

The Miraculous Nature of the Qur'an in Contemporary Scientific Proof from the Perspective of Islamic Communication

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Abstract

The Qur'an has become a fascinating subject of research for scientists and scholars, both in the Islamic world and beyond. In this study, we explore the miraculous nature of the Qur'an that remains relevant in contemporary scientific contexts through a literature review method. The miraculous nature of the Qur'an can be defined as an extraordinary phenomenon that confirms the prophethood of a prophet. This includes verses that describe the creation of the universe and mankind, such as those found in Surah Al-Anbiya' (21:30), Surah Yunus (10:5), Surah Ar-Rad (13:2), Surah Al-A'raf (7:54), Surah Al-Hajj (22:65), Surah Az-Zumar (39:6), and Surah Al-Mu'minun (23:12-14). Many scholars are drawn to the scientific interpretation of the Qur'an, considering it relevant to the modern era. The Qur'an is regarded as Allah's revelation that provides guidance for humanity, with its scientific content seen as a divine gift. This highlights the importance of Islamic communication theory in understanding and appreciating the wisdom of the Qur'an and supporting the truth of Islamic teachings. Thus, the Qur'an not only strengthens faith but also provides a solid scientific foundation, reflecting its miraculous relevance and significance in the context of modern scientific evidence.

Keywords: *Miracle; Qur'an; Scientific Proof; and Islamic Communication.*

INTRODUCTION

The Qur'an is a collection of divine words revealed to Prophet Muhammad (peace be upon him), whose authenticity has been preserved, and reciting it is considered an act of worship. As a miracle, the Qur'an possesses eternal qualities and challenges its readers to reflect, study, and investigate its verses to uncover the hidden scientific meanings within. It encourages humanity to develop their scientific understanding through a deep study of the Qur'an.

One of the most prominent miraculous aspects of the Qur'an is its connection with science and knowledge. The importance of science and knowledge in the Qur'an is emphasized to such an extent that Allah revealed the first verse, Surah Al-'Alaq: 1-5. Allah, the Exalted, says:

اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ الْإِنْسَانَ مِنْ عَلَقٍ اقْرَأْ وَرَبُّكَ الْأَكْرَمُ الَّذِي عَلَّمَ بِالْقَلَمِ عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ

Meaning:

“Read in the name of your Lord who created.” “He created man from a clot of blood.” “Read, and your Lord is the Most Generous,” “Who taught by the pen,” “He taught man that which he knew not.”

The verse above explains that Allah commands humans to read, study, and investigate everything He has created, whether His explicit signs in the Qur'an or His implicit signs in the universe. Reading and understanding Allah's verses must be done in His name and with the hope of His assistance. The purpose is to acquire knowledge that is pleasing to Him and beneficial to humanity. Allah has created man perfectly, thus giving humans the potential to create and innovate through the knowledge given by Allah.

One of the miraculous aspects of the Qur'an is its authenticity, which is guaranteed by Allah, as mentioned in Surah Al-Hijr, verse 9, as follows:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

Meaning: *“Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.”*

The verse above explains that Allah, the Almighty, sent down the Qur'an and preserves it. The Qur'an provides evidence of Allah's wisdom and power in His creation. All of Allah's creations are not in vain, but rather serve as signs of His greatness, indicating that He is the Supreme Creator of everything in the universe. The verses of the Qur'an provide clear evidence of Allah's greatness and His wisdom, which can be seen in every aspect of His creation.

The Qur'an is evidence of the power and wisdom of the Almighty Allah, as explained in His verses, which reveal His wisdom and greatness in every creation.

In the Qur'an, there are two types of verses: fiqh verses, which discuss Islamic law, and kauniyah verses, which explain the universe. There are 150 fiqh verses, while there are 750 kauniyah verses. Given the greater number of kauniyah verses, interpretation of these verses should receive more attention compared to fiqh verses. However, paradoxically, there are more books on fiqh than on the universe and its contents. This is due to the fact that understanding the Qur'an from a scientific perspective requires complex scientific knowledge.

For centuries, humans struggled to fully comprehend the Qur'an due to the limitations of their knowledge. It wasn't until the 20th century, with the advancement of science, that humanity began to better understand the Qur'anic verses that discuss natural phenomena. Nonetheless, it is not always easy for scientists to interpret these verses without specific research. This suggests that understanding the Qur'an's content about the universe requires extensive knowledge from various scientific disciplines (Resyadi, 2022).

The recognition of the Importance of scientific knowledge development and the belief that the Qur'an will never contradict scientific discoveries has led to a new interpretive approach known as tafsir al-ilmi (scientific exegesis), where the Qur'anic verses are interpreted in line with scientific discoveries. Various efforts have been made to engage in a dialogue between the Qur'an and science, although debates and discussions on this topic continue with both supporters and opponents. Some thinkers support the effort to discover the scientific values and theories contained in the Qur'an, as they believe that the Qur'an contains scientific statements and indications that encourage readers to explore its truths more deeply (Wandi, 2021).

However, there is a group of scholars who reject the scientific approach to the Qur'an. They argue that the Qur'an is a book of guidance, not a scientific work. Engaging the Qur'an with science, according to them, can have dangerous implications. First, it may foster an apologetic stance toward the Qur'an, as Muslims believe that the Qur'an is revealed truth. Second, the scientific approach may threaten the validity of the Qur'an's statements about the universe, which could ultimately cast doubt on the truth of the entire guidance contained within the Qur'an.

In today's era of information globalization, contemporary studies of the Qur'an's miracles not only open deeper understanding of the holy book but also explore its relevance and applicability in modern life. This highlights the complexity of scientifically and contextually interpreting the Qur'an, as well as the crucial role of Islamic communication in this process.

RESEARCH METHODS

The method used in this research is a literature review or library study. Library research involves the collection and analysis of information from scholarly works to draw relevant conclusions. The researcher utilized data sources from scientific articles related to the research subject, ensuring that the facts obtained are acceptable and relevant to the keywords used in data collection.

RESULTS AND DISCUSSION

1. Definition of the Miracles of the Qur'an

The definition of a miracle (mukjizat) linguistically, according to the Great Dictionary of the Indonesian Language (KBBI), refers to extraordinary events or phenomena that are

difficult for human intellect to grasp. This definition aligns with the meaning of miracles when viewed from its original language, Arabic.

Linguistically, “mu’jizat” comes from the root word “a’jaza-yu’jizu-i’jaz,” which means to make someone or something weak and powerless. Etymologically, “mu’jizat” can be interpreted as extraordinary events or phenomena that are challenging for human intellect to comprehend. According to Quraish Shihab, “mu’jizat” refers to something or an extraordinary event that occurs through someone who claims to be a Prophet, as proof of their prophethood challenged to those who doubt, to perform or bring forth something similar, yet they are unable to meet that challenge. “Mu’jizat” is a sign of Allah’s greatness that reveals the incapacity of all creatures, negating all abilities of beings to create something similar, and is evidenced through the power of Allah SWT that cannot be performed by anything in the heavens and the earth (Resyadi & Suraidah, 2021).

Miracles are defined as extraordinary events displayed by the Prophets and Messengers through the power of Allah as evidence of their prophethood that cannot be imitated by humans. Ibn Khaldun in his Muqaddimah opines that miracles are acts that cannot be replicated by humans.

Based on several opinions above, the definition of miracles can be more broadly defined as extraordinary events or things that occur through someone who claims to be a prophet as proof of their prophethood. Miracles are given to those who doubt to bring forth or perform similar acts but are unable to do so.

Since miracles involve matters that contradict norms and exceed known factors, they are termed miracles (which means weakening). The miracles of the Qur’an, also known as “I’jazul Qur’an,” aim to demonstrate that this book is indeed true and that the Messenger who brought it is a true messenger. This does not mean to weaken humans by giving them correct understanding, but rather to provide them with a weak understanding so they cannot bring forth the Qur’an themselves, as all rational beings can comprehend it. This is how all the miracles of the Prophets function; humans are weak in opposing them.

Consensus among scholars asserts that the Qur’an is the miracle of the Prophet Muhammad SAW that could not be matched by the Arab people of his time, widely recognized by the Quraysh and Arabs. The Qur’an is not only relevant to humanity and all ages but also contains scientific knowledge, jurisprudence, as well as explanations about the universe and natural phenomena.

Broadly speaking, miracles can be divided into two main categories: material and sensory miracles that are non-perpetual, and immaterial, logical miracles that can be proven throughout time. The miracles of the previous Prophets belong to the first category. Their

miracles were material and sensory in the sense that those extraordinary events could be witnessed or directly perceived through the senses by the society to whom they conveyed their message.

The miracles of the Prophets, such as Prophet Noah's ark, the fire not burning Prophet Ibrahim, Prophet Musa's staff turning into a snake, and the healing of Prophet Isa, are material phenomena limited to their respective locations and times. In contrast, the miracle of Prophet Muhammad SAW is not sensory or material; rather, it can be understood rationally. Because of this nature, it is not limited by a specific place or time. The miracle of the Qur'an can be accessed by anyone using their intellect anywhere and anytime.

This difference is caused by two main factors. Firstly, The Prophets before Prophet Muhammad SAW had miracles relevant to their respective societies and times but were not applicable for future generations. The miracle of Prophet Muhammad SAW, as a Prophet for all of humanity, has eternal relevance and can be accessed by everyone, wherever and whenever. Secondly, During the time of the Prophets before Prophet Muhammad, the people required evidence that could be directly perceived by their senses, according to the level of thought at that time. However, with the evolution of human thought, evidence that is sensory or perceptible is no longer the primary need (Wandi & Andriana, 2021)..

The Qur'an contains aspects of miraculousness that stimulate the mind and open the door to a deeper understanding of divine truth. First, appreciating the beauty, precision, and thoroughness of the discussions in the Qur'an is not easy, especially for our nation, which generally has a limited appreciation for Arabic literature. The miraculous nature of the Qur'an lies not only in its content and illustrations but also in its linguistic aspects. History shows that the Qur'an was revealed based on the sequence of events and not according to the order of verses or chapters as seen in the standard mushaf; rather, the verses of the Qur'an were revealed spontaneously to address the complex issues faced by the Prophet.

Researchers have discovered extraordinary wonders in the Qur'an that cannot be matched by humans. Abdul Razak Naufal found balance in the number of words used in the Qur'an. Rasyad Khalifah discovered consistency in the number of letters that begin each chapter. Al-Rumani, al-Baqilani, and Rasyid Ridha highlighted the beauty of the Qur'anic language, which surpasses Arabic literature.

Second, all the teachings contained in the Qur'an as a whole are a miracle for its challengers. However, there are certain parts that are truly miraculous, and no one can replicate them, especially regarding the announcement of the unseen, both ancient stories that have

escaped historical research and events that will occur in the future. One example of such announcements is mentioned in QS. Hud (11) verse 49.

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ ؕ

The Translation:

“It is a part of the unseen news that We have revealed to you (Prophet Muhammad). You have never known it, nor have your people before this. So be patient. Indeed, the good end is for those who are righteous.”

The Qur'an records the story of Prophet Noah and his followers who were saved from the great flood as a trial for those who opposed him. In addition, the Qur'an describes the lives of many prophets such as Ibrahim, Ismail, Lut, Ya'qub, Yusuf, Musa, Harun, and others, whose knowledge can only be known through revelation.

One of the special features and strengths of the Qur'an is that it outlines the teachings of religion and shows the consequences for those who oppose it. Although they do not actually occur in the real world, these stories can be considered real.

The Qur'an hints at the development of knowledge and technology through the illustrations of its teachings, which encompass the processes of the natural world, the mechanisms of human, animal, and plant life. Although the Arab people at that time were weak in reading and writing traditions, the Qur'an provided new knowledge that was unknown to the Quraysh community. Muhammad himself could not have composed it because his cultural background did not support it. This uniqueness reinforces the truth of the Qur'an and strengthens Muhammad's prophethood in the eyes of his opponents.

The Qur'an encourages the development of knowledge. It encourages Muslims to liberate their minds from the shackles of doubt, to break free from the constraints of thinking, and to observe the phenomena of nature, also known as the signs of creation (ayat-ayat kauniyah).

The discussion of the scientific miracles of the signs of creation (which mention natural phenomena) in the Qur'an is closely related to the phenomena of nature and the hadith of the Prophet regarding this knowledge, thus falling within the field of interpretation known as scientific exegesis (tafsir ilmi). Regarding whether scientific interpretation can be used in the interpretation of the Qur'an, there are differing opinions; some permit it while others do not. Regardless of this, it is clear that the Qur'an has signaled or informed us about scientific facts that will later be discovered and proven by human scientific experiments (Umar, Hastuti, Wandu, 2021).

From the research of Muslim scientists, the Qur'an indicates the growth of various fields of knowledge, including security and social affairs. Research on the scientific signs in the

Qur'an continues to be conducted to develop scientific studies, both pure and applied sciences. Scientists have reconstructed the verses of the Qur'an to discover conceptual ideas in physics, biology, astronomy, chemistry, and geology, while other fields are still in the research process with the assistance of empirical science. In studying the scientific aspects of the Qur'an regarding scientific or cosmological verses, certain principles are needed. According to Abdul Majid bin Azizi al-Zindani, the principles are as follows:

- a. The knowledge of Allah is universal and its truth is absolute, whereas human knowledge is limited and its truth is relative, possibly correct or incorrect.
- b. There are certain verses of revelation whose indications are definite, just as there are also realities of scientific knowledge that are definite.
- c. There are verses of revelation whose indications are uncertain, as are the theories of scientific knowledge, whose certainties are uncertain.
- d. It is impossible for there to be a contradiction between what is certain from revelation and what is certain from experimental science. Therefore, if a contradiction occurs, there must be an error in determining the certainty of one of them.
- e. When Allah shows His signs to His servants in the horizons and within themselves that affirm the verses in His Book or in some of the hadiths of His Messenger, then the understanding becomes clear, the correspondence becomes perfect, the interpretation becomes firm, and the indications of the words of the verses are limited to what is found in the realities of nature, and this is what is meant by miraculousness.
- f. Indeed, the verses of revelation were revealed with words that are broad and encompass all correct concepts in their topics, which continue to emerge from one generation to the next.
- g. If there is a contradiction between the definite indications of a verse and a scientific theory, then the theory must be rejected, because the verse is revelation from the Being whose knowledge encompasses everything. If there is correspondence between the two, then the verse serves as a guide to the truth of that theory. If the verse's indication is uncertain while the reality of nature is certain, then the verse is to be interpreted.
- h. If there is a contradiction between certain scientific realities and hadith whose certainty is uncertain, then the hadith whose certainty is uncertain must be interpreted to align with the certain reality. And if there is no correspondence, then the certain must take precedence.

2. Evidence of the Miraculous Nature of the Qur'an in Contemporary Scientific Validation

The Qur'an provides detailed guidance on several fields of knowledge, including science, which have been discovered first in the Qur'an before being found by modern science. Although the theories in the Qur'an do not contradict modern scientific theories, the Qur'an is not a scientific book in the conventional sense.

The Qur'an, as a guide for happiness in this world and the Hereafter, contains various implied and explicit instructions related to scientific knowledge. Many scientists, both Muslim and non-Muslim, have explored these connections. One area of knowledge mentioned in the Qur'an is the science.

The evidence of the miraculous nature of the Qur'an can actually be found throughout various sections of the Qur'an. This is considered a rhetoric that holds power, even for those who do not believe in the Qur'an and Muhammad as a messenger. This opinion is often expressed by Europeans who read it with spiritual understanding and in a language they comprehend.

In the context of contemporary science, several studies have highlighted the miraculous nature of the Qur'an by proving the truth and scientific accuracy of its verses. Let us examine some examples of the miraculous nature of the Qur'an in contemporary scientific validation.

أَوَلَمْ يَرِ الَّذِينَ كَفَرُوا أَنَّ السَّمَوَاتِ وَالْأَرْضَ كَانَتَا رَتْقًا فَفَتَقْنَاهُمَا وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ

a. The Qur'an's Evidence Related to the Concept of Creation of the Universe

In Surah Al-Anbiya' (21), verse 30, Allah SWT says:

“Do not those who disbelieve see that the heavens and the earth were a closed-up mass, then We opened them out? And We made every living thing from water. Will they not then believe?”

In Surah Yunus (10), verse 5, Allah SWT says:

“It is He Who made the sun a shining light and the moon a light, and He has determined for it phases, that you might know the number of years and account (of time). Allah has not created that except in truth. He details the signs for a people who know.”

This verse explains that Allah is the Creator of the heavens and the earth, who sits upon His Throne. He is the One who makes the sun shine and the moon glow. The sun, with its light, is a source of life, heat, and energy that moves the creatures Allah has created. With light, humans can walk in the darkness of night and engage in activities at night.

This verse distinguishes between the light emitted by the sun and the light reflected by the moon. The light emitted by the sun is referred to as “*ḍiyā*” (radiance), while the light reflected by the moon is called “*nūr*” (light). In Allah’s words in Surah Nuh (71), verse 16:

“And He made the moon a light and made the sun a burning lamp.”

In Surah Ar-Rad (13), verse 2:

“Allah is the One who raised the heavens without pillars that you can see; then He established Himself above the Throne and made the sun and the moon subservient. Each runs its course for an appointed term. He governs the affair and details the signs, so that you may be certain of meeting your Lord.”

In Surah Al-A’raf (7), verse 54:

“Indeed, your Lord is Allah, who created the heavens and the earth in six days, then He established Himself upon the Throne. He covers the night with the day, which is urgent in pursuit. And the sun, the moon, and the stars are subjected to His command. Unquestionably, to Him belongs the creation and the command. Blessed is Allah, Lord of the worlds.”

In Surah Al-Hajj (22), verse 65:

“Do you not see that Allah has subjected to you whatever is on the earth and the ships that sail through the sea by His command? And He withholds the heaven from falling upon the earth, except by His permission? Indeed, Allah is, to the people, Kind and Merciful.”

In Surah Fatir (35), verse 13:

“He causes the night to enter the day, and He causes the day to enter the night. And He has subjected the sun and the moon, each running for an appointed term. That is Allah, your Lord; His is the dominion. And those whom you invoke besides Him own not even a thread of a date seed.”

b. Proof from the Qur'an Related to the Concept of the Creation of Man

The Qur'an indicates the existence of the layers of the womb, which is then confirmed by scientific knowledge. According to science, the embryo that is still in the mother's womb is protected by three membranes. These membranes are not visible to the naked eye except through surgical examination that is scientifically studied. Although it appears to be a single

membrane, there are actually three membranes protecting the embryo, namely the chorion, the amniotic membrane, and the uterine wall, according to modern medical science. As stated in Q.S. Az-Zumar (39) verse 6:

"He created you from one soul, then made its mate from it, and He has sent down for you from the livestock eight pairs. He creates you in the wombs of your mothers in stages, one after another, in three layers of darkness. That is Allah, your Lord; His is the dominion. There is no deity except Him. How then are you turned away?"

In Q.S. Al-Mu'minun (23) verses 12-14, Allah SWT states:

"And indeed, We created man from a extract of clay. Then We made him a sperm-drop in a firm lodging. Then We made the sperm-drop a clinging clot; then We made the clot a lump (flesh); then We made from the lump bones and clothed the bones with flesh. Then We developed out of it another creation. So blessed is Allah, the best of creators."

The verses about the concept of human creation above are complex and systematically demonstrate the greatness of God who has arranged everything in such a way effortlessly. The process of human creation mentioned in these verses should not be dismissed as merely a scientific process studied through science alone. More than that, the dynamic significance of human creation is the weakness of humans while still carrying the trust given by God. However, this trust must not be neglected, as it has a purpose: humans must understand whom to worship and their only task is to worship God and become His vicegerents on earth, which He has created.

3. The Miraculous Nature of the Qur'an from the Perspective of Islamic Communication

The miracle of the Qur'an is an extraordinary phenomenon understood from the perspective of Islamic communication as evidence of the divinity and excellence of the holy book. Here are some discussions about the miracles of the Qur'an from the perspective of Islamic communication:

a. **Excellence of Language and Rhetoric:** The Qur'an is considered the pinnacle of Arabic language excellence, both in vocabulary, sentence structure, and stylistic elements. Its verses exhibit extraordinary clarity and beauty that move the hearts of readers, reflecting the communicative ability of the Prophet Muhammad (SAW) in conveying the revelation of Allah.

b. **Cohesion and Unity of Theme:** The Qur'an, although revealed over 23 years in different contexts, maintains a consistent thematic unity. The divine messages conveyed from the beginning to the end of the book are interconnected and show a unity that reflects the divinity of the revelation.

c. **Scientific Predictions:** Some verses of the Qur'an are understood as scientific predictions that correspond to modern discoveries, such as human embryonic development or other natural phenomena that align with new scientific knowledge in the modern era.

d. **Inimitability:** Although the Qur'an was revealed at a time when Arabic literature reached its peak, no one has been able to imitate its style and clarity of message. Attempts to rival the beauty of its language and the depth of its meaning have always failed, indicating that this excellence surpasses the capabilities of ordinary humans.

e. **Relevance and Transformational Power:** The Qur'an is not just a historical or religious text but also a guide for social, moral, and spiritual transformation of the Muslim community. Its communicative messages encourage positive change in individuals and society, demonstrating its communicative power that can transform human perspectives.

Understanding the miracles of the Qur'an from the perspective of Islamic communication emphasizes that the Qur'an is not merely a holy book for Muslims, but also a concrete evidence of Allah's existence and the excellence of Prophet Muhammad (SAW) as His messenger in conveying divine messages to humanity. This provides a strong spiritual and intellectual foundation for Muslims in understanding, appreciating, and practicing the teachings of the Qur'an in daily life.

CONCLUSIONS AND RECOMMENDATIONS

The Qur'an, revealed to Prophet Muhammad (SAW) as a miracle, serves as a guide for Muslims and connects science with knowledge. Modern researchers use scientific advancements to validate concepts in the Qur'an, such as the creation of the universe (Q.S. Al-Anbiya' 21:30, Q.S. Yunus 10:5, Q.S. Ar-Rad 13:2, Q.S. A'raf 7:54, Q.S. Al-Hajj 22:65) and the creation of man (Q.S. Az-Zumar 39:6, Q.S. Al-Mu'minun 23:12-14). This evidence has influenced many scientific researchers to convert to Islam.

This shows that the Qur'an, from the perspective of Islamic communication, is not merely a sacred book, but also a source of scientific knowledge, wisdom, and a relevant guide

for all times. The scientific evidence in the Qur'an reinforces the truth of divine revelation and invites humanity to reflect on the depth and beauty of the messages contained within.

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