

# EXPERT'S VIEW ON THE MIRACLES OF THE QUR'AN IN FIELD OF FAMILY LAW

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## ABSTRACT

*This research aims to examine whether the miracles of the previous prophet were different from the miracles of the prophet Muhammad. The miracles of the previous prophets are hissiyah (sensory) miracles that can be captured by the five human senses and are impermanent only until the death of the prophet in question in contrast to the miracles of the Qur'an which were revealed to the prophet Muhammad which are meaningful (rational) because it can be seen from scientific miracles that are rational there is related to human rational thinking. The Al-Qur'an is different from human compositions because the Al-Qur'an is a complement to the previous books. The arrangement of words and sentences when viewed from the aspect of language is more beautiful than any Arabic poetry even the highest poets can not match the language of the Qur'an apart from being viewed from the aspect of language. The Qur'an also explains scientific matters such as the occurrence of the universe, human reproduction, and other scientific matters. The Qur'an also reports about news of the occult, such as future events. This research is included in library research. The sources come from library literature in the form of the Al-Qur'an, books, scriptures, and journals related to the theme discussed.*

**Keywords:** The Holy Qur'an, Greatest Miracle, Family Law

## INTRODUCTION

The Prophet Muhammad had many miracles, but the Holy Qur'an was the greatest miracle he had (Malinda & Djamduri, 2021). Miracles are extraordinary privileges that God gives to support the prophethood of a prophet or the apostolate of an apostle. Miracles also serve to weaken opponents or enemies who doubt prophethood and apostolate. The Qur'an is the source of truth and spiritual values in Islam (Amiruddin et al., 2021; Aziz, 2021; Haron et al., 2020). The Qur'an is the greatest miracle and is proof in its time, after, until the day of resurrection. Each prophet and apostle had different miracles according to the needs or circumstances of the people at that time. During the time of the Prophet Muhammad SAW, there were many poets and bards among the Arabs, so miracles were revealed in the form of the Holly Qur'an, which was beautiful in all aspects of its language, apart from that, the Qur'an was to answer the challenges of the disbelievers. The purity of the Qur'an has been guaranteed and maintained by Allah until the end of time, as explained in Surah Al-Hijr: 9.

The Holy Qur'an was revealed amidst the ummah who was hailing the jahiliyyah poets in the Mecca area and its surroundings (Shaikh & Seedat, 2022). The poets who were able to win jahiliyyahah arabic poetry competition would fel very honored because this was a very proud achievement at thar time. The work of Quraysh who lived by traditions that had been passed doen through generations were amazed by the beauty of the language style of the holy Qur'an (Robinson, 2022). Not a few of them think the Qur'an is magic however on the other hand the beauty of the Qur'an attracted the Quraysh polytheists to study it and even led to them believing in it is teaching. The Qur'an is a miracle of the prophet Muhammad SAW which is written in the mushaf which is narrated in mutawatir and its benefits can be felt by its people right up to the

end of time because it is seen as worship for those who read it. Besides that, the Qur'an is the only holy book that is guaranteed by Allah SWT (Muhamad et al., 2020).

This research is different from previous research in that this research more specifically discusses the views of experts regarding the miracles of the Qur'an in the field of family law apart from discussing the miracles of the Qur'an in general. In reality, the Qur'an is the greatest miracle that is incomparable to the miracles that Allah gave to other prophets. This has been proven by many existing things

## RESEARCH METHODS

As a complex and scientific activity, carrying out research requires a frame of reference known as research methodology (Jaya, 2020). So that the research carried out is focused and based on scientific principles. Research method comes from two words, namely method and research. A method is a way of doing something, while research is an activity to obtain the truth about a problem using scientific methods. From this understanding research methods can be interpreted as a way to carry out an activity to obtain the truth about a problem by using scientific methods to conduct research.

The type of research used is using libraries (library research) (Adlini et al., 2022), while the method used in this research is using qualitative methods, because the research carried out is enough to collect research data and then from these results it will be concluded exclusively about the problem being studied. According M. Nazir, library research is a technique collecting data by conducting a review study of books, literature, notes, and reports existing solves problems that solves. Studies bibliography is an important step after that a researcher determines the research topic, next steps is conducting studies related to theories and topics study. The reference sources come from library literature in the form of the Al-Qur'an, books, scriptures and journals related to the miracles of the Al-Qur'an.

## RESULTS AND DISCUSSION

### Miracles of the Qur'an

The word miracle comes from the Arabic word *أعجز* which means "to weaken or render incapable" (Ahmad, 2020). A miracle is defined 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 those who doubt to do or bring about the same thing, but they are unable to meet the challenge" (Djamdjuri, 2021). The function of miracles is to prove and justify the apostle's apostolate towards his people, making it easier to provide guidance for those who are aware and to break the stubborn attitude of people who reject and deny it (Ghotbi, 2020). So it can be concluded that miracles are extraordinary events that cannot be reached by reason that happen to prophets to prove their prophethood and apostleship to their people, especially to people who do not believe in order to receive guidance (Pamil et al., 2020; Wijaya, 2022).

Regarding the Al-Qur'an as a miracle or miracle, "*The miracle of the Qur'an*". The Qur'an is the greatest miracle of God (Allah) and the Qur'an is the proof of the truthfulness of Islam (Khallaf, 2023). The Qur'an is the ultimate miracle of our Prophet Muhammad Sallahualaihi Wassalam- S.A.W. The miracles of the Qur'an are endless and the points are abundant to be mentioned". The miracles possessed by previous prophets were different from the miracles possessed by the Prophet Muhammad. The miracles of the previous prophets were hissiyah (sensory) miracles that could be captured by the five human senses and were impermanent only until the death of the prophet in question.

In contrast to the miracles of the Qur'an which were revealed to the Prophet Muhammad, they are meaningful (rational) because they can be seen from scientific miracles which are rational in nature, their contents are related to human rational thinking, beyond human ability to bring about their likeness, and that is why the miracles of the Qur'an (Ismail & Asnawi, 2021; Yazicioglu, 2022). This does not only apply to the time of the Prophet. Even though the Qur'an is classified as a rational miracle, this does not mean denying the physical miracles that Allah has bestowed on it to strengthen the prophetic message. There are 4 forms of miracles, namely: (1) Kauniyah miracle: These are miracles related to natural events. Like the miracle of the prophet Moses who was able to part the Red Sea using his staff; (2) Syakhsiyyah miracles: It is a miracle that comes out of the body of a prophet and apostle, like the zam-zam water that came out of the stomping of the Prophet Ismail's feet when he was little; (3) Salbiyah Miracle: It is a miracle that something is rendered powerless. Like when King Namrud burned Prophet Ibrahim, but the fire was unable to burn him; and (4) Miracles of Aqliyah: It is a rational or reasonable miracle. The only example is the Holy Qur'an



**Figure 1.** Pharaoh drowned and Pharaoh's body was saved

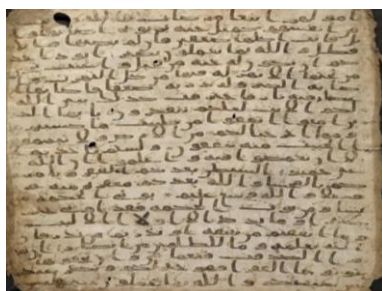


**Figure 2.** The oldest Holy Qur'an in the World

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Expert's View on the Miracles of the Qur'an in Field of Family Law

Some of the pictures above explain that past and future events have been include in the Holy Qur'an. This shows the miracle of the Holy Qur'an as the greatest miracle.

### **I'jaz Al-Qur'an and the level of challenges to the Al-Qur'an**

The word i'jaz comes from Arabic, isim mashdar from 'ajaza-yu'jizu-i'jazan which means "*helplessness or escape*". The word i'jaz also means to weaken or make incapable, while the perpetrator (who weakens) is called mu'jiz, Al-i'jaz is al-itsbatul a'jaz (determining that he weakens his opponent), something with the character of i'jaz or weakening then he definitely has the ability. Meanwhile, I'jaz Al-Qur'an is the science of the Qur'an which discusses the strength of the pronunciation structure and content of the Qur'an, so that it can defeat Arabic language experts and other experts (Thonthowi et al., 2024). I'jaz Al-Qur'an has a function as a bearer of truth, that the Al-Qur'an which was a revelation to the Prophet Muhammad is purely the word of Allah (Elalami, 2023). No one can match the Qur'an even though they wrote a verse similar to it, even poets who are experts in the art of the Arabic language (literature).

### **The level of challenge of the Qur'an for its deniers**

The miracles or miracles of the Qur'an prove the inability of humans both personally and intrapersonally to produce something similar to the Qur'an (Al-Smadi, 2022). And that the messenger that was brought was the true messenger, and so were all the miracles of the Prophets that could not be done by humans. The Qur'an is a miracle that can be used both at the time of the Prophet Muhammad and today to challenge or prove to people who do not believe in the truth of the Qur'an or prophetic messages that the Qur'an is not the creation of the Prophet Muhammad but the word Allah revealed through the Jibril to His messenger Prophet (Hasanah et al., 2024).

#### **a. The challenge to produce an example of the Holy Qur'an as a whole**

This challenge takes the form of a challenge to create or create something like the Qur'an in terms of explanations, both in the form of Sharia law and language, such as language style, expressions and fluency. As Allah says in Surah Al-Isra' [17]: 88.

قُلْ لِّئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Meaning: Say, "*Indeed, if humans and jinn came together to make something similar (to) this Qur'an, they would not be able to make something like it, even if they helped each other*" (RI, 2020).

#### **b. The challenge is to create ten surahs that match the beauty of the Koranic surahs from all sides.**

This can be seen in the words of Allah Surah Hud [11]: 13-14.

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: They even said, "*He (Muhammad) has fabricated the Holy Qur'an.*" Say, "*(Then), bring ten surahs like it (the Qur'an) which are made up, and invite anyone among you who is able besides Allah, if you are truthful people*" (RI, 2020).

قَالَمْ يَسْتَجِيبُوا لَكُمْ فَاعْلَمُوا أَنَّمَا أُنْزِلَ بِعِلْمِ اللَّهِ وَأَنْ لَا إِلَهَ إِلَّا هُوَ قَهْلَ أَنْتُمْ مُسْلِمُونَ

Meaning: If they do not fulfill your challenge, then (say), "*Know that (the Qur'an) was revealed with the knowledge of Allah, and that there is no god but Him, then will you submit (convert to Islam)?*" (RI, 2020).

c. The challenge is to create just one surah that is the same as the Holy Qur'an

This can be seen from the words of Allah in Surah Yunus: 38, and Al-Baqarah: 23.

مَنْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

Meaning: Is it appropriate for them to say that he (Muhammad) made it up? Say, "*Make a surah similar to the surah (of the Qur'an), and invite anyone among you who is capable (of making it) besides Allah, if you are truthful people*" (RI, 2020).

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

And if you (remain) in doubt about the Qur'an that We revealed to Our servant (Muhammad), make a letter (only) like the Qur'an and invite your helpers besides Allah, if you are truthful people. History has proven that Arabs such as Abu Al-Walid, Musailamah bin Habib Al-Kadzab, Aswad Al-Unsi, Thulailah bin Khuailid Al-asa'id, Abu al-A'la al-Mu'arri, al-mutanabbi, and Ibn al-Maqaffa apparently failed to match the Al-Qur'an and this weakness is proof that even though they have extraordinary factors and potential in language rhetoric, they are not able to match the greatness of the Al-Qur'an.

### **The purpose of the miracles of the Qur'an**

Miracles serve as proof of the truth of the prophets. Miracles were given by Allah through His chosen servants to prove the truth of the divine teachings brought by each Prophet. There are several purposes contained in the miracles of the Qur'an: (1) To prove that the Prophet Muhammad SAW was truly the messenger of Allah; (2) To prove that the Koran is truly God's revelation, not human composition; (3) As a defender of the opposition of the disbelievers; (4) As a reinforcement of the Prophet's struggle in carrying out the message; (5) As a strengthener of the faith of Muslims; and (6) As a substitute for the miracles of previous prophets (miracles hissiyah), the Al-Qur'an is ma'nawiyah aqliyah which can be proven by the people from the time of the Prophet until the end of time (Mutaqin et al., 2024).

### **Variety of I'jaz Al-Qur'an**

After we know the meaning of I'jaz Al-Qur'an, then we will discuss the types or varieties of I'jaz Al-Qur'an, which are as follows:

#### **1. Al I'jaz Al-Balaghi (I'jaz from a literary aspect)**

The Al-Qur'an is a very great miracle that Allah gave to the Prophet Muhammad SAW, it contains knowledge and beautiful sentences, which with the beauty of their sentences and the neatness of their arrangement and grammatical structure are able to make the Arab people not move. Balaghah scholars have various views and opinions about I'jaz Al-Balaghi. Khothoby is of the opinion that the miracle of the Qur'an lies in its Balaghah, because the grammar in it has charm and beauty, according to him every

human being will definitely find it difficult to come up with an example like the Qur'an, this is because their knowledge is limited about the name - the name of the language, the words that contain meaning in it, their understanding does not touch all the meanings behind the existing words, and their knowledge is not perfect in arranging words and connecting one word with another.

Some of the opinions of scholars that support the above opinion are that one of the miraculous aspects of the Qur'an is in terms of its *balaghah*, which is at a high level and has no equal. This is the opinion of an expert in the Arabic language who has a penchant for forms of meaning that live in strings of words that are firmly woven into interesting rhetoric. According to Ar Rumani, the *balaghah* of the Qur'an is a category of the highest level of *balaghah*, and it does not just provide an understanding of the meaning, pronunciation and meaning, but more than that, by connecting the meaning to the heart with good illustrations. In line with the views of the scholars above, Al Mathani said that the authenticity of the Koran can be seen from four aspects. These four aspects are, *I'jaz ilmi*, *ijaz tasyri*, and *I'jaz bayani adabi*.

Musthofa Sodik explained that the Qur'an has miraculous value in the true sense of miracle. It is the same as a sign of God's greatness, which has an influence on the human soul. According to him, when the Qur'an was revealed, the Arab nation was at the peak of civilization in terms of language/literature, which they had never previously reached, this actually confirms the arrival of the Qur'an. According to him, this is interesting because there is nothing more amazing in human history than the peak of linguistic civilization which ended with the arrival of a linguistic miracle/*Balaghah*.

As is also the opinion of Quraysh Shihab, an Indonesian exegete, who views the miracles of the Al-Qur'an as lying in the beauty and thoroughness of the editorial work of the Al-Qur'an. In the Qur'an we find many examples of balance and harmony between the words used, such as a balance between the number of words and antonyms, a balance between the number of words and their synonyms or the meaning they contain and a balance between the number of words and the number of words that indicate the result. For examples of *I'jaz Al-Balaghah*, it can be seen in the verse about challenges addressed to people who doubt and even accuse the Prophet Muhammad of giving false news. There are four challenges, namely, in Surah At-Tur verses 33-34, Surah Hud verses 13, Surah Yunus verse 38, and Surah Al-Baqarah: 23-24.

## 2. Al I'jaz Al-Tasyri'i (*I'jaz from the aspect of Law and Law*)

Throughout the journey and development of human life from the past until now, we have known various systems and *tasyri'* (legislation) all of which aim to achieve individual happiness in social life. However, none of these things can and do compete with the Koran in terms of the beauty of its language, the breadth of its meaning, the flexibility in establishing its laws and the moderation in the interpretation of its contents so that it can be adapted to current developments.

Every thing known and adopted apart from the Koran all have flaws. This is natural because the Qur'an is the word of Allah, of course Allah really knows what human needs are. All the laws conveyed in the Koran are miracles because none of them can compete in making laws that are fair to everyone, as Allah has revealed. Every law or statute made by humans has weaknesses and/or benefits one party and is detrimental to the other party. However, Allah in enacting the law does not have the slightest interest for Him, it is all solely for His servants. In this case, miracles are meant by great and straight teachings to guide humanity. Each mufrad shows and explains that the Koran could not have been made by humans.

This is in line with the thoughts of M. Rasyid Ridha, quoted by Qardhawi, that he repeats the challenges in the Qur'an and explains the ideals brought by the Qur'an to be realized in life, and something that is impossible if al -The Koran was composed by someone who could not read and write from an illiterate nation, while its contents defeated all thoughts that challenged it. It is an amazing thing when the Koran discusses law or Tasyri', whether it is individual or social, such as in political, criminal, civil and economic matters. In establishing a law explained in the Qur'an, there are several ways, namely: (1) In Mujmal or general terms, this is usually found in matters of worship such as prayer, as in Surah Hud verse 114, which only explains the main points while the details are explained in the Sunnah and ijtiḥad; (2) The law is a little detailed, this is found in things such as jihad, war, prisoner law, and spoils of war. An example is in Surah At-Taubah verse 41; and (3) Clear and detailed or detailed. Such as debt issues (Al-Baqarah: 282), halal and haram food (An-Nisa': 29), oaths (An-Nahl: 94), orders to maintain women's honor (Al-Ahzab: 59), and marriage (An -Nisa': 22).

### 3. Al I'jaz Al-Ilmi (*I'jaz from the aspect of Science and Knowledge*)

Another form of i'jaz which is starting to be widely discussed, even becoming a discourse at this time, is the scientific miracles found in the Holy Qur'an (i'jaz al-ilmi). In this case, a new trend has emerged in looking at the miracles of the Qur'an, which are known as scientific miracles, meaning that they are instructions and signals regarding the scientific facts contained in the Qur'an, which were not yet known to humans at the time of the Qur'an. So it doesn't make sense if the Qur'an was written by someone who couldn't read and write for people who couldn't read and write either, and in a world that didn't know the slightest about scientific principles.

Many figures and thinkers have paid great attention to the miracles of the Qur'an from this aspect of i'jaz al-ilmi. They wrote many books and papers and held various events such as seminars, established institutions and foundations to discuss i'jaz al-ilmi. Therefore, there is no doubt that this perfect Koran could not have been made by a man who could not read and write or Ummi. Related to the discussion of i'jaz al-ilmi, there are many scientific facts recorded in the Holy Qur'an which precede modern science, including regarding water, as stated in surah al-Anbiya' verse 30 and an-Nur verse 26,

scientific facts Next is the phenomenon of pairing which apparently is not only limited to male and female genders, but also to plants. As stated in His words:

سُبْحَنَ الَّذِي خَلَقَ الْأَزْوَاجَ كُلَّهَا مِمَّا تُثْبِتُ الْأَرْضُ وَمِنْ أَنْفُسِهِمْ وَمِمَّا لَا يَعْلَمُونَ

Meaning: "*Glory be to God who has created everything in pairs, both from what the earth has grown and from themselves and from what they do not know*".

The verse above clearly shows us how beautiful the word of Allah SWT is, which says that plants also have and live in pairs, which is then answered in the present. The following are some additional examples in the Al-Quran which explain the science contained in it, or in terms of I'jaz Al-'Ilmi, namely: (1) In Surah Yunus verse 5, it is stated that the sun's light comes from him while the moon's light is a reflection; (2) In surah Al-An'am verse 25, which explains the reduced oxygen levels at high altitudes which can cause shortness of breath; (3) In Surah Al-Qiyamah verse 25, it is about the differences in fingerprints between humans; (4) Surah Yusuf verse 94, which explains the differences in the aroma of each human being; and (5) Regarding the breastfeeding and pregnancy period, it is found in Surah Al-Baqarah verse 233.

#### 4. Al-I'jaz Al-'Adadi (I'jaz in terms of quantity or number)

'Adadi comes from the word 'Adad, which is the isim form of fi'il 'Adda which means to count. In the Indonesian dictionary, the word adad means amount or number. So 'Ijaz Adadi is a miracle of the Holy Qur'an which is seen and assessed in terms of numbers, amounts, or figures. The discussion about I'jaz Adadi has had a long history in the study of Al-Quran science, especially in the use of a certain number of letters and words, from which it is believed that there is a secret behind it. The scholars are of the opinion that in the case of I'jaz 'Adadi there are divisions regarding aspects or types within it, namely balance of numbers and special balance.

##### a. Balance of Numbers

- 1) Balance between the number of words and their opposites, for example: Al-Hayah and Al-Maut, each found 145 times. An-Naf and Al-Mudharrah, 50 times each. As well as Al-Har and Al-Bardu, each mentioned 4 times.
- 2) Balance the number of words with similar words, for example: Al-Harts (Plowing) and Al-Zira'ah (Farming) 14 times each, Ad-Dhallun (Getting Lost) and Al-Mauta (Dead soul), 17 time.
- 3) Balance between the number of words and the number of words indicating the result, for example: Al-Infaq (infaq) and Al-Ridha (willingness), each 73 times. Al-Bukhl (miserliness) and Al-Hasrah (regret), there are 12 times.

##### b. Special Balance

An example of this special balance, as mentioned by Abu Zahra An-Najdi, is the 365 words yaum in the Koran, which is the same as the number of days in a year. There is also the word Syahr which means month, mentioned 12 times, which is also the same as the number of months in a year. There is also the word Sa'ah or clock, mentioned 24

times, similar to the number of hours in a day. There is also the word prostration which is mentioned 34 times.

### **Experts' views on the miracles of the Holy Qur'an in the field of family law**

In Islam, the formation or legal rules governing the family are also mentioned and explained in the Al-Quran, this of course cannot be separated from the miracles of the Al-Quran itself, as mentioned in Surah Ar-Rum 21.

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً إِنَّ فِي ذَلِكَ لَآيَاتٍ لِقَوْمٍ يَتَفَكَّرُونَ

Meaning: *"And among the signs of His power is that He created for you wives from among yourselves, so that you would be inclined and feel at ease with them, and He made between you feelings of love and affection. Indeed, in that there are indeed signs for a people who think"* (RI, 2020).

Islam has the aim of realizing harmony in family relationships which in the verse above mentions husband and wife couples (Syahbudin et al., 2022). To achieve harmony in fostering and building a lasting household, there are three things as stated in the verse above, the ideal household according to Islam, namely Sakinah, Mawadah, and Rahmah. According to Quraysh Shihab, the word Sakinah means a word composed of the letters Si, Kaf, and Nun, which means calm, or the opposite of shock. The house is named Maskan because it is a place to find peace, after the occupants have previously moved or even experienced an incident that shook them while they were outside the house. Sikkin or knife, used to slaughter animals, is also a tool that can calm an animal, after previously it was agitated or shaken.

Abu Al-Hasan Al-Mawardy believes that there are 4 meanings to the verse above, namely: first, the meaning of Mawaddah (feeling of love) is Mahabbah (love), and rahmah (feeling of affection) is As-Syafaqah (feeling of pity). Second, Mawaddah is al-Jima' (spousal relationship) and Rahmah is al-Walad (child). Third, the meaning of Mawaddah is to love those who are older and Rahmah is compassion for the young. Fourth, the meaning of both is mutual love and affection between a husband and wife. Meanwhile, Imam Nawawi Al-Bantani, interprets the word litaskunu as a process to achieve peace between husband and wife, who are filled with a feeling of love, namely Mawaddah and love, namely rahmah. In another verse, the concept of a happy family is also explained, mentioned in Surah At-Tahrim 6.

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلَائِكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ

Meaning: *"O you who believe, protect yourselves and your families from the fire of hell whose fuel is people and stones; The guardians are angels who are rough, tough, and do not disobey Allah in what He commands them and always do what they are commanded"* (RI, 2020).

In the verse above, Allah commands those who believe to always protect themselves and their families so that they avoid actions that could plunge them into

Hell. So Imam Nawawi al-Bantani interpreted this verse to provide education about Allah's commands and prohibitions to his family and children, so that they can avoid cruel and destructive actions. Another opinion regarding the verse above was conveyed by Ibn Abbas that people who believe in Allah are obliged to protect their souls and those of their families, wives and children, by giving them understanding, lessons and education about the science of Islamic law, and also providing knowledge about morals to always avoid behavior that could invite Allah's punishment.

## CONCLUSION

The purpose of the miracle of the Al-Quran is to prove that the Prophet Muhammad SAW is truly the messenger of Allah, to prove that the Al-Qur'an is truly the revelation of Allah, not a human composition, as a proof for the opposition of the disbelievers, as a strength for the struggle of the Prophet in carrying out the message, as a strengthening of the faith of the Muslims, and as a replacement for the miracles of the previous prophets (mukjizat hissiyah), while the Qur'an is ma'nawiyah aqliyah which can be proven by the people from the time of the Prophet until the end of time. In the family law, there are also miracles in the Holy Qur'an as stated by figures that Islam aims to create harmony in the family including three things: *sakinah*, *mawaddah* *warahmah* as mentioned in several verses in the Holy Qur'an.

In fact, there are still many shortcomings in everything that humans so including in this article. Which is still very far from perfect. However, this imperfection means that every human being will understand the meaning of learning and becoming better. The author's hope is that it can increase knowledge and insight in Islamic scholarship, in accordance with the themes discussed by the author. So this knowledge can be useful for knowing the miracles of the Holy Qur'an in particular. The author also hopes for critical input in pairs to improve further writing and this research can be developed even better.

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