you hear the verses of Al Quran, the first thing that hits your ears is the tone and style. The verses of Al Quran, even though - as he emphasized - are not poetry, feel and sound unique in their rhythm and cadence.

British scholar Marmaduke Pickthall in *The Meaning of Glorious Quran* wrote:

The Quran has an incomparable symphony where every note can move people to tears and joy.

This is because the letters of the selected words create sound harmony and then the collection of words also creates rhythmic harmony in the series of verses. Example in Surah An-Nazi'at 1-5: *Wan-nâzi'âti gharqâ, wan-nâsyithâti nasythâ, was-sâbihâti sab-hâ, fas-sâbiqâti sabqâ, fal-mudabbirâti amrâ* (An-Nazi'at: 1-5)

Then once the hearing begins to get used to this tone and style, Al Quran changes its tone and style. Next changes in verses 6 to 14.

Yauma tarjufur-râjifah, tatba'uhar-râdifah, qulûbuy yauma'idziw wâjifah, abshâruhâ khâsyi'ah, yaqûlûna a innâ lamardûdûna fil-hâfirah, a idzâ kunnâ 'idhâman nakhirah, qâlû tilka idzang karratun khâsirah, fa innamâ hiya zajratuw wâhidah, fa idzâ hum bis-sâhirah (An-Nazi'at: 6-14).

After that, he continued by changing the tone and style until the letter ended.

2. Short and Concise

It is not easy to compose short sentences, but they are full of meaning because a large message - if you are not good at choosing words and arranging them - requires a lot of words. Al Quran has the privilege that its short words and sentences can hold a lot of meaning. It is like a diamond that emits light from every side. If you look at it from one side, the light it emits is different from the light it emits if you look at it from the other side.

The composition of the Qur'an cannot be compared to any other work. According to Muhammad 'Abd Allah Darrâz, if you look carefully at the Qur'an there are many secrets to its miracles in terms of language. This can be seen from the beautiful regularity of the sound through the tones of the letters (Darrâz, [1995](#)).

As one example, Allah says in Surah Al Baqarah 212:

Wallâhu yarzuqu may yasyâ'u bighairi hisâb (Al-Baqarah: 212)

This verse could mean:

- a. Allah gives sustenance to whom He wishes without anyone having the right to question Him why He expands one person's sustenance and narrows another.
- b. Allah gives sustenance to whom He wills without He (Allah) taking into account the gift (because He is the Most Rich, the same as someone who does not care about his expenses).
- c. Allah gives sustenance to someone without being able to suspect the presence of that sustenance
- d. Allah gives sustenance to someone without the person involved calculating in detail his deeds.
- e. Allah gives someone sustenance with so much sustenance that the person concerned cannot count it.

Understanding (a) explains the acquisition of sustenance, which is basically due to divine grace, not determined by human efforts. Isn't it true that there are those who try but fail, and there are those who don't try but fortune comes to them? Understanding (b) underlines how vast the riches of Allah SWT are. Understanding (c) implies that there are people who are blessed by Allah with sustenance from sources that they did not previously expect. Understanding (d) implies that there are believers who are included by Allah into heaven, without Allah carrying out detailed calculations regarding their deeds. Definition (e) means that Allah multiplies with uncountable multiplication.

All of these meanings can be covered by this paragraph. In fact, it could be that there are other meanings that can be derived from this verse fragment. In this context, scholars see similarities between Al Quran and the universe.

3. The Miracles of Number in the Quran

In the book *Tafsir Al-Amanah*, when interpreting Surah Al Muddatstsir, the author explains the issue of balancing the vocabulary of the Quran, among other things, by explaining the opinion of Rasyad Khalifah who states that there is a secret behind the repetition of the vocabulary of the Quran.

The miracle of numbers in the Quran is that the miracle of numbers in the Quran means that in the Quran there are secret numbers that have not been revealed and have their own uniqueness or specialness as proof of the I'jaz of the Quran. Because the Quran is the word of Allah, it is very natural that the Quran is arranged in an orderly manner so that parts of the Quran always imply the name of Allah through the key number 11. (Lubis, 2001)

Rasyad Khalifah proved his idea by reviewing the word basmalah which consists of 19 letters. Furthermore, it is said that the number of basmalah words found in the Quran, although different, is completely divisible by the number 19.

The details are the word *ism* (اسم) in the Quran 19 times, then the word Allah 2,698 (الله) times which is a multiplication of 142x19, then the word Ar-Rahman 3 = 57 (الرحمن)x19, and the word Ar Rahim 6 = 114 (الرحيم)x19.

From here he then moved on to other balances. Not a few people support his opinion, but there are also quite a few who oppose it. In fact, there are those who consider this idea to be the influence and/or development of Jewish ideology which was then accepted by the Arab community from what is called "Hisab Al Jummal".

But then, are the ideas or discoveries expressed by Rasyad Khalifah really a development of the idea of "Hisab Al Jummal"? Regardless of the assessment of Rasyad Khalifah's opinion, what is clear is that the Quran itself has presented itself as a balanced book. In surah Ash Shura verse 17 states:

It is Allah Who has revealed the Book with the truth and the balance 'of justice'. You never know, perhaps the Hour is near. (Surah Ash-Syura: 17)

Textually and contextually, this verse is more appropriate to use for every scientific discovery involving the calculation of numbers in the Quran, although it is later stated that one of the bases for this balance is the number 19 itself. This is based on the fact that the discovery of the balance of numbers is not limited to the number 19, but all of them are gathered by the basis of balance in the terms of the Ash Shura letter.

Abdurrazaq Naufal in his book *Al-I'jaz Al'Adad Al Quran Al Karim* (Miracles in terms of Numbers in the Quran) which consists of three volumes, presents many examples of this balance, which can be summed up briefly:

A. Balance between the number of words and their antonyms

Word	Meaning	Word	Meaning	Amount
الحياة	Life	الموت	Death	145 kali
النفع	Benefit	الضرر	Damage	50 kali
الحرّ	Hot	البرد	Cold	4 kali
الصالحات	Kind	السيئات	Badness	167 kali
الطمأنينة	Calm	الضيّق	Narrowness	13 kali

الرهبة	Worried	الرغبة	Please	8 kali
الكفر	Al-Kufr (Definite)	الإيمان	Al-Iman (Definite)	17 kali
كفر	Kufr (indefinite)	إيمان	Iman (Indifinite)	8 kali

B. Balance of the Number of Words with Synonyms or Meanings They Contain

Word	Meaning	Word	Meaning	Amount
الحرث	Plowing	الزراعة	Farming	14 kali
العجب	Haughty	الغرور	Haughty	27 kali
الضالّون	Misguided person	الموتى	Dead (Soul)	17 kali
القرآن	Al Quran	الإسلام	Al Islam	70 kali
العقل	Sense	النور	Light	49 kali
الجهر	Real	العلائية	Real	16 kali

C. Balance between the number of words and the number of words referring to the result

Kata	Makna	Kata	Makna	Jumlah
الإنفاق	Spend	الرضا	Pleasure	73 kali
البخل	Stinginess	الحسرة	Regret	12 kali
الكافرون	Unbelievers	النار	Hell	154 kali
الزكاة	Purification	البركات	Many virtues	32 kali
الفاحشة	Abomination	الغضب	Wrath	26 kali

3.7. The Uniqueness of Arabic Palindromes

A palindrome is a word, phrase, number or other arrangement that can be read the same both from the front and from the back (spaces between letters or words are usually allowed).

There are also words, phrases or sentences that can be read backwards and the meaning will remain the same. In Indonesian, the simplest is the word 'finished. In a sentence, that is the sentence "Kasur ini Rusak". Words in Indonesian that include palindromes are *ada, apa, ini, katak, kodok, makam, malam, radar, taat*, dan lain sebagainya.

In Arabic, palindromes have become a separate art in arranging verses and showing the height and precision of the composer. In the Quran it is found in Surah Al Muddatstsir verse 3:

رَبِّ ك ف ف ك ب ر / رَبِّكَ فَكْبِر

And in Surah Al Anbiya verse 33:

ك ل ف ي ف ل ك / كَلَّ فِي فَلَكَ

The existence of palindromes in the Quran, which are found in these two verses, makes the Quran even more unique and rich, which can increase the strength of faith for its readers.

3.8. The impact of *I'jaz* on readers

1. Satisfy the Philosopher and Most People

If you read an article, you may judge it to be very shallow so that it does not suit the tastes of thinkers and scientists. It could be the opposite, so that it cannot be consumed by most people.

Al Quran is not like that. It may be that a layman will be satisfied and understand the verses of the Quran according to his limitations, but the same verses can be widely understood by philosophers in a new sense that is not accessible to ordinary people.

In Surah Yasin verses 78-82, Al Quran says:

(78) And he presents for Us an example and forgets his [own] creation. He says, "Who will give life to bones while they are disintegrated?" (79) Say, "He will give them life who produced them the first time; and He is, of all creation, Knowing." (80) [It is] He who made for you from the green tree, fire, and then from it you ignite. (81) Is not He who created the heavens and the earth Able to create the likes of them? Yes, [it is so]; and He is the Knowing Creator. (82) His command is only when He intends a thing that He says to it, "Be," and it is (Surah Yasin 78-82).

The meaning of these verses is very clear and their meaning is straight forward. However, let a philosopher listen and analyze it, then you will get a really deep and broad explanation. Muslim philosopher Al Kindi explains the content of this verse as quoted by Abdul Halim Mahmud, that the verse emphasizes:

Firstly, the re-existence of something after extinction is possible, because bringing together something that has been separated or creating something that never existed before is easier than bringing it into existence the first time. Although for Allah there is no such thing as "easier or more difficult".

Second, the presence or existence of something from a source that is opposite to it can occur, such as the creation of fire from green leaves (which contain water).

Third, creating humans and bringing them back to life after death is as easy as creating a universe that did not previously exist.

Fourth, to create and/or do something, no matter how great the creation, for God there is no need for time or matter, and this is different from creatures who always need both.

You should not assume that that is all that can be drawn from this verse. In the description of the I'jaz of the Quran from a scientific aspect, we will discuss this verse again. What I want to underline from the description above is the comment of the philosopher Al Kindi who said:

Which human being is able to philosophically collect (information) in speech as much as the letters of the verse above, as has been collected by Allah for the Prophet Muhammad.

2. Satisfying the Mind and Soul

Humans have thinking and feeling power, or reason and heart. The power of thought drives him, among other things, to provide arguments to support his views, while the power of the heart leads him to express beauty and develop imagination. In language, it is very difficult to satisfy both forces at the same time.

There is something unique in the language of the Quran, namely its ability to combine these two things. Therefore, when talking about something - law, for example - the word that is used is not as rigid as that of legal experts. Al Quran explains these legal provisions with logical arguments and in different language styles.

To order something, Al Quran uses various styles. Once by express command, and another time by stating it as an obligation. Meanwhile, in other places, by describing it as a virtue or bequeathing it, or promising the perpetrator with many rewards. These are the various commands of Allah contained in the Quran.

Likewise with preventing or advocating and providing alternatives. On the other hand, the content of the legal verses themselves sometimes really touches the human mind and soul. In Surah Al Baqarah 183 Allah SWT says:

O believers! Fasting is prescribed for you—as it was for those before you¹—so perhaps you will become mindful 'of Allah'.

The verse does not say "God has made it obligatory on you", but "it is obligatory on you". This seems to imply that man himself will make fasting mandatory for himself when he realizes

how important and beneficial fasting is. And let them be aware that this obligation is not something new and is only specific to them, because "those before you" have also fasted.

Fasting is for their benefit because it is one way of achieving piety, namely avoiding all disasters. The intended fast is not long, not all the time, but "only a few days", and even then "if you are sick or on a journey, then you don't have to fast", as long as you make up for it as many days as you are not fasting. This is how the Quran touches the mind and soul of the interlocutor.

In the field of Aqidah, the descriptions of the Quran are also given inner feelings and strengthened with logical arguments. The verse stated in the context of the speaker regarding satisfaction for a thinker and the average person can be used as an example. It can be added that all logical arguments regarding the proof of the oneness of Allah, both known in the past and present, are presented in the Quran.

4. Conclusion

Definition of Mu'jizat by Islamic Scholars: An extraordinary thing or event that occurs through a person who claims to be a prophet, as proof of his prophethood which is challenged to those who doubt, to do or bring about something similar, but they are unable to serve it.

The elements that accompany Mu'jizat, namely extraordinary things or events, occur or are described by someone who claims to be a prophet, contain a challenge to those who doubt prophethood, and this challenge is unable or fails to be met.

Mu'jizat Al Quran are miracles that are owned or contained in the Quran, not proof of truth that comes from outside the Quran or external factors. The linguistic aspect of I'jaz Al-Quran can be seen from the arrangement of words and sentences in the Al-Quran, including its tone and style, brevity and conciseness, editorial balance, and the presence of palindromes. Therefore, the Quran has an impact on those who read it by satisfying experts, thinkers, philosophers and lay people. Apart from that, the Al-Quran also satisfies the mind and soul, namely by means of conveying the Al-Quran which is varied, not monotonous, and in accordance with human nature.

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