

CONSTRUCTION OF UNDERSTANDING OF I'JAZ ALQURAN

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Abstrac

Amtsal Al-Qur'an becomes very important to be studied and understood in greater depth because as an effort to understand or react to the invisible nature to conclude verses of the Qur'an that have words in each sentence which is very beautiful but has the meaning is very deep beautiful and solid, which encourages every human being to do everything following interests and desires. Amtsal also gives advice and warnings to humans, so that Amtsal has a very important role in education because actually education itself contains advice and warnings in every implementation.

Keywords: Understanding, I'jaz Al-Quran

I. INTRODUCTION

Prophet Muhammad was a prophet who could not read and could not write. Behind this grandeur is the Qur'an as a Miracle revealed. If only when the Qur'an was revealed by a prophet who was good at reading, writing could be people who listened to the revelations, of course they would be amazed "just right ... they were smart to read", nothing special. That is where the position of miracles is acceptable, because the recipient does not know / is not able at all and is given God a privilege as the justification of his messenger.

Even though the Prophet Muhammad was an ummi, the general public already knew and was proficient in literary terms in the form of poetry and prose. This is in accordance with the statement of al-Walid bin al-Mughiroh "no one knows the most about poetry and poetry of jinn except me" when dialoguing with Abu Jahal. Therefore al-Qur'an as a miracle when it forms like poetry and prose in the sense of "more", where in the field of science is known as kebalaghannya. This is in accordance with the challenge of the Koran to the Jinn and Men in order to be able to make such al-Qur'an, then ten surahs and finally one letter. But none of them are denying it.

This modern state, where everything, if possible, someone will do, acts in accordance with the results of established studies. So that it can be

said that Science is a religion that must be followed. Al-Qur'an as a miracle of the last prophet which is valid until the Day of Judgment must be a guideline according to its nature.

This paper attempts to discuss I: jaz al-Qur'an as in the Ulumul Qur'an and also touches on the miracles of the Qur'an as evidenced through Science and Technology.

THEORETICAL STUDY

Al-Qur'an

I'jaz al-Qur'an consists of two words: the word Ijaz and al-Qur'an. The word al-Qur'an comes from Qara'a which means collection (al-Jam'u), collects into one (al-Dhommuh) so that the word masdar from the word Qara'a is al-Qira'ah means to gather letters and sentences that are united in mushab (ar-tartil). The word al-Qur'an is also the word masdar from the word Qara'a and is also synonymous with the word Qira'ah. In the study of al-Sharaf science, the word al-Qur'an is a masdar with the fiction of fu'laanun, even though it is masdar, but it means maf'ul, that is to read. While al-Qur'an as a representative of the definitions that exist, including: "Kalam Allah revealed to the prophet Muhammad who considered worship (reward) read it".

According to Manna 'Alqatthan the above definition has been able to approach the meaning of the Koran and can distinguish with other than the Koran, if "Kalamullah" can, differs with kalam other than God, such as the kalam of humans, jinn, and angels. "Derivated to the prophet Muhammad" excluded other prophets. "The reward of reading it" can be distinguished by reading the hadiths of Ahad (Qira'ah Ahad) and the traditions of al-Qudsi which do not reward reading them.

Al-Jarjani defines the Qur'an as: "the book revealed to Muhammad the Messenger of Allah is written in the mushab and written in Mutikir without any doubt on it."

From these two definitions as a basis for the theme of I'jaz al-Qur'an, it seems that the definition of al-Jarjani is closer. Because al-Qatthan seems to emphasize the reward of reading it while al-Jarjani emphasizes the method of receipt of the Qur'an by the prophet Muhammad mut worried where no one can deny that he is truly a revelation of God, not made by the Prophet Muhammad.

I'jaz al-Qur'an

According to the language of the word i'jaz is masdar of the verb a'jaza (a'jaza, yu'jizu, i'jazan) which means to weaken. The word a'jaza includes fi'il ruba'I mazid which comes from fi'il tsulasi mujarrad a'jaza

which means weak opponent from the word qodaro which means strong /capable, the word weak (al'ajaz) itself is defined by: " An expression intended to limit doing something ".

The word I'jaz al-Qur'an means to weaken the Qur'an. This word, is a mahzub word (there is a discarded word) which consists of two words that are translated, namely the word I'jaz which is translated by the culprit, the Koran, while the maf'ul (object) is discarded so that when the word these words will be sent to read: "Weakened the book of the Qur'an to humans to bring what has been brought to them, namely to make a book like the Qur'an".

The word I'jaz al-Qur'an intended here is: "Stating the truth of the Prophet Muhammad in his da'wah treatise by showing the weaknesses of Arabs who opposed the miracles of the Qur'an at that time and showing the weaknesses of other nations afterwards. (prophetic period). " at least, there are two things that emphasize the above definition, First in terms of purpose, stating the truth of the message of the prophet Muhammad. Second, in terms of proof, shows the weakness of those who oppose the miracles of the Qur'an.

Mukjizat al-Qur'an

Having defined what the Qur'an and I'jaz al-Qur'an are, it is necessary to define what a miracle is. In the Big Indonesian Dictionary, miracles are defined as: "Miraculous events that are difficult to reach by the ability of human reason". This definition according to Quraish Shihab is not in accordance with the content in Islam. Islamic scholars define miracles by: "An extraordinary thing or event that happened through a person who claimed to be a prophet, as proof of his prophecy that was challenged to him who was hesitant to do or bring similar things, but they were not able to serve the challenge. From this definition there are four elements to something that can be said to be a miracle.

1. Extraordinary things or events.
2. Occurs or is described by someone who acknowledges the prophet.
3. Contains challenges to those who doubt the prophethood.
4. These challenges are unable or fail to be served.

The miracle is divided into two parts: it can be obtained through the five senses (hissiyah) and reason ('aqliyah). Most of the miracles of the prophets of the children of Iksrail were witnessed by his people through the five senses like Moses with his stick (able to defeat the shamans of Pharaoh and splitting the sea). While the miracles of the prophet

Muhammad as the last prophet were mostly aspects of 'aqliyah because of the high knowledge of his people. The miracle is in the form of Al-Qur'an which is valid until the Day of Judgment.

From the description above it can be concluded that I'jaz al-Qur'an is a science that places the Qur'an as a miracle of the prophet Muhammad that weakens those who oppose it so that they can acknowledge it is indeed the messenger of God at the same time the religion that is carried out is a religion the true and strengthen the faith of his people.

Signifikasi I'jaz Al-Qur'an

At least there are some questions that arise from this sub-section, including: "What is the importance of I'jaz for the Koran, then how when the Koran came down there was no I'jaz. For example when al-Qur'an says there will be a victory from the Romans from Persia as in surah ar-Rum. But the victors are the Persians, surely the Prophet Muhammad will be pinned as a liar, a sorcerer as has been said by al-Walid bin al-Mughiroh and Abu Jahal. And the followers will shake up and leave the message of the Prophet Muhammad, but the opposite is true. The author of the signification of I'jaz al-Qur'an is signified by the existence of the Qur'an itself as a miracle of the last prophet Muhammad PBUH.

Sisi Kemukjizatan Al-Qur'an

It can be said that the existence of a miracle for a prophet / apostle is indeed a necessity. The proof is that almost every messenger of God has a miracle as a function of justification for the treatise he is carrying. If seen from the miracles that exist, all miracles always respond to the highest or highest things for the civilization where the miracles were revealed. Like the miracles of the prophet Musa as in his time magic practices have experienced a peak period and the prophet Moses with his miracles can defeat him. Prophet Jesus, where in the time of medical science was so rapid and the Prophet Jesus could exceed them, he could cure mute, leprosy, can revive the dead, while the prophet Muhammad peace be upon him because during his lifetime the existence of fashabah (Arabic literature) was very prominent then the miracles in literary form too, namely the Koran.

According to Gamal al-Banna the scholars who are consistent with the theme of the miracles of the Koran starting from Abu Abdillah ibn Yazid al-Wasithi through his book I'jaz al-Qur'an to Syarifuddin al-Hasan ibn Muhammad al-Thibi (w.743H) in their book of Kasyfu azh-Zhunun they are very concerned about the miracles of the Koran in terms of language and speech style of the Koran.

If we look at the books that are still close to our time with regard to the miraculous side of the Qur'an, there are generally some that can be revealed including: Manna 'al-Qatthan, outlining the first three aspects of the al-Lughawi aspect, al-Ilmi and al-Syar'i. M. Quraish Shihab explained that there were only three aspects, first language, Scientific Signs and Occult Preaching in the past or in the future. Al-Qurthubi breaks down into ten types, al-Zarqani details fourteen types. Please note that in terms of miracles it is limited only to the aspects mentioned above. Quraish Shihab specifically said that the three miracles he described were some of the miracles of the Koran and its features so that he concluded: "... that the miracles and privileges of the Koran described by anyone and at any time do not reflect the whole miracles and their features" . While al-Thabathaba'I says that the miracles of the Koran include all aspects (min Jami 'al-Jihad).

In the following, the speaker will describe the miraculous aspects of the Qur'an as described by Muhammad Ali al-Shabuni, but he also nevertheless sees in books as explanations. In his book al-Thibyan fi Ulum al-Qur'an describes there are six sides to the miracle of the Qur'an:

1. Susunan Kalimat/Uslub

According to Mustafa ar-Rafi'i, an Arab literary figure, if we pay attention to the composition of the Koran, surely we will have several patterns and expressions that are in accordance with the provisions of writing and writing, according to the function of letter by letter in terms of fluency. in greeting. What is interesting is that there is a perfect arrangement in the Qur'an but if a word contained in the order is placed on a regular arrangement is not pleasant to hear and say. Among these words is an-Nuzhur () plural of nadzir () the value of dhammah in that word is really very heavy because in consecutive consonants are "nun" () and dzal (), especially the sound (makhraj letters) is stiff and difficult to pronounce, but if the words are applied in the Koran it is not so, as the word of Allah in surah al-Qamar: 36 which reads:

Then try to contemplate the arrangement of the verses above, pay close attention, then also establish the location of qolqolah in the words laqad and qalqalah "tha" in the word and hahah fatah from the letter after tha to the letter waw in the word of God separated by mad reading. Automatically, the objection of saying dhammah to nudzur will disappear. Harkat dhammah is right in its place like seasoning in various foods.

2. al-I'jaz

Imam Zahrah in the book al-Mu'jizatul Kubra al-Qur'an explained that the division of sentences in terms of concise and broad can be four forms, as follows:

- a) The form of al-I'jaz is a little pronunciation, while the contents it contains are many.
- b) The form of taqsir (too short), i.e. the pronunciation is insufficient to express the intended meaning.
- c) The form of itnad (broad), i.e. if the meaning is large and expressed with a lot of pronunciation but not excessive.
- d) The form of tathwail (length), i.e. if the pronunciation is too much so it exceeds the meaning..

According to Ar-Rumany, it is the form of ijaz and itnabadalah which includes the Qur'anic balaghathu, while the other two forms include the despicable, excluding balaghathu Qur'an.

Contoh bentuk ijaz al-Qur'an ialah seperti dalam surat an-Nisa' :11

ثَلَاثًا فَلَهُنَّ اثْنَتَيْنِ فَوْقَ نِسَاءٍ كُنَّ فَإِنَّ الْأُنثَيْنِ حَظٌّ مِثْلُ الذَّكَرِ ۖ وَأُولَٰئِكُمْ فِي اللَّهِ يُوَصَّيْكُمْ
تَرَكَ مِمَّا السُّدُسُ مِنْهُمَا وَجِدٍ لِكُلِّ وَوَلَا بَوِيهٍ ۖ اللَّيْصَفُ فَلَهَا وَجِدَةٌ كَانَتْ وَإِنْ تَرَكَ مَا
إِحْوَةٌ لَهُ كَانَ فَإِنَّ الثَّلَاثَ فَلِأُمِّهِ أَبَوَاهُ وَوَرِثَةٌ ۖ وَلَدٌ لَهُ يَكُنْ لَمْ فَإِنَّ ۖ وَلَدٌ لَهُ كَانَ إِنْ
أَقْرَبَ إِلَيْهِمْ تَدْرُونَ لَا وَأَبْنَاؤُكُمْ ۖ دَيْنٍ أَوْ بِهَا يُوصَىٰ وَصِيَّةً بَعْدَ مِنْ ۖ السُّدُسُ فَلِأُمِّهِ
حَكِيمًا عَلِيمًا كَانَ اللَّهُ إِنْ ۖ اللَّهُ مِنْ فَرِيضَةً ۖ نَفْعًا لَكُمْ

"Allah presides for you about (the distribution of heirlooms for) your children. The portion of the son is equal to the portion of the two daughters and if the child is all a girl, more than two, then for those two thirds of the assets left behind, if the girl is one, then he gets a half share."

In this verse, the inheritance of more than two daughters and only one daughter, but it is not explained, if two people, but the purpose is also stated in the verse.

3. Perfect Divine Law.

Among the aspects of the miracle of the Qur'an is the existence of a perfect divine law that exceeds all man-made laws. Al-Qur'an al-Karim explains the main points of faith, religious law, norms of virtue, manners, economic, political, social and social laws. The Qur'an governs family and community life and it is the Qur'an that lays the noble and just humanity foundations that are touted by the reformers of the 20th century. Like the equality of freedom and justice they call democracy, deliberation and so on.

Among the examples of the advantages of the Qur'anic law which is full of policies on humanitarian law are as follows:

- 1) 1) In America the Khamar (Miras) law was raised, but they were unsuccessful because the law they applied was not in accordance with the wise method applied by Islam in prohibiting khamar. In the end, they allowed him back, but still considered khamar to contain latent danger.
- 2) 2) Some Western countries, especially America, have ever allowed divorce, after they forbid divorce because it is against the teachings of the church. However, they overestimated the divorce law so that the law actually caused a big problem and finally they allowed it.
- 3) 3) In developed societies (Europe) there is an increase in crime every day even though the sanctions applied have been clear for perpetrators of crime, both sanctions in the form of years of detention or capital punishment (hanging). Nevertheless, we still encounter several crimes that thrill the hairs of the neck, such as kidnapping, murder and theft in broad daylight at homes, robberies of banks and large shops, there are even gang plotters that threaten national security and population safety. That is clear evidence of the failure of laws and regulations made by man, while Islam has really proven its security and peace and eliminates evil directly from its source.

3. News about Ghaib matters

Preaching about unseen things in the Koran is a clear proposition that the Koran is not man-made, but the words of the All-Knowing Substance about unseen matters. One example is the preaching of the war that would take place between Rome and Persia with victory being on the side of Rome after they had ferved in the previous battle. As stated in the Qur'an, surah Ar-Rum: 15:

يُحِبُّونَ رَوْضَةَ فِي فَهْمِ الصَّلْحَتِ وَعَمَلُوا ءَامَنُوا الَّذِينَ فَأَمَّا

The commentators say about the reason for the decline of this verse that the battle that took place between Rome, the Christian religion and the Persian state that was Wasaniyah, was won by Parsi. The polytheists were delighted by the defeat of Rome while saying to the Muslims, "You think you are experts of the book even though the Christians are the experts of the book, now our friends are superior to you. We also more than you ". Hearing the narration, the Muslims became sad.

At that time, the verse which was joyous to the Muslims came, namely the victory of Rome over the Persian state in a short time, which was between three to nine years. The victory of Rome was never expected because of the fierce war that had ravaged the Roman army, even they were defeated at their own place. In addition, the Persian state is a strong and resilient nation. And this final victory adds to the strength and resilience of the Persian state.

When the verse was revealed, Abu Bakr fought one hundred camels over Rome's nine-year victory with a polytheist named Ubay bin Khalaf. When the nine years were not over yet, there was a battle between Rome and Persia, which was won by the Romans. Thus, the news of the Qur'an was evident. The event occurred in 622 AD which coincided with the year of the Hijri. As a result Abu Bakr won the bet and the Prophet ordered him to offer his camel..

4. 4. In line with Modern Science.

Among the aspects of the miracle of the Koran is the existence of some detailed instructions regarding some of the general knowledge that had been discovered in the Koran before being discovered by Modern Science. The Qur'anic theory is not at all contrary to the theories of Modern Science.

The Qur'an is not a book of science, but a guide or guide and a book of laws and corrections. The verses are inseparable from the detailed instructions, vague truths on natural problems, medicine and geography whose findings show the miracle of the Qur'an and its position as a revelation from God. Al-Qur'an is not the creation of the prophet Muhammad because he is a Ummi, can not read and write. In addition, he was born in an environment far from culture and he did not get any knowledge from school, because the nation and his family are the people of Ummi. Besides that, the scientific theories given by the Qur'an at that time were not yet known and modern science has not yet discovered its secrets and found the evidence. The following are among the many al-Qur'an signs which are in accordance with Modern Science:

1) About the Shape of the Earth

In ancient times, people believed that your mother was flat. For centuries, humans have been afraid to travel too far, for fear of falling off the edge of the earth.

Sir Francis Drake was the first to prove that the earth was round, when he sailed around it in 1597. Note the following verses of the Qur'an relating to the alternation of day and night.

كُلُّ وَالْقَمَرَ الشَّمْسِ وَسَحَرَ اللَّيْلِ فِي النَّهَارِ وَيُولِجُ النَّهَارَ فِي اللَّيْلِ يُولِجُ اللَّهُ أَنْ تَرَ أَلَمْ
خَبِيرٌ تَعْمَلُونَ بِمَا اللَّهُ وَأَنْ مُسَمَّى أَجَلٍ إِلَى يَجْرِي

"And did you not notice that Allah Almighty put night into day and put day into night".(Q.S. Luqman: 29).

"Entering "here, means that the night slowly and gradually changes into day and vice versa. This phenomenon can only occur if the earth is round. If the earth is flat, the change from night to day and night to night will happen suddenly.

The following verse also states the shape of the round earth.

وَسَحَرَ اللَّيْلِ عَلَى النَّهَارِ وَيَكْوَرُ عَلَى اللَّيْلِ يُكْوَرُ بِأَلْحَقِّ وَالْأَرْضَ السَّمَوَاتِ خَلَقَ
الْعَزِيزُ هُوَ أَلَا مُسَمَّى لِأَجَلٍ يَجْرِي كُلُّ وَالْقَمَرَ الشَّمْسِ

"He created the heavens and the earth with the right (goal). He closes night over day and closes day over night ". (Q.S Az-Zumar: 5).

The word kawwara means to close like a turban which is wrapped around the head. Such closure will only occur if the earth is round.

The earth is actually spherical in shape like a ball, but the roundness of the earth is rather flat at the poles. The following verse contains a description of the shape of the earth:

دَحَلَهَا ذَلِكَ بَعْدَ وَالْأَرْضِ

"Dan bumi sesudah itu dihamparkan-Nya".(Q.S An-Naziat: 30).

Dahala in this verse means ostrich eggs. The shape of an ostrich resembles the round shape of the earth. So al-Qur'an correctly describes the shape of the earth, even though human knowledge that prevailed when the Qur'an was revealed was a flat earth.

1) Botany.

Fruit in pairs

In the past, humans did not know that plants also had gender differences. Botany states that each plant consists of male and female. Plants that are unisexual also have two different male and female elements.

بِهِ فَأَخْرَجْنَا مَاءَ السَّمَاءِ مِنْ وَأَنْزَلَ سُبُلًا فِيهَا لَكُمْ وَسَلَّكَ مَهْدًا الْأَرْضَ لَكُمْ جَعَلَ الَّذِي
شَتَّى تَبَاتٍ مِنْ أَرْوَجًا

"...and throw from the sky rain water. So we grew it with rainwater, various types of plants"(Q.S. Thaha: 53).

Now we know that fruits come from plants that have sex characteristics. Even though the fruits come from unfertilized flowers, such as bananas. In the ar-Ra'd letter we get the following verse:

زَوْجَيْنِ فِيهَا جَعَلَ الثَّمَرَاتِ كُلِّ وَ مِنْ أَنْهَرًا رُوسَى فِيهَا وَجَعَلَ الْأَرْضَ مَدًّا الَّذِي وَهُوَ
يَنْفَكُّونَ لِقَوْمٍ لَأَيَّتِ ذَلِكَ فِي إِنَّ النَّهَارَ اللَّيْلُ يُعْشَى أَتْنَيْنِ

"... and made him all the fruit in pairs"(Q.S. Ar-Ra'd: 3).

The fruit is the final result of the reproduction of higher plants. The stage that precedes the fruit is the flower, which has male and female organs (stamens and pistils). Once the pollen has been brought into the flower, fruit will be produced, which in turn will ripen and release the seeds. Because of that all kinds of fruits have male and female organs. A fact that has been mentioned in the Qur'an.

In certain plant species, ordinary fruit is shaped from unfertilized flowers (fruit from sprouting plants), for example bananas, certain types of pineapple, figs, jatropha, grapes and so on. This type of fruit also has different sex characteristics.

A New Direction in Understanding the Miracles of the Qur'an

The presumption that the speaker on the theme "A new direction in understanding the miracles of the Qur'an" reached its momentum in 1976, when Dr. Maurice Bucaille (French surgeon) gave an academic course in France entitled "Physiology and embryological data in the Qur'an" and after publishing his research results in the form of comparisons between the Qur'an, the Torah, the Gospels in Science and his phenomenal book entitled "The Gospel, the Qur'an and Science". Interestingly, as a French and non-Muslim, before he carried out his research on the Qur'an he studied Arabic. To emphasize objectivity, he studies the Qur'an as if a doctor opens his patient files. All he did was to find the truth. Based on his research he concluded that modern scientific data is consistent with the statements in the Qur'an consistently on many things. With that he stated his Islam..

Actually before 1975 there had been a conference responding to the miracles of medicine in the Qur'an which contained non-Muslim scientists. In the recommendations of this conference stated that the commission of knowledge (which has been formed) to conduct in-depth study of the concepts of the Qur'an. Then in 1987 the first International Conference on Scientific Miracles of the Qur'an was held. At that time General Dhiaul Haq gave a speech with "We are not in need of confirmation that the Qur'an has strengths in its scientific miracles. Because al-Qur'an remains in the condition as it descended 14 centuries ago and remains a miracle. "

Then held the VI International Seminar on the miracles of the Qur'an and As-Sunnah about Science and Technology in ITB (Indonesia) in the 1990s. The results of the seminar were published a book titled "Miracles of the Qur'an and Sunnah about Science and Technology". Based on the description contained in the introduction of the book, it seems that the direction of the seminar is to prove the greatness of the Qur'an accompanied by in-depth research in the fields of science and technology that is fairly rare. From the writings it seems that this seminar revealed scientific data that had been found that finally there was conformity with the indications of phenomena in the Qur'an. At least in the end the Holy Qur'an through its scientific cues can be said as before only matching the research results of others whose memorandum is from outside of Islam.

Speakers' Views About Proving Al-Qur'an Truth That Is Associated With The Discovery Of Science And Technology

For the speaker of the Koran is a miracle as well as a guide for humans to live happily in the world and at the end. Because he is a miracle and guidance from the All-Knowing, he can be proven in accordance with the findings of Science and Technology, if he thinks of the Qur'an as a miracle, because the Qur'an is the miracle of the last and the greatest prophet and the greatest Until the Day of Judgment, all phenomena of civilization will test the position of the Qur'an as a miracle. Even if there is no compatibility with Science, it is because Science itself in history undergoes changes, as previous scientists believe that the earth is central while the other planets circle the earth where it is called the ego-centric theory. Now a rather dominant theory is Helocentric theory. where the sun as the center of the circulation of other planets around it and maybe in the future there will be other theories, which is clear that the Qur'an in the history of spirituality for the first time advocates humanity to reflect on the phenomena that can be captured by human observation and to study it with the aim of finding verses from Allah Almighty as Dr. Maurice Bucaille.

III. CONCLUSION

Amts Al-Qur'an becomes very important to be studied and understood in greater depth, because as an effort to understand or react to the invisible nature to conclude verses of the Qur'an that have words in each sentence which is very beautiful but has the meaning is very deep beautiful and solid, which gives encouragement to every human being to

do everything in accordance with interests and desires. Amsal also gives advice and warnings to humans, so that Amsal has a very important role in education because actually education itself contains advice and warnings in every implementation.

Qasam Al-Qur'an which is interpreted as an oath, whereas if viewed in terms of terms is a sentence to convert to strengthen a preaching. In this case the purpose and purpose of qasam in the verses contained in the Qur'an is to intend to strengthen an information or meaning contained therein. In his word Allah swears upon (to establish) the points of faith that creatures must know. In this case sometimes vowing to explain monotheism, sometimes to assert that the quran is right, sometimes to explain that the apostle is right, sometimes to explain retribution, promises and threats, and sometimes also to explain the human condition. Anyone who examines carefully the qasams in the Qur'an, of course he will obtain various kinds of knowledge that is not small.

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