



The Historical Development of Islamic Scholarly Thought and Literature on the Qur'an's Miraculous Nature (*I'jāz al-Qur'ān*)

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Abstract

The miraculous nature of the Qur'an has been one of the main themes in Islamic studies throughout history. As times have changed, understanding of this miraculous nature has evolved, influenced by the social, cultural, and intellectual contexts in which scholars lived and worked. This study aims to examine the dynamics of thought on the miraculous nature of the Qur'an through an analysis of the works of scholars from three important periods: classical, medieval, and contemporary. The method used is a literature study with a qualitative-descriptive approach, analyzing the works of al-Jurjānī, al-Suyūṭī, Mannā' al-Qattān, and Quraish Shihab as representatives of each period. The results of the study show that although these scholars have different points of emphasis in understanding miraculousness, they all depart from the belief that the Qur'an has unmatched uniqueness. This study concludes that these differences in opinion are a manifestation of the complementary richness of Islamic intellectual thought, rather than a contradiction. The contribution of this study lies in its attempt to map and explain the diversity of scholars' approaches to the theme of miraculousness, as well as to encourage the development of Qur'anic studies that are more contextual, open, and relevant to the challenges of the times.

Keywords: *Miracle, Qur'an, Development, Scholars, Historical Development*

Abstrak

Kemukjizatan Al-Qur'an menjadi salah satu tema utama dalam studi keislaman sepanjang sejarah. Seiring perubahan zaman, pemahaman terhadap kemukjizatan tersebut mengalami perkembangan, dipengaruhi oleh konteks sosial, budaya, dan intelektual di mana para ulama

hidup dan berkarya. Penelitian ini bertujuan untuk mengkaji dinamika pemikiran tentang kemukjizatan Al-Qur'an melalui telaah terhadap karya-karya ulama dari tiga periode penting: klasik, pertengahan, dan kontemporer. Metode yang digunakan adalah studi kepustakaan dengan pendekatan kualitatif-deskriptif, dengan menganalisis karya al-Jurjānī, al-Suyūṭī, Mannā' al-Qattān, dan Quraish Shihab sebagai representasi dari masing-masing periode. Hasil kajian menunjukkan bahwa meskipun para ulama tersebut memiliki titik tekan yang berbeda dalam memahami kemukjizatan semuanya berangkat dari keyakinan bahwa Al-Qur'an memiliki keistimewaan yang tidak tertandingi. Penelitian ini menyimpulkan bahwa perbedaan pandangan tersebut merupakan wujud kekayaan intelektual Islam yang saling melengkapi, bukan bertentangan. Kontribusi penelitian ini terletak pada usaha untuk memetakan dan menjelaskan keragaman pendekatan ulama terhadap tema kemukjizatan, serta mendorong pengembangan studi Al-Qur'an yang lebih kontekstual, terbuka, dan relevan dengan tantangan zaman.

Kata Kunci: *Mukjizat, Al-Qur'an, Perkembangan, Ulama, Sejarah.*

Introduction

The Qur'an is the holy book of Muslims, believed to be the final divine revelation and the culmination of all previous scriptures. One of the fundamental aspects that confirms the Qur'an's position as revelation is its miraculous nature (*i'jāz*), which is something that weakens and cannot be matched by humans. The miraculous nature of the Qur'an is proof of the truth of the prophethood of the Prophet Muhammad and has been the focus of attention of scholars since the beginning, whether in a theological, linguistic, philosophical, or spiritual framework. Discussions about *i'jāz* al-Qur'ān have developed from mere linguistic challenges to poets and literary experts in the early days of Islam to encompass scientific, historical, legal, and psychological aspects in the modern era (Sholahuddin, 2015, p. 218). This dynamic shows that the understanding of the miraculous nature of the Qur'an is not static, but continues to evolve with the changing times and the context of Islamic thought.

Throughout the history of Islamic intellectualism, attention to the theme of the miracles of the Qur'an has been recorded in various writings by scholars. In the classical period, figures such as 'Abd al-Qāhir al-Jurjānī (d. 471 AH) with his ideas about *nazm* or the structure of the language of the Qur'an through his monumental work *Dalā'il al-I'jāz*. Al-Jurjānī emphasized that the miraculous nature of the Qur'an does not lie solely in its beautiful words, but in the regularity of its structure and the integrity of its meaning, which cannot be imitated by humans (Ashani, 2015, hal. 233). In the Middle Ages, Jalaluddin al-Suyuthi's (d. 911 AH) work in *al-Itqān fī 'Ulūm al-Qur'ān* became an important reference because it systematically presented various aspects of the miraculous nature of the Qur'an, both in terms of language, legal content, and its spiritual influence on readers (As-Suyuthi, 2021, hal. 661). Entering the early modern-contemporary era, Mannā'al-Qattān (1917–1999 AD) through his book *Mabāḥiṣ fī 'Ulūm al-Qur'ān* became the pioneer in discussing the miraculous nature of the Qur'an, where he attempted to simplify and reorganize the discussion of *i'jāz* with a systematic and rational approach. As a prominent exegete representing the advancement of knowledge in the modern era, Prof. Dr. M. Quraish Shihab has contributed by broadening readers' understanding of the miraculous nature of the Qur'an in his works such as *Mukjizat Al-Qur'an* (The Miracles of the Qur'an), which not only discusses linguistic aspects but also emphasizes psychological and ethical dimensions and its relevance to the modern era.

Existing studies show that attention to the *i'jāz* of the Qur'an is quite broad, but systematic and comprehensive research tracing the development of scholars' thinking from the

classical to the contemporary period in a single line of study is still relatively limited. Other studies are mostly focused on specific aspects, such as Thonthowi's (2024) study, which discusses i'jaz from a linguistic perspective (Thonthowi et al., 2024) and Hanif (2022) developing a multilevel reading approach in responding to the theory of i'jaz epistemologically, criticizing the theory of I'jaz (Salwa et al., 2023), or research that only reviews one or two historical phases, such as the modern phase (Wahyuni, 2023), or only two phases (Bramantyo & Ilyas, 2024).

This is the academic gap (research gap) that this study attempts to bridge. Therefore, this study aims to examine in depth the development of the concept of the miracles of the Qur'an in the intellectual history of Islam, by tracing the changes in the approaches and orientations of the scholars' thinking from time to time. This study was conducted using a historical-comparative approach with analysis of representative works from various periods. The novelty offered in this study lies in its attempt to combine historical and thematic reviews in a balanced manner to provide a comprehensive picture of the transformation of scholars' thinking about the miraculous nature of the Qur'an. This research not only presents the content of ideas, but also relates them to the epistemological context (Suswanto, 2018) and the dynamics of the era that underlie them (Mahrani, 2021).

With this approach, it is hoped that the results of this study can enrich the body of knowledge on thematic interpretation and contribute to a more contextual understanding of the miracles of the Qur'an in contemporary Islamic discourse.

Research Method

This research uses a qualitative approach with a library research study aimed at exploring, describing, and analyzing the thoughts of scholars across different eras regarding the miraculous nature of the Qur'an. The data examined consisted of textual data from classical, medieval, and modern works that explicitly discussed the theme of i'jāz al-Qur'ān, such as *Dalā'il al-I'jāz* by 'Abd al-Qāhir al-Jurjānī, *al-Itqān fī 'Ulūm al-Qur'ān* by Jalaluddin al-Suyūṭī, *Mabāḥiṣ fī 'Ulūm al-Qur'ān* by Mannā' al-Qattān, and *Mukjizat Al-Qur'an* by M. Quraish Shihab, as primary sources. Secondary sources include books, scientific journals, dissertations, and articles relevant to the theme of the miracles of the Qur'an and the study of scholars' thoughts. Data collection techniques were carried out through systematic literature review with the process of reading, recording, and classifying information related to the focus of the study (Rahmadi, 2011, hal. 89). The data was analyzed using content analysis techniques to explore the substance of each figure's thinking, as well as historical analysis to see the developments and differences in approach from one period to another. (Anwar, 2023, hal. 53). The advantage of this method lies in its ability to trace intellectual heritage in a deep and comprehensive manner, while its limitation is its dependence on written sources and limited direct access to the author's original intent, so that interpretation is highly dependent on the researcher's accuracy and objectivity.

Results and Discussion

The discourse on the miraculous nature of the Qur'an (i'jāz al-Qur'ān) occupies a strategic position in tafsir studies because it is the meeting point between theological, linguistic, and epistemological aspects in the Islamic scientific tradition. This study not only serves to affirm the superiority of the Qur'an as divine speech, but also to show how the text of revelation is understood, studied, and proven to be special through different methodological tools in accordance with the demands of the times (Amalia et al., 2024). Therefore, the analysis of i'jaz cannot be separated from the dynamics of the history of Islamic thought, where each era presents a distinctive approach that is relevant to its intellectual development and social needs.

The diversity of scholars in conceptualizing i'jāz shows that this phenomenon is not merely a matter of faith, but also an academic discourse that develops in line with the maturity of the discipline of 'Ulūm al-Qur'ān. In the classical period, the orientation was more directed at linguistic aspects because Arabic was the main medium and cultural pride of society. Entering the medieval period, integrative and multidisciplinary approaches began to emerge to address the complexity of the people's needs. Meanwhile, in the modern-contemporary era, more empirical and contextual readings have emerged, including efforts to link the verses of the Qur'an with the development of modern science and the social needs of global society (Ashani, 2015).

Thus, this chapter aims to outline three main dimensions. First, the views of scholars across different eras regarding the nature and form of the miraculousness of the Qur'an. Second, the epistemological approaches used to justify and develop the theory of i'jaz. Third, the historical development of this thinking, which shows both continuity and diversification in the methods and substance of understanding the miracles of the Qur'an. This analytical structure is expected to provide a systematic mapping of how i'jaz has been understood, developed, and actualized from time to time, thereby demonstrating its relevance as a discourse that continues to live on in the Islamic scientific tradition.

The Miraculous Nature of the Qur'an According to Scholars Across the Ages

The miraculous nature of the Qur'an (i'jaz al-Qur'an) is one of the fundamental aspects in the study of the Qur'an, which shows the uniqueness and superiority of revelation as the word of Allah that cannot be matched by humans or jinn. Scholars from various eras have expressed diverse views in defining the essence of i'jāz, influenced by the scientific context and needs of their respective times.

Al-Jurjānī, a scholar from the classical era, was a leading scholar in the fields of Arabic language, balāghah, and tafsir. He was born around 400 AH/1010 AD in Jurjan, a region that is now part of northern Iran, and died in 471 AH/1078 AD. He is widely known as the pioneer of the theory of naẓm, which is the theory of the regularity and beauty of the arrangement of words in the Qur'an, which is an important basis in the study of miracles from a linguistic perspective (Afandi, 2004, p. 54). Through a deep and systematic approach, al-Jurjānī defines the miraculous nature of the Qur'an in his book as a special arrangement that deviates from the usual Arabic word order and differs from what they normally arrange. Thus, the meaning is that the miraculous nature of the Qur'an does not lie solely in its vocabulary or grammatical structure, but in the arrangement of words that form meanings that cannot be imitated by humans (Fatoni, 2020, p. 242). His thoughts have greatly contributed to strengthening the argument that the beauty of the language of the Qur'an is one of its most powerful and enduring miracles.

Through his work *Dalā'il al-I'jāz*, he also states that the essence of the miraculous nature of the Qur'an lies in the aspects of balāghah (rhetoric) and naẓm (linguistic structure). (Al-Jurjani, 1988, p. 5). He rejected explanations of i'jāz that were only related to the extraordinary content or information in the Qur'an, because according to him, many humans can also talk about facts or stories. What makes the Qur'an a miracle is its style of language and the beauty of its composition, which exceeds human capabilities, even those of the best poets or orators.

Entering the middle period, Jalāluddīn al-Suyūṭī was one of the great scholars of the 9th century AH/15th century AD who was known as an encyclopedist in various disciplines of Islamic science, especially tafsir, hadith, and the sciences of the Qur'an. He was born in Cairo, Egypt, in 849 AH/1445 AD and died in 911 AH/1505 AD. Al-Suyūṭī was known for his extraordinary writing skills, with hundreds of works in various fields, making him one of the most prolific scholars in

Islamic history (Batubara, 2016, p. 18).

In the field of 'Ulūm al-Qur'ān, his most famous work is *al-Itqān fī 'Ulūm al-Qur'ān*, a systematic encyclopedia that discusses more than eighty branches of knowledge related to the Qur'an, including a discussion of its miraculous nature. Through this book, al-Suyūṭī succeeded in summarizing, compiling, and simplifying various theories and views of previous scholars about the Qur'an, so that it could be accessed by students and scholars alike.

In his work *al-Itqān fī 'Ulūm al-Qur'ān*, he states that a miracle is something that is out of the ordinary, accompanied by *tahaddī* (contradiction) and has no equal. (As-Suyuthi, 2021, p. 661). In his book, he not only emphasizes the linguistic aspect, but also mentions other dimensions such as *i'jāz* in law, supernatural news, narrative structure, and the beauty of the logic of the composition of verses. His view shows that the miraculous nature of the Qur'an is not singular, but multi-dimensional, which demonstrates the complexity of divine revelation and its flexibility in responding to the challenges of the times. Al-Suyūṭī became a bridge between the classical and modern eras by providing space for a more comprehensive approach to *i'jāz*.

At the beginning of the modern era, Sheikh Mannā' al-Qattān in *Mabāḥith fī 'Ulūm al-Qur'ān* highlighted scientific miracles, namely the harmony between the Qur'an and modern scientific discoveries. He considered that some verses of the Qur'an provided clues about scientific realities that were only proven in modern times, such as developments in embryology, geology, and astronomy. Although this approach has been met with pros and cons, it has succeeded in showing that the Qur'an has scientific relevance that can strengthen faith in the era of science and technology of its time (Al-Qaththan, 2019).

As for Quraish Shihab, as a contemporary Indonesian scholar with a more advanced understanding and closer to the concept of the miraculous nature of the Qur'an in this era, he adopts a more contextual and humanistic approach. In his work *Mukjizat Al-Qur'an* (The Miracles of the Qur'an), he views the miraculous nature of the Qur'an as a book that is not only based on language or science, but also on its ability to provide guidance, shape morality, and answer universal questions about human life (Suswanto, 2018, p. 33). He emphasizes that *i'jāz* is not merely a rational or technical concept, but also touches on the comprehensive spiritual and social dimensions of . This marks an expansion of the ontology of miracles from the formal to the substantial dimension (Amalia et al., 2024, p. 81).

The Approach of Scholars in Studying the Miraculous Nature of the Qur'an

Epistemological studies of the miraculous nature of the Qur'an focus on how scholars understand, approach, and formulate the concept of miraculousness itself. This aspect involves the methods of thinking, analytical tools, and scientific approaches used in exploring and proving that the Qur'an is divine revelation that cannot be matched (Rahmani & Alwizar, 2024, hal. 799). Throughout history, approaches to *i'jāz* have shown interesting epistemological developments and reflect the dynamics of tafsir and Qur'anic sciences. In the classical era, al-Jurjānī, in his work *Dalā'il al-I'jāz*, introduced a linguistic and rhetorical approach, using methods of *balāghah* (Arabic stylistics) and *naẓm* (structural coherence) analysis with in-depth textual analysis to show that the composition and choice of words in the Qur'an are not only beautiful, but also impossible for humans to produce. Al-Jurjānī combined the philosophy of language with Arabic linguistic logic, making him a pioneer of the linguistic approach in the study of miracles (Al-Jurjani, 1988, pl. 305).

Entering the medieval era, al-Suyūṭī in *al-Itqān fī 'Ulūm al-Qur'ān* took an encyclopedic and integrative approach, combining various branches of Qur'aniyyah knowledge such as *asbāb al-nuzūl*, *nasikh-mansūkh*, *muḥkam-mutashābih*, to *i'jāz*. The method used is descriptive and

comparative, namely by collecting the views of previous scholars, classifying them, and then presenting a scientific synthesis in a systematic structure (As-Suyuthi, 2021, p. 670). In this case, al-Suyūṭī uses a comprehensive multidisciplinary approach that expands the scope of the dimension of i'jāz beyond linguistic aspects to include historical, legal, and semantic dimensions (Hermawan & Nurjannah, 2009, p. 10). This signifies an epistemological transition from a specific analytical model (linguistic) to a holistic model involving many branches of Qur'anic science.

In the early modern-contemporary era, the approaches of scholars became more varied, adapting to the challenges of the times. Mannā'al-Qattān in *Mabāḥith fī 'Ulūm al-Qur'ān* uses a rational empirical approach, especially in discussing the aspect of i'jāz 'ilmī (scientific miracles). He utilizes the results of modern scientific research as a tool for reading kauniyyah (cosmological) verses, and attempts to show that the Qur'an implicitly touched on various scientific facts long before the discovery of modern science. This approach is based on the correspondence between the text of revelation and scientific reality, although it remains framed within the perspective of faith and theology (Amalia et al., 2024, p. 80).

However, from this understanding, a criticism arose from an Algerian professor, Nidhal Guessoum, who said that the miraculous nature of the Qur'an cannot be compared to science, that scientific theories, which are temporary based on observational findings, cannot be equated with the truth of the Qur'an. The Qur'an is proven by a series of rational arguments and historical evidence. On the contrary, science does not need to be proven, it only needs to be tested. (Hanif, 2022) This is Popper's principle of falsifiability, which Guessoum follows to determine how science in Islam should be treated. Thus, to revise the i'jāz theory, he proposes a multilevel approach to reading the Qur'an (Guessoum, 2012). That a person's understanding of various verses of the Qur'an depends on their knowledge, culture, and era.

Moving into the modern era, Quraish Shihab developed a contextual hermeneutical approach, which interprets i'jāz as the ability of the Qur'an to provide meaning, value, and solutions relevant to human problems across space and time. In *Mukjizat Al-Qur'an* (The Miracles of the Qur'an), he emphasizes the functional and transformational aspects of miracles themselves, so that the method used is more contextual-sociological in nature, namely reading the text of the Qur'an based on the social context and spiritual needs of today's people (Shihab, 1999, p. 35).

From this cross-temporal review, it can be seen that the scholars' approach to i'jāz al-Qur'ān has developed from a linguistic-formal approach to a classical integrative approach, and finally to a multidisciplinary approach that covers rational-empirical to contextual aspects. This development shows the dynamics of Islamic epistemology, which is adaptive to the changing times without neglecting the authenticity of the main source, namely the Qur'an. Thus, the study of miracles is not merely a study of faith, but also part of the intellectual heritage of Islam that continues to develop and can respond to the challenges of the times with an increasingly mature and relevant approach.

The Development of Scholars' Views Across Time on the Miraculous Nature of the Qur'an

The differences in views among scholars across the ages in understanding the miraculous nature of the Qur'an are a phenomenon that cannot be separated from historical dynamics, the development of scientific thought, and the socio-cultural context in which the scholars lived. These differences are not contradictions in essence, but rather an emphasis on the most relevant aspects of miraculousness that can be grasped in accordance with the epistemological tools and needs of their era (Al-Faruq et al., 2024, p. 10). For example, al-Jurjānī,

who lived in classical Arab society with a high Arabic language tradition, emphasized the linguistic aspect as the core of i'jāz. For al-Jurjānī, the power of the Qur'an lies not only in its content, but also in its structure and sentence arrangement, which cannot be imitated by humans. In this context, i'jaz becomes a means to strengthen da'wah and challenge the Quraish through what they are most proficient in, namely balāghah and poetry. (Al-Jurjani, 1988, p. 312).

Conversely, al-Suyūṭī in al-Itqān does not limit i'jāz to one aspect, but opens up the possibility that the miracles of the Qur'an can be found in many dimensions. This indicates a shift in orientation from mono-analysis to multi-analysis, where i'jaz is understood as an integrated system of miracles, covering language, law, stories, narrative structure, and so on (Mustaqim et al., 2021, pl. 814). Al-Suyūṭī's approach reflects the increasingly complex needs of the medieval era and demands a more comprehensive understanding of the revelatory text, including integration with various branches of tafsir and ulum al-Qur'an.

In modern times, new approaches have emerged, such as scientific i'jāz as developed by Mannā' al-Qattān, which attempts to read the verses of the Qur'an in the light of modern science. Meanwhile, Quraish Shihab expands the scope of i'jāz to include the social and spiritual function of the Qur'an, namely its ability to guide humans in modern life, which is full of moral challenges and crises of values (Desi Lestari et al., 2022, p. 8). This difference in approach shows that i'jāz is not frozen in a single meaning, but is open to actualization of understanding in accordance with the historical context and challenges of the times. This is proof that the Qur'an as a miracle is dynamic, transhistorical, and transcultural, capable of inspiring generations from various eras and scientific backgrounds (Yanggo, 2022, p. 59).

Diversity in understanding i'jāz is an intellectual treasure in the tradition of tafsir. Factors influencing these differences include scientific backgrounds (linguistics, tafsir, law, philosophy, etc.), the needs of da'wah and socio-politics at the time, and the increasingly widespread development of Islamic epistemology (Markos, 2017). Thus, these differences should not be interpreted as contradictions, but as complementarities that enrich the community's understanding of the majesty of the Qur'an. This study also shows that the value (axiology) of the understanding of i'jaz lies not only in its scientific aspect, but also in its contribution to strengthening faith, forming rational Islamic thinking, and the ability of the Qur'an to continue to live in the hearts and minds of people across the ages.

Conclusion

This study shows that the scholars' thinking about the miraculous nature of the Qur'an has undergone significant developments over time. Differences in approach and emphasis in understanding miraculousness reflect a dynamic intellectual response to the challenges of the times, from a linguistic focus in the classical era to a multidisciplinary approach in the contemporary era. These findings reinforce the view that the legacy of Islamic thought is progressive and open to contextual reinterpretation. The theoretical implications of this research emphasize the importance of broadening perspectives in the study of miraculousness by considering the social and historical backgrounds of the exegetes. Practically, the results of this study can be used as a basis for developing the Qur'anic studies curriculum and enriching Islamic preaching and education materials to be more inclusive. For further research, it is recommended that a more in-depth study be conducted on the contemporary society's response to narratives of miraculousness, especially in the digital age. Overall, this study contributes to enriching the historical and conceptual understanding of the miraculousness of the Qur'an and opens up a space for dialogue between classical Islamic scholarly traditions and modern intellectual needs.

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