

## *USLŪB WA I'JĀZ AL-QUR'ĀN IN SŪRAH AN-NĀZI'ĀT*

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### **Abstract**

*Uslūb wa i'jāz al-Qur'ān*, in general, is a style of language used in the *Qur'ān* by classifying and analyzing in detail through the *i'jāz* factors or miracles contained in the *Qur'ān* so that the formulation of the problem in this study is 1) what are the forms of *i'jāz balāgī* what happened in the surat *an-Nāzi'āt*, and 2) what are the forms of *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt*. This study uses a descriptive qualitative approach based on the text of the *Qur'ān* based on the object's selection. This study intends to analyze the style of language and its form using the *uslūb wa i'jāz al-Qur'ān* analysis approach. Problem-solving is done by presenting the results based on the facts that match what is from the *sūrah an-Nāzi'āt*. Data was collected using reading and note-taking techniques. Furthermore, the results found were that there were two forms of *i'jāz balāgī*, namely *uslūb badī' saja'*, *uslūb badī' muṭābaqah* and *badī' jinās isyitiqāq*. There were three aspects of *i'jāz 'ilmi* in the form supernatural, scientific, and historical matters.

**Keywords:** *Balāgī, 'ilmi, i'jāz al-Qur'ān, an-Nāzi'āt, uslūb*

### Abstrak

*Uslūb wa i'jāz al-Qur'ān* secara umum adalah gaya bahasa yang digunakan dalam *al-Qur'ān* dengan mengelompokkan dan menganalisis secara rinci melalui faktor-faktor *i'jāz* atau mukjizat yang terdapat dalam *al-Qur'ān* sehingga rumusan masalah dalam penelitian ini adalah 1) apa saja bentuk-bentuk *i'jāz balāghī* yang terjadi pada *sūrah an-Nāzi'āt*, dan 2) apa saja bentuk *i'jāz 'ilmi* pada *sūrah an-Nāzi'āt*. Penelitian ini menggunakan pendekatan deskriptif kualitatif berdasarkan teks *al-Qur'ān* berdasarkan pemilihan objek, penelitian ini bermaksud menganalisis gaya bahasa dan bentuknya dengan menggunakan pendekatan analisis *uslūb wa i'jāz al-Qur'ān*. Pemecahan masalah dilakukan dengan menyajikan hasil berdasarkan fakta-fakta yang sesuai dengan apa yang terdapat dalam *sūrah an-Nāzi'āt*. Pengumpulan data dilakukan dengan teknik membaca dan mencatat. dan hasil yang ditemukan adalah *i'jāz balāghī* ada tiga bentuk yaitu *uslūb badi' saja*, *uslūb badī' muṭābaqah* dan *badī' jinās isyitiqāq*. Ada tiga aspek *i'jāz 'ilmi* berupa hal-hal gaib, ilmiah, dan sejarah.

**Kata Kunci:** *Balāghī, 'ilmi, i'jāz al-Qur'ān, an-Nāzi'āt, uslūb*

### Introduction

*Uslūb wa I'jāz al-Qur'ān* has become a hot study in the scientific field that examines language styles based on the various *i'jāz*. The *Qur'ān* only includes teachings about the teachings of life, covering various things from the time of ignorance to the age of civilization but also contains the beauty of literary language. The development of science was increasingly rapid. Then the *uslūb wa i'jāz al-Qur'ān* appeared, which revealed a series of unique, strange, complicated, and extraordinary values of the *Qur'ān* so that it could subdue humans with all their potential.<sup>1</sup>

The meaning of *i'jāz al-Qur'ān* is to weaken the *Qur'ān*. A word *ma'jub* consists of two words that are simplified. Namely, *maṣḍar i'jāz* is simplified to the perpetrator, the Koran, while the male (the weakened object) is discarded or stored.<sup>2</sup> Miracles or *i'jāz* are defined, among other things, as an extraordinary thing or event that occurs through someone who claims to be a prophet, as proof of his prophethood which is challenged to people who doubt to do or bring about similar things. However, they are unable to accept the challenge. Wilna different editorial, a miracle is also defined as

<sup>1</sup> Fathul Mu'in and Rudi Santoso, "Kontruksi Dan Arah Baru Pemahaman Terhadap I'jāz Al Qur'an," *Ri'ayah* 5, no. 1 (2020): 27–41.

<sup>2</sup> Moh. Arsyad Ba'asyien, "Apa Segi Kemukjizatan Al-Quran," *Hunafa* 5, no. 1 (2008): 117–128; Ulumuddin, "Perkembangan Gagasan I'jāz Al-Qur'ān Menurut Isa J. Boullatta," *Al Furqān: Jurnal Ilmu Al Qur'ān dan Tafsīr* 3, no. 1 (2020): 48–59.

something extraordinary shown by Allah through His Prophets and Messengers as evidence of the truth of his prophetic and apostolic claims.<sup>3</sup>

*Uslūb wa i'jāz al-Qur'ān* is a language used in the *Qur'ān* by classifying and analyzing in detail the *i'jāz* factors or miracles contained in the *Qur'ān*.<sup>4</sup> An *i'jāz al-Qur'ān* itself is a science of the *Qur'ān* which dictates the strength of the composition, which lafadz, and the content of the *Qur'ān*.<sup>5</sup> *I'jāz al-Qur'ān* includes four parts, namely (1) *I'jāz balāghī*; (2) *I'jāz tasyrī*; (3) *I'jāz 'ilmi*; and (4) *I'jāz 'adādh*<sup>6</sup> which of the four sections *uslūb al-Qur'ān* is part of *i'jāz balāghī* in the category of the beauty of language, use of language, placement of games and factors that make the *Qur'ān* cannot be imitated or even made by humans because of the beauty of the language used.<sup>7</sup>

So far, researchers have found studies of *uslūb wa i'jāz al-Qur'ān* which tend to focus on three aspects. First, the *Uslūb wa I'jāz of the Qur'ān* is studied theoretically only.<sup>8</sup> Second, the study of *uslūb wa i'jāz al-Qur'ān* is studied using the point of view of the character.<sup>9</sup> Third, the study of *uslūb wa i'jāz al-Qur'ān* is studied using the

<sup>3</sup> Debi Sukma, “Muatan I'jaz 'Ilmi dalam Penafsiran Surah Ar-Rūm Ayat 20-25 (Kajian Tafsir Tahlili)” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2021).

<sup>4</sup> Badri Khaeruman, *Sejarah Perkembangan Tafsir Al-Qur'ān* (Bandung: Pustaka Setia, 2004).

<sup>5</sup> Nana Mahrani, “I'jaz Al Quran dan Relevansinya dengan Perkembangan Ilmu Pengetahuan dan Teknologi,” *Hikmah* 18, no. 2 (2021): 131–49; Faisal Mubarak Seff, “Konsep I'jaz Balghy dalam Perspektif Al Quran,” *Institusioal Digital Repository* 3, no. 3 (2015): 1–13; Sholahuddin Ashani, “Kontruksi Pemahaman Terhadap I'jaz Al Quran,” *Analytica Islamika* 4, no. 2 (2015): 217–30; S B As-Shawafi, “Al-I'jaz At-Tasrī'i Fi Al-Qur'an Al-Karim,” *Majalah 'Ilmiah Li Buhust Al-Qur'an* 13, no. 1 (2021): 235–50.

<sup>6</sup> Camelia Fitri Nurkhatiqah, Atila and Dhiya Rahmatina, “Bedah Makna, Unsur Dan Aspek I'jāz Al-Qur'ān,” *Mushaf* 2, no. 2 (2022): 150–158; Adik Hermawan, “I'jāz Al-Qur'ān Dalam Pemikiran Yusuf Al Qardhawi,” *Madaniyah* 2, no. 11 (2016): 201–220; Ashani, “Kontruksi Pemahaman Terhadap I'jāz Al-Qur'ān”; Mubarak Seff, “Konsep I'jāz Balāghī Dalam Perspektif Al-Qur'ān.”

<sup>7</sup> Tazli Sham Ab Rahman, “Contributions Of Shaykh 'Abd Al Majid Al Zindani To I'jāz Al 'Ilmi,” *Online Journal of Research in Islamic Studies* 1, no. 2 (2014): 5–62; Tayyab Zaidi, “The Quran: The Book Free of Doubt-Exploratory Essays into I'jāz Al-Quran and Other Topics,” *Pakistan Perspectives* 15, no. 1 (2010): 218–220.

<sup>8</sup> Irshadul Haq Abdullah, “Muhadarat Fi I'ijaz Al-Quran Al-Karim” (Negeri Sembilan: Universiti Sains Islam Malaysia, 2013); Tazli Sham Ab Rahman, “Contributions Of Shaykh 'Abd Al-Majid Al-Zindani To Al-I'jaz Al-'Ilmi,” *Online Journal of Research in Islamic Studies* 1, no. 2 (2014): 45–62; Mu'in dan Santoso, “Kontruksi dan Arah Baru Pemahaman Terhadap I'jaz Al-Qur'ān”; Mubarak Seff, “Konsep I'jaz Balghy dalam Perspektif Al-Qur'ān”; Tasnim Abdul Rahman dan Sharifah Norshah Bani Syed Bidin, “Konsep dan Perkembangan Penggunaan Terminologi I'jaz Ta'Thiri dalam Pengajian Al-Qur'ān: [Using I'jaz Ta'Thiri As A Term in Quranic Studies: The Concept and Development,” *KQT eJurnal* 1, no. 2 (2021): 39–50.

<sup>9</sup> Hermawan, “I'jāz Al-Qur'ān Dalam Pemikiran Yusuf Al Qardhawi”; Lukman Fajariyah Addim, “Boullata, I'jāz Al-Qur'ān Menurut Pandangan Orientalis J.,” *Ishlah: Jurnal Ilmu Ushuluddin, Adab dan Dakwah* 3, no. 1 (2021): 17–33; Rahman, “Contributions Of Shaykh 'Abd Al-Majid Al-Zindani To Al-I'jaz Al-'Ilmi”; Tsuaibatul Islamiyah, “Wujud Al-i'jāz Al-Lugowi Fi Al-Qur'ān Al-Karim Inda Ar-Rofi” (Fakultas Dirasat Islamiyah: UIN Sayarif Hidayatullah, 2018); Kartini, “I'jāz Al-Qur'ān (Views Abdul Qohir Al Jurjani),” *Pusaka* 3, no. 12 (2015): 211–220; Wan Helmy Shahrman Wan Ahmad, “The Argument And Perception Of Ulama' Towards Al-I'jāz Al-'Ilmi Methodology In Quranic Verses Exegesis,” *KQT eJurnal* 1, no. 1 (2021): 71–95; Asfiyati, “I'jāz l Quran In The Views of Al Zamakhsyari and Sayyid Qutub: Futurologi Pendidikan Islam,” *Fitrah: Jurnal Kajian Ilmu-Ilmu Keislaman* 8, no. 1

*sūrah* of the *Qur'ān*.<sup>10</sup> The studies above tend to look more closely at the *uslūb wa i'jāz al-Qur'ān* on purely theoretical aspects as well as the perspective of figures and examine the *Qur'ān* with a focus on one type of *i'jāz*. Existing studies have not paid attention to the forms of analysis of *uslūb* in the *Qur'ān*, so this research focuses on studying *uslūb wa i'jāz al-Qur'ān* using the object of the *sūrah an-Nāzi'āt*.<sup>11</sup> Previous research in *sūrah an-Nāzi'āt* reveals the language style of the translation of the *Qur'ān sūrah an-Nāzi'āt* from a stylistic study perspective. Besides that, there is also an analysis that only examines from the perspective of *isti'ārah*.<sup>12</sup> So far, there is no analysis of *sūrah an-Nāzi'āt* from *uslūb* and *i'jāz Qur'ān* perspectives. Therefore the researcher chooses *sūrah an-Nāzi'āt* and is interested in studying it from a different perspective as a development of previous studies.

This research can be assumed to contribute to linguistic research, especially *uslūb wa i'jāz al-Qur'ān* in *sūrah an-Nāzi'āt*. In addition, it also complements the shortcomings (rectifying misunderstandings) from the interpretation that *uslūb wa i'jāz al-Qur'ān* is a unified theory in which language style is analyzed through *i'jāz Qur'ān*. Accordingly, this research problem can be formulated with two questions: 1) what are the forms of *i'jāz balāghyyāt* occur in *sūrah an-Nāzi'āt*, and 2) what are the forms of *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt*.

This study uses a descriptive qualitative approach based on the text of the *Qur'ān* based on the object's selection. This study intends to analyze the style of language and its form using the *uslūb wa i'jāz al-Qur'ān* analysis approach. Problem-solving is done by presenting the results based on the facts that match what is from the *sūrah an-Nāzi'āt*. Data was collected using reading and note-taking techniques. This research analyzes, assesses, interprets, and draws conclusions together. In this research process, research data must be documented for analysis needs. The documentation stage is done by marking the word in *sūrah an-Nāzi'āt*, which is the subject of the research.

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(2014): 107–116; Hassan Hamza, "Qadhaya Al-I'jaz Al-'Ilmi Wa At-Tafsir Al-'Ilmi Li Al-Qur'ān Al-Karīm (Baina Al-Mujizaini Wa Al-Ma'anaini)," *El Harakah* 21, no. 1 (2019): 179–198.

<sup>10</sup> Sharifah Norshah Bani Syed Bidin, "Ayat-Ayat Al-Qur'ān Sebagai Terapi Kerasukan Jin: Analisis Dari Ayat-Ayat Ruqyah Syar'iyah," *International Journal On Quranic Research* 1, no. 1 (2011): 107–138; and Sharifah Norshah Bani Syed Bidin Zin, Karimah Mat, "Ayat-Ayat Terpilih Berkaitan Dengan Botani Dan Geologi Dalam Al-Qur'ān Dari Aspek I'jāz Ilmi Dan Hubungannya Dengan Akidah," *Islam dan Masyarakat Kontemporer* 21, no. 1 (2020): 149–160; Mustar, "I'jāz Adadi (Kemukjizatan Angka 7 Dan 19 Dalam Al-Qur'ān)" (UIN Syarif Hidayatullah, 2011).

<sup>11</sup> Ahmad Hamid, *Sekelumit Kandungan Isi Al Qur'ān* (Banda Aceh: Syiah Kuala University Pres, 2015).

<sup>12</sup> Ahmad Azhari, "Gaya Bahasa dalam Terjemahan Al-Qur'ān H.B Jassin Surah An-Nāzi'āt Cetakan Kedua Tahun 1982: Kajian Stilistika" (Universitas Jambi, 2020); Tajul Arifin, "Al-Isti'arah Fi Surah An-Nāzi'āt Dirasah Balagiyah Tahliliyah" (Universitas Islam Negeri Syarif Hidayatullah Jakarta, 2020).

## Discussion

The researcher presents the findings and results of the analysis of the *sūrah an-Nāzi'āt* by using *i'jāz al-Qur'ān* as an analytical knife. *Sūrah an-Nāzi'āt* is the 79th *sūrah* and is included in the *Makkiyah* category with the meaning of verses of the *Qur'ān* that were revealed before the Prophet migrated even though at that time, some verses were not revealed in the city of Mecca<sup>13</sup>. *Sūrah an-Nāzi'āt* consists of 46 verses which have the meaning of Angels who revoke with the contents of *sūrah* several oaths of Allah about the Day of Judgment which will surely occur, reminding the polytheists of the story of Pharaoh and the human condition on the Day of Resurrection<sup>14</sup>.

The theory of the *i'jāz Qur'ān* seeks to examine the miracles contained in the *Qur'ān* by analyzing it from four categories, namely (1) *I'jāz al balāgī* (language); (2) *I'jāz at Tasyri'* (shari'a law); (3) *I'jāz 'ilmi* (knowledge); (4) *I'jāz 'adadi* (numbers) in which each of these categories is an element as well as an aspect of the *Qur'ān* which is seen using the *balāgah uslubiyah* glasses in the study of the *'ulūm al-Qur'ān*<sup>15</sup>. The researcher found some data showing the forms of *i'jāz balāgī* and *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt*, namely:

### *I'jāz Balāgī* Form in *Sūrah an-Nāzi'āt*

*I'jāz balāgī* is a miracle of the *Qur'ān* in its *balāgah* literature. *Al-Khattabiy* explained that the miracle of the *Qur'ān* is its *balāgah*. With such *uslub* and language style, the *Qur'ān* can include fluency in pronunciation, beauty in composition, and beauty in meaning (Nursyamsu, 2017). In this study, to examine the form of *i'jāz balāgī* in *sūrah an-Nāzi'āt*, the researchers used the theory of *i'jāz al-Qur'ān* as a scalpel in analyzing *sūrah an-Nāzi'āt*. As the researcher describes in the table below:

**Table 1. Forms of *I'jāz Balāgī* in *Sūrah An-Nāzi'āt***

<sup>13</sup> Mohammad Ali, "Kontekstualisasi Al-Qur'ān: Studi atas Ayat-Ayat Makiyyah dan Mdaniyah Melalui Pendekatan Historis dan Fenomenologis," *Hunafa* 7, no. 1 (2010): 63–68.

<sup>14</sup> Adil Muhammad Khalil, *Tadabbur Al-Qur'ān: Menyelami Makna Al-Qur'ān dari Al-fatihah Sampai An-Nas* (Jakarta: Pustaka Al Kautsar, 2018).

<sup>15</sup> Muhammad 'Ali As-Sābuni, *At-Tibyān fi 'Ulūmi Al-Qur'ān* (Karachi: Al-Bushra Publishers, 2011).

Type	Verse
<i>Uslūb badi' saja'</i>	<p>يَوْمَ تَرْجُفُ الرَّاجِفَةُ # تَتْبَعُهَا الرَّادِفَةُ</p> <p>قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ # أَبْصَارُهَا خَاشِعَةٌ</p> <p>يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ # إِذَا كُنَّا عِظَامًا تَّحِيرَةً</p> <p>فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى # فَأَخَذَهُ اللَّهُ نَكَالَ الْآخِرَةِ</p> <p>وَالأُولَى</p> <p>ءَأَنْتُمْ أَشَدُّ حَلْفًا أَمْ السَّمَاءُ بَنَسَهَا # رَفَعَ سَمَكَهَا فَسَوَّاهَا</p> <p>وَ أَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا # وَالْأَرْضَ بَعْدَ ذَلِكَ</p> <p>دَحَاهَا</p> <p>أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا # وَالْجِبَالَ أَرْسَاهَا</p> <p>فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى # وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَ</p> <p>تَمَى النَّفْسَ عَنِ الْهَوَى</p> <p>إِلَى رَبِّكَ مُنْتَهِيهَا # إِنَّمَا أَنْتَ مُنذِرٌ مَنِ يَخْشَاهَا</p>
<i>Uslūb badi' mutābaqah</i>	<p>وَ أَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا</p> <p>فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى # فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى</p> <p>وَالنَّزْعَتِ عَرْفًا # وَالنَّشِيطِ نَشِطًا</p>
<i>Uslūb badi' jinās isyitiqāq</i>	<p>كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبُثُوا إِلَّا عَشِيَّةً أَوْ ضُحَاهَا</p> <p>يَوْمَ تَرْجُفُ الرَّاجِفُ</p>

Table 1 reflects the existence of two forms of *i'jāz balāgī* in the *sūrah an-Nāzi'āt*, namely *uslūb badi' saja'*, *uslūb badi' mutābaqah* and *uslūb badi' jinās isyitiqāq*. As another presentation is as follows:

### ***Uslūb Badi' Saja'***

*Uslūb badi' saja'* is a form of the beauty of language in terms of lafadz. *Badi' saja'* in terms of *balāgah* is the suitability of the final *sūrah* in two *fāsilah* or sentence structures<sup>16</sup>. Below is an analysis of *i'jāz balāgī* in the form of *uslūb badi' saja'*:

<sup>16</sup> Usamah Al-Bukhairi, *Taisiru Al-Balāghah ('Ilmu Al-Badi')* (Mesir: Fakultas Sastra Universitas Tanta, 2006).

*I'jāz balāgī* in *surāh an-Nāzi'āt* is found in several verses, as mentioned in the table above. The first form is in the form of beautiful rhyme lafaz, such as the first data:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ # تَتْبَعُهَا الرَّادِفَةُ

The sixth and seventh verses *uslūb saja'* because both have the appropriate rhythm at the end of each verse, which lies in "*ar-rājifah*" and "*ar-rādifah*". These two sentences are called *fāsilah*. As for *qafiyah*, both are in the form of "*fah*" (the *sūrah fā'* and *ta*). "*ar-rājifah*" and "*ar-rādifah*" have the same *wazan* is *fā'ilah*. *This poem is a type of mutawazi poetry. Saja' mutawazi* This includes the type of *mutawazi* poetry, but the lafaz that is at the beginning is not the same as the second one inside *wazan* and *taqfiyah* (final letter *fāsilah*).<sup>17</sup> "*ar-rājifah*" and "*ar-rādifah*" besides containing the beauty of *lafaz saja'*, in terms of its meaning the use of the two *lafadz* has the aim of explaining the resurrection day. "*ar-rājifah*" and "*ar-rādifah*" in the interpretation of Ibn Katsir it is explained that both have the meaning of blowing.<sup>18</sup> Ibn 'Abbas said "*ar-rājifah*" and "*ar-rādifah*" both are two blasts, the first and the second. The first blow is to shake nature and kill everything in it with Allah's permission and the second blow revives every creature with Allah's permission.<sup>19</sup> The second data are:

قُلُوبٌ يَوْمَئِذٍ وَاجِفَةٌ # أَبْصَارُهَا خَاشِعَةٌ

The discovery of *uslūb saja'* in other verses, namely in verses 8 and 9. Both *fāsilah* have the same rhythm suffix. Namely "*wājifah*" and "*khāsyi'ah*". The two *qafiyah* are in the form of the letter *ta'*. "*wājifah*" and "*khāsyi'ah*" have the same *wazan* is *fā'ilah*, then *saja'* this also includes *mutawazi poetry*. Use "*wājifah*" and "*khāsyi'ah*" aims to explain human feelings when the resurrection day occurs. Man feels fear, and his eyes are downcast. Humans are depicted in a state of humiliation because they see various scary things.<sup>20</sup> The third data are:

يَقُولُونَ ءَأَنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ # إِذَا كُنَّا عِظَامًا نَّخِرَةً

The next *uslūb saja'* is found in verses 10 and 11. The two verses have harmony in their two *fāsilah*, namely "*hāfiroh*" and "*nakhirah*". The harmony of the rhythm lies in the *qāfiyah* in the form of "spirit" (the *sūrah ro'* and *ta*). "*hāfiroh*" have *wazan fā'ilah* while *wazan* "*nakhirah*" is *fā'ilah* (فعل).<sup>21</sup> Both have different *wazan*, on the other hand have similarities *qāfiyah* ie every *fāsilah* terminated *ta' marbu'ah*. It is

<sup>17</sup> M Sholehuddin Shofwan, *Mabadi' Al Balaghah Pengantar Memahami Nadzom Jauharul Maknun Juz Tsalis*, ed. oleh M Sholehuddin Shofwan, 1 ed. (Jombang: Darul Hikmah, 2008).

<sup>18</sup> Ibnu Katsir, *Tafsir Ibnu Katsir*, ed. oleh Hartono Hartono, 4 ed. (Jakarta: Pustaka Imam Asy-Syafi'i, 2005).

<sup>19</sup> Muhammad 'Ali Ass-Shabuni, *Safwatu At-Tafasir Al-Mujalid Ats-Tsalis*, 4 ed. (Bairut: Dar Al-Qur'an Al-Karim, 1981).

<sup>20</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>21</sup> 'Abdu Al-Ghani Abu Al-'Azmi, "Mu'jam Al-Ghanī," Shamela.org, 2023, <https://doi.org/https://shamela.org/pdf/4abd4ef6b7cab80b358d5000b057d5c6>.

named with *saja' muṭarraf*. *saja' muṭarraf* is poetry the two *fāsilahnya* different *wazan* but agree in the final letters.<sup>22</sup> "*hā fīroh*" and "*nakhirah*" the second *saja'* contextually aims to reveal the words of unbelievers who say "Are we going to be returned to our original life?", "Will we also be resurrected when we have become crushed bones?". They are polytheists from the *Qurays* who deny the day of resurrection.<sup>23</sup> The fourth data are:

فَقَالَ أَنَا رَبُّكُمُ الْأَعْلَى # فَأَحْذَهُ اللَّهُ نَكَالَ الْأَخِرَةِ وَالْأُولَى

The next rhyme analysis is found in verses 24 and 25. The verse has a rhythm match between the two *fāsilah*, "*al a'lā*" and "*al ūlā*". Each has the same *qafiyah*, namely the *sūrah* "*lā*". "*al a'lā*" is a shape *ism at-tafqīl*. *ism at-tafqīl* is a trait formed by following *wazan* أَفْعَلٌ for *mudzakar* and *wazan* فَعْلَى for *muanaṣ* which shows that there are two things in alliance but one surpasses the other in its nature.<sup>24</sup> "*al a'lā*" means the highest, meaning that Allah has no God above Him.<sup>25</sup> As for "*al ūlā*" namely shape *muannas al-awwal*. second *fāsilah* it has a difference *wazan*, on the other hand have similarities *qāfiyah* that is *lā*, so *saja'* this is also included *saja' muṭarraf*. "*al a'lā*" and "*al ūlā*" both of these are related to the arrogance of the pharaohs at the time of the prophet Musa and the punishment that befell him. That is when he says in front of his people, "I am your most high Rabb," so Allah SWT punishes him with punishment hereafter and in this world. This is at the same time used as compassion and a lesson for people who, like them, do arbitrary things in the world.<sup>26</sup> The fifth data are:

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بَيْنَهُمَا # رَفَعَ سَمَكَهَا فَسَوَّاهَا

Furthermore, *uslūb saja'* is found in verses 27 and 28. Both contain *uslūb saja'*, as in the analysis of the previous verse. "*banā hā*" and "*fāsawwā hā*" indicate two *fāsilah* harmoniously with *qāfiyah*. The *qafiyah* in question is "*hā*". "*banā hā*" came from *banā – yabnī wazan fa'ala – yafīlu*.<sup>27</sup> As for "*fāsawwā hā*" came from *sawwa wazan فَعَّلَ*.<sup>28</sup> Second, *fāsilah* it has *wazan* that are different but end with the same letter viz *ha* which is *ḍomīr muanaṣ*. Therefore, *saja'* this includes jenis *muṭarraf*. The purpose of use *saja'* is related to the word of Allah, which presents evidence for those who deny the day of resurrection. That is regarding the return of beings after their absence. Is it humankind that is more difficult to create, or is it the sky in which Allah has raised his building and then perfected it? This means that the creation of the

<sup>22</sup> Shofwan, *Mabadi' Al Balaghah Pengantar Memahami Nadzom Jauharul Maknun Juz Tsalis*.

<sup>23</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>24</sup> Taufiq Anshori, "Ism Al-Tafdhīl dalam Al Qur'an Juz 1 Sampai 10 (Analisis Morfosintaksis)," 2019, <https://doi.org/https://osf.io/ryvws/download>.

<sup>25</sup> Imam Jalaluddin Al-Mahalli dan Imam Jalaluddin As-Suyuti, *Tafsir Jalalain - Jilid 2, Asbabun Nuzul Ayat Surat Al-Kahfi s.d. An-Nas, Sinar Baru Algensindo* (Bandung: Sinar Baru Algensindo, 2016).

<sup>26</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>27</sup> Al-'Azmi, "Mu'jam Al-Ghani".

<sup>28</sup> Al-'Azmi.



heavens is more complicated than the creation of humanity. Allah made the sky a very tall building, far from the land, with the same surface and decorated with stars on a night.<sup>29</sup>

In addition to verses 27 and 28, *qafiyah* harmony in the form of the sūrah "*hā*" is also found between verses 29 and 30, between verses 31 and 32, and between verses 44 and 45 (sixth, seventh, and ninth data):

وَأَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا # وَالْأَرْضَ بَعْدَ ذَلِكَ دَحَاهَا  
 أَخْرَجَ مِنْهَا مَاءَهَا وَمَرْعَاهَا # وَالجِبَالَ أَرْسَاهَا  
 إِلَىٰ رَبِّكَ مُنتَهَاهَا # إِنَّمَا أَنْتَ مُنذِرٌ مِّن يَّحْشَاهَا

The compatibility of *qafiyah* is in the sentences "*d uḥā hā*" and "*daḥā hā*" found in verses 29 and 30. *wazan* "*d uḥā hā*" is فُعْلٌ, and *wazan* "*daḥā hā*" is فَعْلٌ. These two words are used in connection with the explanation that Allah has made the nights pitch black and thick, and Allah has made the days bright and full of light. Then the earth, after that he spread out.<sup>30</sup> Furthermore, in the sentences "*marā hā*" has *wazan* مَفْعَلٌ and "*arsā hā*" has *wazan* أَفْعَلٌ in verses 31 and 32. This two *saja'* interpret the previous verse: the earth was created before the heavens, but the world's spreading was done after the creation of the sky. Allah sends forth springs of water and makes vegetation grow from them, and the mountains are made firm and fixed in their places.<sup>31</sup> Likewise, for the sentences "*muntahā hā*" and "*yakhsyā hā*" in the 44th and 45th verses. *Wazan* "*muntahā hā*" is مُفْتَعِلٌ, and "*yakhsyā hā*" have *wazan* يَفْعُلٌ – فَعِلٌ.<sup>32</sup> The second *saja'* is related to knowledge about the occurrence of the Day of Judgment. No one knows about the affair of the Day of Judgment except Allah, and the prophet Muhammad is Allah's messenger who conveys warnings to humanity while threatening them with His torment and punishment.<sup>33</sup> Every two *fāsilah* have *wazan* different, and every ending *fāsilah* have compatibility or match letters, namely "*hā*", then all types can be specified *saja'* it is *saja' muṭarraf*. Furthermore, the eighth data are:

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَىٰ # وَأَمَّا مَن خَافَ مَقَامَ رَبِّهِ وَ نَهَىٰ النَّفْسَ عَنِ الْهَوَىٰ

The last *uslūb saja'* is found between verses 39 and 40 in *sūrah an-Nāzi'āt*. The rhymes in these two verses are indicated by the *fāsilah* sentences "*ma'wā*" and "*hawā*". The two *fāsilah* have different *wazan*. "*ma'wā*" have *wazan ism makan* مَفْعَلٌ.<sup>34</sup> As for "*hawā*" came from هَوَىٰ – يَهْوَى – هَوَى following *wazan* يَفْعُلٌ – فَعِلٌ. These two *fāsilah* have different *wazan* but each *qāfiyah* is the same, namely "*wā*", so *saja'* this also

<sup>29</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>30</sup> Katsir.

<sup>31</sup> Katsir.

<sup>32</sup> Muhammad Ma'sum Bin 'Ali, *Al-Amsilah At-Taṣrifiyah* (Jakarta: Maktabah Asy-Syaikh Salim bin Sa'di Nabahān, 1965).

<sup>33</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>34</sup> "Al-Ma'āni li kulli Rasmi Ma'na," n.d., <https://doi.org/https://www.almaany.com/>.

includes type *saja' muṭarraf*. "ma'wā" and "hawā" the second meaning relates to the place of return for those who transgress, namely arrogant and arbitrary, will be placed in hell. As for those who fear Allah and refrain from their lusts, their place of return is in heaven. As shown in the next verse ie "fainna al-jannata hiya al-ma'wā".<sup>35</sup>

### ***Uslūb Badī' Muṭābaqah***

If poetry is a beauty of language in terms of *lafāz*, then *badi' muṭābaqah* is a study of the beauty of *lafāz* in terms of its meaning. *Muṭābaqah* in *balaghah* science is the gathering of two sentences that have opposite meanings. Two contradicting *lafāz* sometimes form from *isim* to *ism*, *fi'il* to *fi'il*, *sūrah* to *sūrah*, each from a different element<sup>36</sup>.

*Uslūb muṭābaqah* in the *sūrah an-Nāzi'āt* there are 4 (data). The following is an analysis of *uslūb muṭābaqah* contained in the *sūrah an-Nāzi'āt*. The first data are:

وَ أَغْطَسَ لَيْلَهَا وَ أَخْرَجَ ضُحَاهَا

In that verse, there are a collection of two sentences that have contradictory meanings, namely "*agṭasya laila*", which means to make dark, and "*akhraja ḍuḥā*", which means to make it bright. I mean intended use *muṭābaqah* ini is to reveal that it is Allah who makes the night pitch black and Allah who makes the day bright.<sup>37</sup> This shows the opposite meaning, namely between "*agṭasya laila*" and "*akhraja ḍuḥā*". The two sentences with contradictory meanings are in the form of *fi'il* with *fi'il*. Thus verse 29 of *sūrah an-Nāzi'āt* contains *uslūb muṭābaqah*. The second data are:

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى # فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

The second data is *an-Nāzi'āt* verses 39 and 41. The two verses have a *uslūb muṭābaqah* relation. Two sentences have opposite meanings, namely "*jahīm*," which means hell, and "*jannah*," which means heaven. Both are *isim* sentences. This verse has a connection with those who are disobedient and those who obey God, that is, those who are disobedient will go to hell, and conversely those who obey will go to heaven.<sup>38</sup> *Muṭābaqah* this aims to explain the place of return of disobedient people and obedient people when in the afterlife. Hell and heaven are two words with opposite meanings. Heaven is full of pleasure, whereas hell is full of suffering. Therefore the verse contains *uslūb badi' muṭābaqah*. The third data are:

وَالْتَزَعَتْ غَرْقًا # وَالتَّشِطَّتْ نَشِطًا

Furthermore, *uslūb muṭābaqah* is seen in verses 1 and 2. That is, there are two sentences whose meanings are contradictory, namely the "*garqā*" and "*nasyṭā*" in the form of *ism* sentences. The two meanings of the sentence are harsh and gentle, whereas

<sup>35</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>36</sup> Ihsanudin, "Fenomena Ath-Thibaq dalam Surat Al-Isra," *Mahasiswa Ilmu Budaya*, 2020, 17–26.

<sup>37</sup> Al-Mahalli dan As-Suyuti, *Tafsir Jalālain - Jilid 2, Asbabun Nuzul Ayat Surat Al-Kahfi s.d. An-Nas*.

<sup>38</sup> Al-Mahalli dan As-Suyuti.

hard and gentle are opposite words. The purpose of this verse is for the sake of those who take lives or angels who take the lives of unbelievers violently or violently. And for the sake of those who take the lives of the believers gently or slowly.<sup>39</sup> This intention clearly shows an opposite meaning. So, they are called *uslūb muṭābaqah*. The fourth data is contained in the last verse of *sūrah an-Nāzi'āt*:

كَأَنَّهُمْ يَوْمَ يَرَوْنَهَا لَمْ يَلْبَثُوا إِلَّا عَشِيَّةً أَوْ ضُحًى

The verse contains *uslūb muṭābaqah*, a collection of two sentences with opposite meanings. The two sentences are *ism* sentences, namely “*asyiyatan*” and “*ḍuḥā*” the two sentences have opposite meanings, namely afternoon and morning. The meaning of this verse is that on the Day of Judgment when they (unbelievers) rise from their graves to the plains of mahsyar, they will experience life very briefly as if in their view, the life of this world is only one evening or only the whole morning. Afternoon time is between zuhr and sunset, while morning time is between sunrise and mid-afternoon..<sup>40</sup> This statement shows the opposite meaning, namely between morning and evening, therefore the verse contains *uslūb muṭābaqah*.

### **Uslūb Badī' Jinās Isytiqāq**

*Jinās* is part of something that causes the beauty of kalam in terms of *lafāz*. *Jinās isytiqāq* is the gathering of two *lafāz* which have similarities in terms of origin.<sup>41</sup> Another meaning is that there are two *lafāz* with different meanings but the same in print (*maṣḍar*).<sup>42</sup> The researcher found *uslūb jinās isytiqāq* in *sūrah an-Nāzi'at*, which is found in the verse:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

*Lafāz* “*tarjufu*” is a sentence *fi'il maṣri* from *fi'il* يَرْجُفُ – رَجَفَ.<sup>43</sup> “*tarjufu*” shows meaning when there is a shock. As for “*rājifah*” is *ism fa'il* which also comes from *fi'il* يَرْجُفُ – رَجَفَ. Both have the same *maṣḍar* namely رَجَفًا. Therefore, *Sūrah an-Nāzi'at* verse 6 contains *uslūb jinās isytiqāq*. Using *uslūb* is to describe a day when there are two blasts. The first blast shakes everything, and the second blast, which is the rising blast from the grave.<sup>44</sup> This has also been explained in the book of *ṣafwat at-tafasir*,

<sup>39</sup> Al-Mahalli dan As-Suyuti.

<sup>40</sup> Katsir, *Tafsir Ibnu Katsir*.

<sup>41</sup> Moh Iza Al Jufri, “Al-jinas Fi Nadzmi Jauharu Al-Maknun Li Asy-Syaikh Al-'Alim Al-'Allamah 'Abdurrahman Al-Akhdari (Dirasah Tahliliyah Badi'iyah)” (Universitas Islam Negeri Maulana Malik Ibrahim Malang, 2019), <https://doi.org/http://etheses.uin-malang.ac.id/30940/>

<sup>42</sup> Shofwan, *Mabadi' Al Balaghah Pengantar Memahami Nadzom Jauharul Maknun Juz Tsalis*.

<sup>43</sup> Mahmud Yunus, *Qamus 'Arabi-Indunisi*, 1 ed. (Jakarta: Yayasan Penyelenggara Pencerjemah Penafsir Al-Qur'an, 1973).

<sup>44</sup> Katsir, *Tafsir Ibnu Katsir*.

that part of *uslūb balagī* contained within *sūrah an-Nāzi'āt* is *uslūb jinās isyitiqāq* contained in paragraph 6.<sup>45</sup>

### Form of *I'jāz 'ilmi* in *Sūrah An-Nāzi'āt*

*I'jāz 'ilmi* is the preaching of the *Qur'ān* as a holy book about the nature of something that can be proven by experimental science, which at that time had not been achieved by humans due to limited means.<sup>46</sup> *I'jāz 'ilmi* shows signs of the nature of His grace and majesty. The understanding of this discovery has not reached ancient times and was only revealed after a new process ten centuries ago. It is impossible to imagine the glory and majesty of this creation other than creation. Allah SWT, and also as proof of the truth of the miracles of the Prophet Muhammad's prophecy as a prophet of the end of time<sup>47</sup>. The following is the explanation of *i'jāz 'ilmi* contained in the *sūrah an-Nāzi'āt*:

**Table 2. Forms of *I'jāz 'ilmi* in *Sūrah An-Nāzi'āt***

Type	Verse
Unseen things	يَوْمَ تَرْجُفُ الرَّاجِفَةُ فَإِذَا جَاءَتِ الطَّامَّةُ الْكُبْرَى
Science	يَقُولُونَ إِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ فَأَخَذَهُ اللَّهُ نَكَالَ الْأَحْزَةِ وَالْأُولَى إِنَّمَا أَشَدُّ حَلَقًا أَمِ السَّمَاءِ بِنَسْفِهَا وَ أَغْطَشَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا
History	هَلْ أَتَاكَ حَدِيثُ مُوسَى

Table 2 shows the three forms of *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt*, namely the case of the unseen, science, and history. A further presentation is as follows:

<sup>45</sup> Muhammad 'Ali Ass-Shabuni, *Safwatu At-Tafasir Al-Mujalid Ats-Tsalis*, 4 ed. (Bairut: Dar Al-Qur'ān Al-Karim, 1981).

<sup>46</sup> Anzah Muhimmatu Iliyya, "I'jāz 'Ilmy Al-Qur'ān Dalam Penggunaan Kata Sama' Dan Baṣar," *Refleksi* 19, no. 1 (2020): 47–68.

<sup>47</sup> Muhammad Bin Al-Qurtubi, *Tafsīr Al-Jam'i Li Al-Ahkam Al-Qur'ān (Mujalid 20)*, 1 ed. (Bairut: Dar Ar-Risālah, 2006.)

## Unseen Things

Unseen things are something that humans should not deny because they come from the holy book, even though the case cannot make sense. After all, it is invisible<sup>48</sup>. Unseen things are also told in the *Qur'ān* about people who were before. The following are verses in the 6th verse of *sūrah an-Nāzi'āt* that show the unseen:

يَوْمَ تَرْجُفُ الرَّاجِفَةُ

In the verse above, something that was sworn in *hadzf* (wasted) from the sentence, namely *Latub'asana*, because that meaning has been shown in the following verse (seventh verse), which mentions the Day of Resurrection.<sup>49</sup> The Day of Judgment is a very big and terrible event whose time is a secret of Allah. Even a messenger does not know it.<sup>50</sup> The meaning of the above verse is when the earth moves and the mountains shake, which is then followed by the sky splitting and the stars scattered where the word *الراجفة* is interpreted as the first blast that kills all creatures then followed by a second blast that wakes the creature from death<sup>51</sup>.

The Day of Judgment is an unseen matter that no one knows, not even an apostle and an angel, so the fifth pillar of faith obliges Muslims to believe in the Last Day. *I'jāz 'ilmi* in the *sūrah an-Nāzi'āt* explains that the Day of Judgment is an extraordinary event as the end of life with a picture of the earth shaking violently, mountains moving and followed by the sky splitting with various contents. In addition, in the previous verse, it is also explained that Allah swears by mentioning five kinds of angels (who have different tasks), stating that the Day of Judgment is true and will happen. The next verse that explains the unseen case is found in the 34th verse, which reads:

فَإِذَا جَاءَتِ الطَّامَةُ الْكُبْرَى

Verses 34-46 again tell of the unseen thing in the form of the Day of Judgment which is interrupted by verses that explain science and history first, and that is precisely the evidence of the miracles of the *Qur'ān*, which does not explain directly but by giving *ibarah* or history so that people Muslims think about what they are doing and are always careful with their actions, unconsciously Muslims will be hypnotized by a series of 6666 verses that speak coherently even though it is clear that the *Qur'ān* was revealed gradually over 22 years, two months and 22 days.<sup>52</sup>

The 34th verse uses a word that means a big catastrophe to illustrate that the Day of Judgment is more powerful than any calamity that has existed. The Day of

<sup>48</sup> Jamal Bendaoud, "The" unseen" in Islamic creed: a critical study on the sceptics of the" unseen" in Islam" (University of Malaya, 2013).

<sup>49</sup> Wahbah Az-Zuhaili, *Tafsīr Al Munīr (Jilid 15)* (Jakarta: Gema Insani, 2016).

<sup>50</sup> Tajudin Nur, T. Fuad Wahab, dan Wahya, "Konsepsi Makna Hari Kiamat dalam Tafsīr Al-Qur'ān," *Al Bayan: Jurnal Studi Al-Qur'ān dan Tafsīr* 3, no. 2 (2018): 119–29.

<sup>51</sup> Az-Zuhaili, *Tafsīr Al Munīr (Jilid 15)*.

<sup>52</sup> Munirul Ikhwan, "Legitimasi Islam: Sebuah Pembacaan Teoritis Tentang Wahyu Al-Qur'ān," *Mutawatir: Jurnal Keilmuan Tafsīr Hadīš* 10, no. 1 (2020): 144–69.

Judgment is still a mystery, but very clearly, the *Qur'ān* tells clearly how the destruction at that time; humans did not know each other, even though they were busy looking for a safe place even though it was clear that the earth was being stretched out which was certain at that time humans were divided into two groups, namely one group in the middle. Heaven and another group in hell. From the above verse to the last verse, it shows that no depiction can make the reaction of the soul more tense and afraid of the phenomenon of the Day of Judgment, and again Allah confirms that everything that is in the law will and will happen.<sup>53</sup>

### Science

Muslim scientists agree that the *Qur'ān* is a source of knowledge in various fields, whether philosophy, medical science, falak, or others.<sup>54</sup> The following is a detailed explanation of the *i'jāz* of the *Qur'ān* in the aspect of science:

يَقُولُونَ ءِإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ

The *Qur'ān* cannot be made or imitated by humans; it is true. Therefore, when the previous three books have been changed in meaning and content, the *Qur'ān* is still and is maintained in purity. The miracle of the *Qur'ān* is seen in the verse above because through this verse, Muslims automatically think as a stimulation of the *Qur'ān* to humans to always think hard about themselves and everything in the universe. The 10th verse contains knowledge with the model of contemplating the question of the polytheists who deny and deny the Day of Judgment because they do not believe that they will be returned after death on the Day of Resurrection.<sup>55</sup> Next is *i'jāz 'ilmi* on the aspect of science in the *Sūrah an-Nāzi'āt* contained in the 25th verse with the following analysis exposure:

فَأَحَدَهُ اللَّهُ نَكَالَ الْأَحْزَةِ وَالْأُولَى

Knowledge in *i'jāz 'ilmi* can also be in the form of knowledge about punishment. The punishment is the punishment given by Allah to the disobedient people who disobey His orders and carry out His prohibitions. This punishment is given according to their actions.<sup>56</sup> In verse above, Allah confirms that Allah will punish him (Pharaoh) in this world with a punishment that can enable others to take his lessons. From this, it is clear that the *Qur'ān* teaches Muslims to be careful in taking an action in which the punishment has been described according to the ruler and

<sup>53</sup> Az-Zuhaili, *Tafsīr Al-Munīr (Jilid 15)*.

<sup>54</sup> Amir Sahidin dan Mohammad Muslih, "Al-I'jaz Al-'Ilmi Al-Qur'an dan Pengembangan Sains," in *Konferensi Integrasi Interkoneksi Islam dan Sains* (Yogyakarta: UIN Sunan Kalijaga, 2020), 279–85.

<sup>55</sup> Al-Qurtubi, *Tafsīr Al-Jam'i Li Al-Ahkam Al-Qur'an (Mujalid 20)*.

<sup>56</sup> Siti Ayu. Alifah, "Penafsiran Ali Ashobuni terhadap Ayat-Ayat Al-Qur'an Tentang Adzab: Siksaan dalam Ahafwah at Tafasir" (Bandung: Uin Sunan Gunung Djati, 2020).

his injustice at every time.<sup>57</sup> Next is the data that also shows the existence of *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt*:

ءَأَنْتُمْ أَشَدُّ خَلْقًا أَمْ السَّمَاءُ بُنِيَتْهَا

In verse 27, Allah sent down the *Qur'ān* again using language that makes Muslims think, a question that is right to wake people from their arrogance. In addition, Allah also tells how the formation of a human being who only comes from semen, in a weak state, has no benefit or harm while he wants to deny His decree regarding the Day of Judgment. His power is shown in the form of the sky and its contents, which shows that no matter how high one's rank, no matter how much wealth, no matter how grand the kingdom and power of humans are, humans are still meaningless when compared to His greatness and majesty because as long as no matter how old humans are, they will die, melting into one in the ground. However, the universe is still in greatness.<sup>58</sup> The latest data that shows the scientific aspect in verse 29 in *sūrah an-Nāzi'āt* are as follows:

وَ أَغْطَسَ لَيْلَهَا وَأَخْرَجَ ضُحَاهَا

Science in the *I'jāz 'ilmi* aspect also includes science. Muslim scientists believe, but non-Muslim scientists also believe that the earth, sun, and all the universe and their movements are already in the *Qur'ān*. The 29th verse above tells how the darkness of the night and the light of the day are like where the darkness occurs when the earth has gone through its constant rotation around the sun, and the sun is in its line so that the sun sets on the western horizon which indicates night comes and darkness occurs. Moreover, day occurs when the regular and regular rotation of the earth around the sun. The sequence of life also runs in an orderly manner, such as the occurrence of the night at dusk, then the disappearance of the red *syafaq*, then late at midnight, afternoon and dawn indicate the time of morning begins, dhuha time, noon time, asr time, evening and dusk, hours hour by hour, minute by minute even second by second running so regularly.<sup>59</sup>

<sup>57</sup> Abul Fida Ismail Ibnu Ad Dimasyqi, *Terjemah Tafsiir Ibnu Katsir (Jilid 8)* (Bandung: Sinar Baru Al Gensindo, 2000); M. Quraish Shihab, *Tafsiir Al Misbah* (Jakarta: Lentera Hati, 2012).

<sup>58</sup> Muhammad Hasbi Ash-Shiddieqy, Tengku, dan Fuad Hasbi Ash-Shiddieqy, *Tafsiir Al-Qur'anul Majid An Nuur (Jilid ke 5)*, 2 ed. (Semarang: Pustaka Rizki Putra, 2000); Hamka, *Tafsiir Al Azhar (Jilid ke 10)* (Jakarta: Pustaka Panjimas, 1992).

<sup>59</sup> Hamka, *Tafsiir Al Azhar (Jilid Ke 10)*; and Maya Adella Safitri Wahyuningsih, Tri, "Malam Sebagai Waktu Panjang Dalam Perspektif Al-Qur'an," in *Konferensi Integrasi Interkoneksi Islam Dan Sains 2* (Yogyakarta: UIN Sunan Kalijaga, 2020), 215–217; and Frida Agung Rakhmadi Febriani, Devi, Anandaru Fajri, "Pergantian Siang Dan Malam Dalam Prespektif Al-Qur'an," in *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains 2* (Yogyakarta: UIN Sunan Kalijaga, 2020); Ibnul Arobi, "Parameter Kebenaran Ilmu Pengetahuan (Sains) Dalam Al-Qur'an," *Humanistika* 5, no. 1 (2019): 1–12; Firdaus, "Dasar Integrasi Ilmu Dalam Al-Qur'an," *Al-Hikmah: Jurnal Agama dan Ilmu Pengetahuan* 16, no. 1 (2019): 23–35.

### History

The history contained in the *Qur'ān* is valid and meaningful data.<sup>60</sup> Moreover, the history is not in a concocted direction or from one source to a second source and other sources with different meanings in the results. However, the history contained in the *Qur'ān* is history that happened and served as an *ibrah* for the people after it.<sup>61</sup> The following is data that shows the existence of *i'jāz 'ilmi* in historical aspects:

هَلْ أَتَاكَ حَدِيثُ مُوسَى

The 15th verse recalls the story of the Prophet Moses and Pharaoh in which Pharaoh denies the message brought by the young Prophet by disobeying him and not wanting to believe. Besides that, Pharaoh spreads corruption on earth as opposed to the teachings of the Prophet Musa a.s. The story is a lesson and advice to anyone who wants to take it. Allah sent the Prophet Moses with various miracles, even though Pharaoh remained in disbelief and arrogance. Hence, Allah rewarded Pharaoh's actions by drowning him and his army in the Red Sea. In addition, the story is also a warning to disbelievers who disobey and do wrong. There will be a worthy punishment so that the *ibrah* of history is the importance of abandoning the nature of disobeying Allah's commands and obeying all His commands.<sup>62</sup>

The findings of this study state that the form of *i'jāz 'ilmi* is a case of the unseen, science, and history. The research findings align with the *i'jāz al-Qur'ān* theory, which states that *i'jāz 'ilmi* has three aspects. First, it refers to the second aspect of science, these scientific cues which show unseen things or something that has not yet happened and will be revealed well if the commentator uses scientific approaches, and thirdly the information that tells various events in the future.<sup>63</sup> Then *I'jāz* will continue to provide its existence through the development of the world towards things that scientists have not discovered. Later on, things are already mentioned in the Koran.<sup>64</sup>

The findings of this study state that the form of *i'jāz 'ilmi* is a case of the unseen, science, and history. The researcher's findings can be compared with those of Adi Hefyansyah and others, who stated that Setiawan and others stated that it was true

<sup>60</sup> Muhammad Shadiq Shabry, "Filsafat Sejarah Dalam Al-Qur'ān," *Sulesana: Jurnal Wawasan Keislaman* 8, no. 2 (2013): 102–117.

<sup>61</sup> Moh Mauluddin, "Sunnatullah dalam Kisah Musa dan Firaun," *Al Furqan: Jurnal Ilmu Al-Qur'ān dan Tafsīr* 4, no. 1 (2021): 66–80.

<sup>62</sup> Mufida Ulfa, "Model Komunikasi Al-Qur'ān dalam Kisah Nabi Musa dan Fir'aun," *Indonesian Journal of Islamic Communication* 4, no. 1 (2021): 1–23; Juwairiah Hassan dan Siti Jamiaah Abd Jalil, "Analysis Of Content Presentation Style In The Documentary Film Jejak Rasul," *Jurnal Al-Sirat* 1, no. 20 (2022): 101–13.

<sup>63</sup> Ifitah Jafar, "I'jāz Al'Ilmi Di Mata Pendukungnya" 2, no. 2 (2001): 315–323.

<sup>64</sup> Adi Hefyansyah and Alias, "Makna I'jāz Ilmi Al-Qur'ān: Kajian Pendekatan Analisis Teks. Wardah," *Jurnal Dakwah dan Kemasyarakatan* 21, no. 2 (2020): 1–17.



that the form of I'jāz consisted of aspects of science, the unseen, and history.<sup>65</sup> In another study, *I'jāz 'ilmi* studied the hadith.<sup>66</sup> While in research<sup>67</sup>, *I'jāz 'ilmi* is used as a reference source for determining the sex of the baby.

*I'jāz 'ilmi*, which consists of unseen matters, science, and history, turns out to be a reference and source to underlie a person in exploring various things that already exist or investigate further the knowledge that is developing and still needs to be discussed again. The rapid development of the times does not deny that there will be much new knowledge according to the time and conditions that occur so that *I'jāz 'ilmi* will be studied more in-depth, which does not rule out the possibility of aspects that are formed to be wider. Using the *I'jāz 'ilmi* reference in the *Qur'ān* or hadith makes it easier for someone to gain micro knowledge, macro, unseen, or other scientific developments.

## Conclusion

This research shows two kinds of *uslūb wa i'jāz al-Qur'ān* in the *sūrah an-Nāzi'āt*, *i'jāz balāgī* and *i'jāz 'ilmi*. There are two kinds of *I'jāz balāgī*, namely *uslūb badi' saja'*, *uslūb badi' muṭābaqah* and *uslūb jinās isyitiqāq*. The *i'jāz 'ilmi* in the *sūrah an-Nāzi'āt* is about the occult, science, and history.

This paper is limited to sample data in the form of *i'jāz balāgī* and *i'jāz 'ilmi*. *I'jāz balāgī* includes three things: *badi' saja'*, *badi' muṭābaqah* and *badi' jinās isyitiqāq*. *Uslūb badi' saja'* is found in verses 6 and 7, 8 and 9, 10 and 11, 24 and 25, 27 and 28, 29 and 30, 31 and 32, 44 and 45, 39 and 40. In comparison, *uslūb badi' muṭābaqah* is found in verses 1, 2, 29, 39, 41, and 46. *Uslūb badi' jinās isyitiqāq* found in paragraph 6. As for *i'jāz 'ilmi*, it covers matters of the unseen, science, and history. Unseen matters are found in verses 6 and 34-46. Science is found in verses 10, 25, 27, and 29. History is found in verse 15. In line with the above, it is recommended that there be further research related to *i'jāz al-Qur'ān*, which can complete this research using comparisons from various perspectives or studying *i'jāz al-Qur'ān* as a whole with different objects.

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<sup>65</sup> Ibid.; Awni Ramadanti Cania, “Makna Al Thariq Dalam Surah Al Thariq (Kajian I'jāz Ilmi)” (UIN Sultan Syarif Kasim, 2020); Ahmad Safi'i, “Minuman Ahli Surga Dalam Al-Qur'ān Dan Khasiatnya Menurut Ilmu Kesehatan (Analisis Tafsīr I'jāz Ilmi)” (Riau: UIN Sultan Syarif Kasim, 2021).

<sup>66</sup> Teti Irmayana, “Keutamaan Cuka dalam Hadis Nabi (I'jaz Ilmi dalam Ilmu Kesehatan)” (Universitas Islam Negeri Sultan Syarif Kasim Riau, 2017).

<sup>67</sup> Dian Agustia, “Penentuan Jenis Kelamin Bayi Perspektif Al-Qur'ān Dan Sains (Kajian I'jāz Ilmi)” (Riau: UIN Sultan Syarif Kasim, 2021).

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