

I'jaz Al-Ilmy of The Qur'an: Scientific Analysis of Surah Thaha 77 With Fluida Dynamic Approach

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Abstract

Al-Qur'an is God's word, which many types various, one that discusses the previous Prophet's history is called Tarikh. Out of Quran's History, able to teach people after it. Alquran is a Prophet Muhammad's miracle and miracle to a person who thought it. The violence case in the Quran was called mukjizat or I'jaz. One of the signs of science is in history. In Prophet Musa, who split the sea into two, this story is in SURAH Thaha: 77. So this journal will discuss 1) I'jaz al-Tarikhy in Surah Thaha: 77, 2) From history, then analysis by science to found I'jaz al-Ilmy in this verse. The result will be obtained by starting at the story; this proves that Prophet Musa and his miracle of splitting the sea can own because this is evidenced by analyzable.

Keywords: I'jaz al-Tarikhy, I'jaz al-Ilmy, Surah Thaha: 77

INTRODUCTION

The Qur'an is the perfect pen of Allah SWT, and nothing can compare to it. This majesty is commonly referred to as a miracle. The Qur'an is a miracle of Prophet Muhammad SAW for himself and his ummah that can be felt from all aspects of the universe and beyond, which can be seen empirically and non-empirically. Verses of the Qur'an tell the story of heaven, hell, and previous prophets that are used as a lesson for the people after them. Lessons from various aspects of everyday life become a legal foundation. Alternatively, even the Qur'an, with its verses, explains the universe's condition and what accompanies it.

History is a part of human life. Many people have tried to dig up historical truths with various kinds of research conducted, as well as speculations that have arisen, of course, with various systematic calculations or using modern tools to check the age of the ingredients that make up an object. However, the truth of history still needs to be clarified for anyone researching it. Hence there is no absolute truth in historical speculation.

Al-Qur'an is a treatise that came from the creator of this universe. He should be the All-Knower of everything that has happened on this earth, including history, events that have occurred but only to find out the story and the truth after that time is

over. Of the many events that have taken place on earth, several stories are ignored by Allah SWT in the Qur'an, which is intended as lessons for humans afterward. Among the stories in the Qur'an, a story appears about the sinking of the Pharaoh in the Red Sea, which is located between Egypt and Arabia, as well as a separator between the two regions. One of the verses that tell this story is Surah Thaha: 77.

There are many verses in the Qur'an, one of which is the kauniyah verse in SURAH Thaha: 77, which is the splitting of the sea. This verse, it explains about Prophet Musa, who helped his people to escape from Pharaoh's torment. With his people, the Bani Israel, Prophet Moses left Egypt after receiving orders from Allah SWT. for days, Prophet Moses and his people went down the desert. When in trouble, God provides help in the form of food and drink. So that Prophet Moses and his people did not experience difficulties.

The story of Prophet Musa provides many lessons for people after him. Both were studied from a historical and scientific point of view. From a historical point of view, it can be brought closer to the study of psychology because, from the story of Prophet Musa, we can learn about the character of the Bani Israel when a disaster was struck by being given a tyrannical leader and then tested with a long journey in the middle of a barren desert. How the attitude of the Bani Israel at that time can be studied with the branch of psychology. Meanwhile, an event accompanied the journey of Prophet Musa when he was about to cross the sea. Today, many scientists are competing to prove the science of the splitting of the sea with various fields of science and mathematical calculations. One of the sciences used to examine this event is fluid dynamics. Therefore, the presenters are interested in reviewing that the splitting of the sea event in the Qur'an proves that the Qur'an has scientific requirements.

INTERPRETATION AND EXPANSION OF I'JAZ AL-QUR'AN EVERY PERIOD

The term *I'jaz* was first coined by Abu Hasan ar-Rahmmani in 996 AD, as stated in his work *al-Nukat fi I'jaz al-Qur'an*. Meanwhile, the concept of *I'jaz al-Qur'an* has been applied since the time of the Prophet and his Companions, although

they have not used the term *I'jaz*.¹ In the early days, *I'jaz* was not as well known as it is now, but *I'jaz* was known as a messenger of occult news and past news whose remains were difficult to find. In the next period, the concept of *I'jaz* talked more about *Balaghah* with the character Abu al-Hasan ar-Rumany as the originator of the term *I'jaz*, juxtaposed with the grammar of the Qur'an, so that it could be called *I'jaz al-Balaghah*. Initially, it was just a straightforward pronunciation of the Qur'an. The discussion of *balaghah* was more focused, such as focusing on *i'jaz uslub al-Qur'an* (language style), then focusing on *nadzam*, namely the arrangement and arrangement of sentences in Arabic or better known as grammatical terms (*al-Nabwu*)²

After the *I'jaz al-Balaghah* period developed, Muhammad Abduh emerged with his thoughts on *the I'jaz al-Qur'an* in the concept of civil society, orientation to society or in Arabic, known as *al-adab al-ijtima'iy*. However, in the following period, the concept of *I'jaz* was returned to the second concept, namely *I'jaz al-Balaghah*. Sayyid Qutub initiated the return of the *I'jaz* concept. Sayyid Qutub's explanation is similar to that explained by Bintu Syathi. However, the narrative of Sayyid Qutub and Bintu Syathi has differences. Suppose Sayyid Qutub understands *I'jaz* regarding grammar in general. In that case, Bintu Syathi adds that the one with the lowest level of interpretation is not a word, but letters such as the letters *qasam* (oath).³

And the concept of *I'jaz* in the present is Quraish Shihab prespective. In his book *Miracles of the Qur'an*, he classifies *the I'jaz of the Qur'an* into three concepts: the miracles of the Qur'an in terms of language, the preaching of the occult of the Qur'an, and the scientific signs of the Qur'an.⁴ Both concepts have been known in previous times. Furthermore, the third concept is new, but in practice, it has been understood since previous times. Apart from these three concepts, Quraish Shihab also mentions Sharfah's instructions.⁵

¹*I'jaz Al-Qur'an From Time to Time*, accessed from the web <https://iatbajigur.wordpress.com/2016/06/09/ijaz-al-quran-dari-masa-ke-masa/> at 18.55 days Friday, 17 June 2022

²*Ibid*

³*Ibid*

⁴M. Quraish Shihab, *Miracles of the Qur'an (Viewed from the Aspect of Linguistic, Scientific Signs, and Occult Reporting)*, E-book: Mizan Khazanah Islamic Sciences.

⁵ Sharfah comes from the root word in Arabic *صَرَفَ* which means to turn away—namely, turning away human efforts fatherly rival similar to the Qur'an. When humans want to challenge Allah with the example of the Qur'an, the spirit of challenging is weakened. Another way Allah turns humans to compete with the Qur'an is by revoking knowledge and a sense of language towards the word order in the Qur'an.

It needs to be underlined that the Qur'an does have signs of science in it, it does not mean that the Qur'an is a science book. Because one verse that has scientific or scientific hints, it also has other implied instructions. His presentation is expressed in a short, meaningful, and general editorial so humans can contemplate and analyze it. This effort aims to obtain various meanings.⁶

As for the conditions for the event to be classified as a miracle, *first*, there is an extraordinary event from the expected time. *Second*, the miracle came out at the same time as the Prophet was sent on earth to protect and straighten the broken faith to show the right path. *Third*, there are future challenges that are similar to the words of Allah SWT in the holy book of Muslims. However, the challenges that Allah gives to His servants who do not believe in the message that the Prophet delivered cannot be matched by anything.⁷

HISTORY OF THE QUR'AN

According to Fred, history can change because the correspondents in carrying out the analysis depend on how the correspondents lead in a direction that is in accordance with the background of the correspondents.⁸

Karl Max argues that history needs biological analysis and research to get a *psychological explanation*.⁹

As for the date in Indonesian, it is history. Etymologically, the date means the stipulation of time. Meanwhile, according to terminology, it is digging up past events to remember them in the changing times.

Furthermore, the meaning of *I'jaz al-Tarikhy* in the Qur'an is used to challenge people to examine the truth of history that had passed long before the time when the Prophet was sent. Alternatively, another meaning is history or past events that Allah SWT has narrated through the Qur'an.

ABOUT SURAH THAHA: 77

Many signs of science can be revealed from the kauniyah verses of the Qur'an, which are then studied more deeply in the field of science. One of the signs of science

⁶ Ibid., p. 170

⁷ Mahlilalmudassa.blogspot.com/2017/05/pengertian-ijaz-al-quran.html?m=1 (accessed Saturday, 18 June 2022)

⁸ Norman O. Brown, *Live Against Death: The Psychoanalytical Meaning of History*, p. 7

⁹ Norman O. Brown, *Live Against Death: The Psychoanalytical Meaning of History*, p. 12

that can be expressed is in the verses of the story in the Qur'an and how the story in the Qur'an contributes to science. Among many themes, the presenter will reveal the side of science that departs from the interpretation of Surah Thaha: 77.

This letter tells about the flight of the People of Musa from the pursuit of Pharaoh and his troops from the atrocities received by the Bani Israel while living under Pharaoh's rule. The Israelites and Prophet Musa had left Egypt for another, safer country. Prophet Musa took his people away at a *beautiful time*, where mufasir interpreted it at night. The command that the Prophet Musa received was by Surah Thaha: 77.

وَلَقَدْ أَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ أَسْرِ بِعِبَادِي فَاصْرَبْ لَهُمْ طَرِيقًا فِي الْبَحْرِ

“And indeed We revealed to Moses: “Go with My servants (the Bani Israel) at night, then make for them a dry road in the sea, you do not have to worry about being followed and do not be afraid (will sink).”¹⁰

1. Translate Words

| | |
|---------------|--------------------|
| أَوْحَيْنَا | = We have revealed |
| أَسْرٍ | = Walking at night |
| فَاصْرَبْ | = Then do it |
| طَرِيقًا | = Road |
| فِي الْبَحْرِ | = In the sea |
| يَبَسًا | = Dry |

2. Munasabah Verses

a. Al-Baqarah verses 50

وَإِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَأَنْجَيْنَاكُمْ وَأَغْرَقْنَا آلَ فِرْعَوْنَ وَأَنْتُمْ تَنْظُرُونَ

Meaning: *“Moreover, when We parted the sea for you, and saved you, and drowned the people of Pharaoh, while you were looking on.”¹¹*

b. Asyu-Su'ara verse 63

¹⁰Al-Qur'an and Hadith App for Windows

¹¹Qur'an Memorization and Translation (Jakarta: Almahira, 2017), p.8

فَأَوْحَيْنَا إِلَىٰ مُوسَىٰ أَنْ اضْرِبْ بِعَصَاكَ الْبَحْرَ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ الْعَظِيمِ

Meaning: " Then We revealed to Moses: "Strike the sea with your staff". Then the sea split, and each part was like a great mountain."¹²

c. Yunus verse 92

فَالْيَوْمَ نُنَجِّيكَ بِبَدَنِكَ لِتَكُونَ لِمَنْ خَلْفَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنِ آيَاتِنَا لَغَافِلُونَ

Meaning: " So on this day We save your body so that you can be a lesson for those who come after you and indeed most of the people are heedless of the signs of Our power."¹³

In the last verse, it is explained that Allah saved Pharaoh's body so that it becomes a lesson. In comparison, Pharaoh's body was found where the Prophet Musa and his people crossed. This indicates a correlation between the miracles of Prophet Musa in the form of splitting the seawater into a road. Then there is another event behind that event. Namely, Pharaoh's intact body, which experienced natural preservation, became a lesson for people afterward.

INTERPRETATION OF SURAH THAHA: 77

The following is information about Surah Thaha: 77 and then an explanation of science used as an analysis approach.

1. Tafsir Thabari

Tafsir Thabari is a book of interpretations that references viewers who access it with the help of the *syamala library application*. The author of this book is Abu Ja'far Muhammad bin Jarir bin Yazid bin Katsir bin Khalid at-Thabari who was born in the year 224 H in Amil, the capital of Tabaristan. The explanation from the above interpretation is divided into three connected discussions. First, according to Thabari this verse was addressed to Prophet Musa by Allah SWT. in the verse that reads *walaqad anhayna 'ila* is Prophet Musa to follow God's command when facing Pharaoh. So as a leader from God's side, until Moses responded to God's order by running away, he and his people felt exhausted and squeezed until

¹²Ibid, p.370

¹³Ibid, p.219

the people of Prophet Moses felt that was the end of the escape they did. The escape they make is at night.¹⁴

Second, explaining the meaning of *fadirib tariqan fil babri yabisa*, Prophet Musa took the road from the sea after hitting a tough blow with his staff above the surface of the seawater to form a path. Having formed a passage between the seas, they pass through the dry paths of the seas which form the land. – this explanation Tabari from ta'wil experts. Among the ta'wil experts are Muhammad ibn Amru, Abu Aasyim, and al-Harith. They say that the road traveled is a dry road.¹⁵

And the third, is about the phrase *la takhof darakaa wala takhsya*, which means do not be afraid of Pharaoh and the army that is chasing you (Prophet Moses and Bani Isra'il). And reminded Musa and his people not to be afraid of drowning whenever the land turns into the sea or of the muddy road because the road is from the divided sea.¹⁶

2. Tafsir Jalalain

Walaqod aubaaainaa ila muusa an asri bi'ibadii (and verily We revealed to Moses, "Go you (prophets Moses and Harun) with My servants at the time of the *morning* / night) if it is read *asri* in this part of Surah Thaha: 77, then this word comes from the word *Asraa* and when read *Anisri* by using Hamzah Washal, it has the root of the word *Saraa*, according to Jalalain in his book of interpretation, with the meaning: let them (Bani Israel) go at night from the land of Egypt. After arriving at the shore of Laun Merah, God told Prophet Moses to open a path for the Bani Israel in the middle of the sea using a stick that was struck on the sea's surface. Then Prophet Moses did the command. Then God dried up the road they were on, and after they were divided, they crossed the sea. When crossing, there is no need to be afraid of being followed by Pharaoh, and there is no need to be afraid of drowning.¹⁷

¹⁴Tabari Tafsir, Accessed from Syamila's maktabah

¹⁵Ibid

¹⁶Tabari Tafsir, Accessed from Syamila's maktabah

¹⁷Tafsir Al-Qur'an Lil Imamain al-Jalalain, (Surabaya: Darul Jawahir), vol. 2, p. 23

3. Tafsir Quraish Shihab

Many stories about Prophet Moses and his people (Bani Israel) are explained by the Qur'an, including the injustice done by the Pharaoh to the Bani Israel, which was then brought by the Prophet Moses (peace be upon him) in the Bani Israel to save them from cruelty. Pharaoh. Among the many events that befell the Children of Israel (Bani Israel) until there came a time when God's command came down through a revelation to Prophet Moses to travel with the Bani Israel to get out of Egypt at night.¹⁸

The night journey by Prophet Musa and his people reached the red sea, which marked the boundaries of Egypt's territory. However, no path could be traversed, so from this event, another revelation came beside the order to travel at night with his people. It was also revealed that the Prophet Musa hit the sea stick so that another miracle appeared, namely the path that was not wet in the middle of the ocean. Furthermore, when fear gripped the hearts of the Bani Israel, those who thought they would drown when crossing, then Allah calmed them here so they would not worry that Pharaoh (Fir'aun) and his army would chase them and catch them, also reassuring Prophet Musa and his people that they would not drown.¹⁹

The two interpretations above indicate that the Prophet Musa and his people traveled at night to escape from the cruelty of Pharaoh (Fir'aun) by crossing the red sea. This is where one of the miracles of Prophet Musa happened, which was able to split the ocean. What needs to be underlined from this event is God's command to the Prophet Musa to bring the Bani Israel out of Egypt at night towards the sea and to strike a stick towards the sea with sufficient force.

The several interpretations above show several aspects of the Bani Israel. First, the people of Prophet Musa were not patient when faced with two threats. *Both of them* did not believe in Allah's messenger or God, who had protected them during the escape period. Instead, they believed more in reasoning than faith in Allah and the Prophet Musa. *The three* faiths are easily shaken when overwritten by

¹⁸Tafsirq.com accessed on Thursday, 17 June 2022 at 20.10

¹⁹Ibid

fear, namely the fear of being chased by Pharaoh's troops and the fear that the seawater will come back together and drown them.

Based on the interpretation above, it can also be understood that this verse can also be studied with other knowledge, namely analyzing a person's character, which reflects the character of the Bani Israel. When tested with various trials, Allah never leaves his hand. Furthermore, assisted, but the impatient Israelites complained. This attitude is typical in humans afterward. That is when God has given many graces to His servant. Sometimes a servant still complains. Learning about human character can be studied with the science of psychology. Another science can examine this story, namely studying it from a scientific point of view.

SCIENCE THEORY OF SURAH THAHA: 77

Several interpretations explain a story that was experienced by the Prophet Musa. From the several events in the story, many lessons can be drawn with various scientific approaches, one of which is a scientific explanation and mathematical calculations. Many scientists are trying to prove the scientific side of ocean splitting. Some say that the event was affected by the tides or atmosphere.²⁰

The Red Sea is one of the historical seas which is a silent witness to the event where the sea water split into two parts which then reunited. So that raises a variety of research activities about why the incident occurred. Many studies have examined this event, giving rise to various speculations about the occurrence of seawater division.

Geographically, the Red Sea is a separator between the two countries, namely Egypt and Arabia, as well as a separator between the continents of Asia and the continent of Africa. The total distance of the ocean is 300 km, the longest distance of 1900 km, and the deepest point of the Red Sea is 2500 m or equivalent at 2.5 km. In the ocean, many kinds of sea inhabit a place to live water creatures. Many kinds of fish and coral plants grow. After conducting research by diving into the ocean's depths,

²⁰Information obtained from <https://kumparan.com/kumparansains/ilmuwan-klaim-temukan-kartu-ilmiah-terpembunya-laut-merah-di-zaman-nabi-musa-1u6kb3XY2bP> accessed on Friday, 24 June 2022 at 21.02

several shapes were found that resembled train wheels. Even though coral had grown over them, they did not change the shape of the wheel itself.²¹

Research conducted by Ron Wyatt in late 1988 has claimed that it has found a carcass that is thought to be in the shape of a train wheel. Around the train's wreckage, wheels were also found in human bones and horse bones. The discoveries found by Ron Wyatt are thought to be the wreck of the Pharaoh's Chariot, Pharaoh, and his army, and mounts that drowned while chasing the Prophet Musa and the Bani Israel after going through the research process at Stockholm University. It is estimated that the age of the carcasses is around 3500 years ago.²²

It is estimated that the distance traveled by the Prophet Musa and his people when the crossing was around 1700 m, with a division of 800 m from Egypt to the deepest point of the sea and 900 m from the Arabian side. In comparison, the terrain used for crossings is estimated to be 900 m wide. While in the north and south of the ocean, the depth of the sea reaches 1500 m. Another opinion states that the distance Prophet Musa and his people traveled was approximately 7 km from Egypt to the Arabian peninsula. The number of people following Prophet Musa as being around six hundred thousand people, with such a distance and taking approximately four hours to arrive. To the shores of the Arabian sea.²³

More detailed than the calculations used to reveal the mystery of the sea parting when the Prophet Musa and his people were about to cross. Based on physics calculations, forming a road in the middle until it splits requires a pressure force with a unit area of $2,800,000 \text{ N/M}^2$. The pressure exerted on the sea surface so that it splits into two is equivalent to a person diving with a submarine to a depth of up to 280 m below sea level. When associated with wind pressure, which refers to the calculation of wind pressure submitted by Volzinger, a mathematician and physicist from Russia, the wind calculation he does is by paying attention to the strength of wind gusts at sea level with a constant speed of 30 Mps or 108 km/h. The weight of the wind pressure

²¹Retrieved from the Habsi ALfakir Channel's youtube channel with the title *Scientific Evidence of the Prophet Musa Once Parted the Red Sea* accessed on Wednesday, 15 June 2022 at 08.27

²²Retrieved from the Al Fatih Encyclopedia's youtube channel with the title *Scientist Finds Scientific Evidence that Prophet Musa Split the Ocean*, accessed on Wednesday, 15 June 2022 at 11.20

²³Retrieved from the Hikayat 1001 youtube channel with the title *99 – Real Evidence that the Prophet Musa Split the Sea*. Accessed on Wednesday, 15 June 2022 at 06.02

exerted by Prophet Musa when it hit its level to the surface of the seawater is approximately as considerable as has been described.²⁴

Scientists from America also do not want to be left behind in this study by conducting research on the parting of the ocean at the time of the Prophet Musa with the help of computer simulations. Until they can find the bright side of this problem, with this simulation, it can be illustrated that a powerful gust of wind will be able to make the ocean split into two parts to form land, which was then used as a road by Prophet Musa and his people. The simulator also shows that the east wind at sea at night will blow so strongly that it can push seawater inward to form a causeway. If, at night, the east wind blows for 12 hours, the seawater will split for 4 hours. That time was enough for Prophet Musa and his people to cross, and the sea would return to normal after 4 hours.²⁵

The explanation of the splitting of the ocean will be easier to understand through Fluida Dynamics. Other calculations also need to be considered, namely the speed, pressure, density, temperature, or weather calculation. According to the factors that accompanied the event of Prophet Musa hit his staff with the full power of Prophet Musa. The dynamics of the Fluida that accompanies the splitting of the ocean is the night wind that blows very hard. The blow of the Prophet Musa's stick, directed at the sea as if to move the wind in line with the movement, can move the water inward to form a crossing path by the applicable laws of Physics. The path formed is safe until the two sides that are split close again soon.²⁶

In addition to scientific, mathematical calculations, there is other evidence—namely the discovery of the body of Pharaoh in the Red Sea. Then, archaeologist and historian Elliot Smith examined Pharaoh's body. In Pharaoh's body, there was much salt stuck all over Pharaoh's body. This included natural preservation.²⁷

²⁴Retrieved from the Habsi ALfakir Channel's youtube channel titled *Scientific Evidence of the Prophet Musa*
..... *Ibid*

²⁵*Ibid*

²⁶*Ibid*

²⁷Accessed on the website <https://www.republika.co.id/berita/q44faw430/alquran-dan-history-penemuan-jasad-fir'aun> accessed on Friday, 24 June 2022 at 21.31

CONCLUSION

Allah makes every story recorded by Him in the Qur'an a lesson for the people afterward. Including revealing the scientific side of a story or in the present context, it is called history, including the story of the flight of the Prophet Musa and his people from the cruelty of Pharaoh and his army, which passed through a red sea that separates the lands of Egypt and Arabia. Until they felt cornered by the ocean. However, it was then that another miracle descended on the Prophet Musa so that he hit his staff hard against the surface of the seawater so that it formed a path.

Based on the explanation above, in the Qur'an, there is prowess or what is called I'jaz. In this case, there are two I'jaz at once, namely I'jaz al-Tarikhy or greatness on the historical side. Furthermore, I'jaz al-'Ilmy, namely prowess in scientific signs that can be scientifically proven. From the two I'jaz the Qur'an can prove that the existence of the Prophet Musa existed because it can be analyzed scientifically, besides that there are also relics in the form of the body of the Pharaoh, which was naturally preserved with high salt content in the Red Sea as a lesson for the people afterward. The preservation is natural, and there is no human intervention in preserving Pharaoh's body.

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