



## The Correlation of I'jaz Bayani with Scientific Signals in the Story of Maryam: A Study of the Miracles of Language and Science in the Qur'an

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**Abstract:** This research aims to study the correlation between *i'jaz bayani* and scientific hints in the story of Maryam in the Qur'an. Using a language and science approach, this research analyzes the choice of diction, sentence structure, and word use in Surah Maryam, which shows the miracle of the language of the Qur'an. The main focus of this study is the use of the word *rutab* (wet dates), which is scientifically proven to have great benefits for pregnant and giving birth women. This finding shows that the meaning contained in this choice of words is not only linguistically beautiful, but also in accordance with modern medical facts. This shows that there is a close relationship between *i'jaz bayani* and scientific signals in the Al-Qur'an, as well as being a protest against orientalist accusations that doubt the miracles of the stories in the Al-Qur'an.

**Keywords:** medical fact; miracle; orientalist; Qur'anic style; scientific hints.

### Introduction

Nowadays, there are quite a few Western scholars or Orientalists who doubt the miracles of the Al-Qur'an, especially the stories in it. The reason for this problem is that the majority of them have the basic assumption that the Al-Qur'an is not a revelation that has miracles. As Richard Bell in his book says, the Qur'an is not a revelation but only a book that comes from the Christian scripture tradition, with an unsystematic arrangement, especially in some of the stories in it (Bell, 2012).

Apart from Bell, Theodore Noldeke believes that there are many errors in the Qur'an, such as the error in mentioning Miriam as Maryam (Warraq, 2010). Even W. Montgomery Watt thought that the Qur'an was written by the Prophet Muhammad with several errors in his stories, such as the story of the Prophet Isa (Bell & Watt, 1970). With the views above, it is clear that the Al-Qur'an, according to Orientalists, is the composition of the Prophet Muhammad with an unsystematic arrangement which has errors and mistakes in it, so that the Al-Qur'an, especially the stories in it, is not a revelation that has miracles (Bell & Watt, 1970).

Even Muhammad Shahrur, a Muslim cleric, also said that the stories in the Qur'an were not part of the revelation sent down from Lauhul Mahfud. He said: "*Inna qasasu al-anbiya wa rasul al-waridah fi al-kitab hiya min al-Qur'an wa hiya min al-juz al-mutaghayyir, ay tarakum al-ahdats al-insaniyah ba'da wuqu'ih, wa qad auha min imam mubin wa laisa min lauhil mahfudz.*" From these words, he stated that the stories in the Qur'an are a collection of stories that have already happened. In his view, this story is the work of the Prophet Muhammad, not a revelation from Lauhul Mahfudz.

In fact, two-thirds of the contents of the Qur'an are stories from previous people, which are

revelations with extraordinary miracles. Even the surah An-Naml (an ant) in the Qur'an contains a description of the story of the Prophet Moses' struggle in preaching, not just discussing ants, as is the first thing that comes to human minds regarding the name of the surah (As-Samirro'i, 2003). Mustafa Sadiq, a Muslim cleric, views that the Qur'an as a whole is a miracle, he said: "*Wa wajhu al-i'jâz mâ tadhommanahu al-Qurân min al-majâyâ az-zhâhiroh wa al-badâi' ar-râfiqoh, fî al-fawâtih wa al-maqâshid, wa al-khawâtîm fî kulli surotin wa fî mabâdi al-âyât wa fawâsilahâ.*"

The story in the Qur'an is i'brah, or there is wisdom that can be learned from Allah, confirmed with his words in the letter of Yusuf: "Verily in their stories there is a lesson for those who have reason" (QS. 12:111). The stories in the Qur'an are not only artistic beauty, but also have a good influence on the heart (Al-Maraghi, 1969) as a reminder to humans of the examples they depict.

Stories in the Qur'an are one of God's ways of teaching people about His religion, because Islam is a religion that makes sense and can be proven by it, as the laws and wisdom contained in its verses are very suitable for humanity at all times in all corners of the world (Al-Maraghi, 1969).

Even Sha'rawi and Umar Bazahiq view that the Al-Qur'an, especially its stories, has the real truth (As-Sya'rawi, 1991), beautiful imagery and meaning, as well as lessons (*maghza*) or the wisdom contained in it, are very suitable for the order of words (style) that he has. In addition, the order of words in the story in the Qur'an has a correlation with scientific signals, especially the story of Maryam, which was doubted by previous Orientalists. It should be known that the Qur'an contains knowledge that no one at the time of its revelation had mastered the knowledge. Like the story of Maryam, when seen at a glance, the story does not hint at the content of knowledge in it, but when seen and re-examined, it turns out that the story has a structure that fits the scientific process, the process of how a mother experiences the process of pregnancy.

Regarding this scientific signal, Zaghloul An-Najjar said that: "*I am looking for the Holy Qur'an, the tadammanu al-'ulum al-kauniyah in the interpretation of ad-daqiqah, and it is the mujarrad al-isharaat fî al-waqi' who 'adadi minal haqaiq al-kauniyah yuadi isti'abiha ila inas al-'aq al-'aq al-'aq al-minha al-majran' you will find 'ulum, wa innama al-maqsud huwa at-takid 'ala anna al-haqaiq al-'ilmiyah al-mushar ilaiha fî Al-Qur'an Al-Karim yuadi fahmiha ila ta'miq al-iman billah wa qudratihi*" (al-Najjar, 2003). His words show that in the Qur'an there is a scientific signal to affirm the faith and power of Allah SWT.

So, a question arises: if the Qur'an is not a miracle and there are errors in the story, as Orientalists say, how does the wording have a close relationship with scientific evidence, and can it be proven by modern science? Even the choice of words or text structure in the Al-Qur'an is very precise, appropriate and has its own role.

The choice of letters in the Qur'an, when observed, is very consistent with the scientific process known to modern science, such as the use of the word "cloth" in the process of human creation, which shows the stages in human creation (Hidayati, 2022). However, to understand scientific signals, it is necessary to understand the language structure that makes up the verse, both with theory and with *i'jaz bayani* to understand *i'jaz lughawi*.

With the problems above, it can be seen that there needs to be a more in-depth study of the nature of the miracles of the Al-Qur'an, especially the stories contained in it. So, this article will discuss the correlation between *i'jaz bayani* and scientific references to stories in the Qur'an, which are two of the miracles of the Qur'an. The story in the Qur'an is very broad; therefore, this research will be limited to the story of Maryam, which is said to be wrong by one of the Orientalists above. This needs to be done to prove how miraculous the Al-Qur'an is, so that a conclusion can be reached that what is seen by Orientalists is very far from the truth.

This research is research focuses on discussing language style and science in Maryam's story. Research that will ultimately arrive at a correlation between *i'jaz bayani* and scientific hints in Maryam's story. Correlation is a word that comes from English "correlation", which means "relationship", or "interconnected" or "reciprocal relationship" (Sudijono, 2005). Correlation is a reciprocal relationship or cause and effect. So, the discussion that this research will discuss is the relationship between language style and science in Maryam's story in Maryam's letter.

The Qur'an has the highest position in the beauty of language (eloquent), and none can match it. The structure of language or words is one of the miracles of the Al-Qur'an, even the priority in

its arrangement, *siyaq*, the beauty of word structure, examples in the Al-Qur'an, such as stories and news, are *i'jaz* in the Al-Qur'an, which has the function of being a guide, a healer, and also a life guide for the course of life on earth.

Science is a collection of human knowledge about nature obtained from the results of critical analysis and observation of natural phenomena (Fakhry, 2010). Al-Qur'an science is a scientific miracle contained in the Al-Qur'an, namely news about knowledge (science) that was impossible for humans to know at the time of the Prophet Muhammad SAW, but can be proven in this modern era, this happened to prove the power of Allah as the owner of all nature (Ridha, 1990). The Qur'an has scientific cues to understand the wisdom and benefits of it, but this does not mean the Qur'an is a scientific book (Saleh, 2011). Some verses in the Qur'an contain scientific signals as well as verses that discuss the story of Maryam in the Qur'an.

The story of Maryam is one of the stories in the Qur'an. In the letter Maryam, Allah tells the story of Maryam with the order of words or style and wait for different ones, that is, style and wait, which shows the nature of tenderness, Mercy and Ridha (Al-Mahami, 2012). The story has a special function as explained in Surah Yusuf verse 111, which is a vindication, explanation, guidance and mercy for anyone who believes in it (Al-Hifnawi & Utsman, 2008; Baghaway, 1997).

In researching *i'jaz bayani* in Maryam's story, Aishah bintu Shati will use the anti-synonymity theory in her books *Al-I'jaz Al-Bayani Lil Qur'an* and *At-Tafsir Al-Bayani Lil Qur'an Al-Karim*. The steps based on Aisyah bintu Shati's Anti-Synonymity Theory (Badmus & OlajumokeSHO, 2023): First, identify the story of Maryam in the Qur'an. Second, understand the context of the verse by looking at the verse according to its *nuzul* to find out the place and time the verse was revealed.

Third, understand it is *alfazh* with several steps: write down the word that is in the verse of the Qur'an, see if there are similar words both in pronunciation and meaning, see the meaning of the word in mosque, collect each verse that contains that word, conclude the difference between that word and other words, and state the reasons why that verse must use that word. And Final, understand the secret phrase by looking at the interpretation.

A linguistic approach is very important, because to understand the content of the Qur'an requires knowledge of Arabic, or in other words, that *i'jaz bayani* is the door to know how significant it is in it (Saleh, 2011). The correlation between the two can be found from scientific clues scattered in the verses of the Qur'an, as well as verses regarding the story of Maryam. To be able to understand the scientific signals of the verses of the Qur'an, a scientific approach is needed, namely an approach that involves studying scientific terms contained in the Qur'an and trying seriously to conclude various sciences from these terms, so that a scientific interpretation is formed. With the hope that the application of these two approaches can help understand the editorials of the Al-Qur'an, especially the story of Maryam, which is the object of study, and with this understanding, can reveal the secret of the miracles of the Al-Qur'an, which contains scientific information that is useful for humanity. Apart from that, by applying these two approaches, it is hoped that we can arrive at a conclusion regarding the function of Maryam's story, whether it functions as justification, explanation, guidance or perhaps grace.

## Method

Methodology is a technical science that is pursued systematically to carry out a job or research a science in order to make it easier to reach the goal you want to achieve. A method is an effort to discover, develop and test the truth of knowledge in order to achieve what is expected in a precise and directed manner (Furchan, 2019). Research is a structured pattern related to various kinds of problems, and to solve these problems, collecting and interpreting facts is needed. Therefore, research methods are techniques used to solve problems by collecting and interpreting facts and data (Rahman, 2020). Research methodology is a method of collecting scientific data used for theoretical explanation, proof, development, discovery, and understanding, solving and predicting problems (Sugiyono, 2013). So, the research method is the method used by researchers to obtain a collection of data from research, which will ultimately be analyzed and explained. Therefore, the research method that will be used in this research is a qualitative approach, which is based on understanding meaning and words, not relying on numbers. A qualitative approach is used to understand texts and

phenomena discussed in written sources. The focus is on interpretation, content analysis, and searching for meaning from the data contained in the literature (Silverman, 2015).

The type of research used in this research includes library research, because the materials that will be used in this research will be books, journals, documents, or materials that will be taken from the library. The library research will focus on searching for data and materials related to the research theme. Data collection techniques are an important step that must be taken in research because the quality of the data collected will determine the research results. Or to obtain data that is relevant, accurate and accountable, it is necessary to collect data as a systematic process (Arikunto, 2010). Therefore, data collection refers to detailed procedures for collecting information from respondents or sources relevant to the research question (Creswell & Creswell, 2017). Thus, the data collection technique used in this research is a data collection technique with documentation. This technique is used to obtain information in the form of various records, in the form of books, magazines, journals, catalogues and other records related to the theme being studied so that reliable data can be obtained.

Data analysis is a very important step in research, because data that is not analyzed has no value. So, analysis is the process of giving meaning to data so that it can be used as a basis for decision-making. This was also emphasized by Creswell that data analysis is a crucial step to produce interpretations and conclusions based on the empirical data obtained (Creswell & Creswell, 2017). Therefore, the data analysis method that will be used in this research is the data analysis method interactive or also known the Miles and Huberman's theory (Miles & Huberman, 2013). The reason for choosing this theory is that this is suitable and easy to apply in this research.

## Results and Discussion

### The Relationship Between the Qur'an and Modern Science

It is important to know that the Qur'an and knowledge are two things that cannot be separated, but are related to each other. So, in this sub-chapter, you need to know first what the Al-Qur'an is and what science is. The Qur'an is a book that Allah sent down as light and guidance; it will give success to anyone who follows it, and in the Qur'an, there is not the slightest error (A. F. 'Abdu R. Bin Ahmad, 1994). Meanwhile, the knowledge referred to in this sub-chapter is knowledge that helps humans. Knowledge is unlimited in that there is arithmetic, science, and art; with this knowledge, humans can save their mind from mistakes or ghalat (Namir, 1985).

The Qur'an and science are two things that strengthen each other and cannot be separated. This can be seen from how the Al-Qur'an does not contradict modern science at all. This relationship can be seen in various fields of science, such as medicine, the science of the earth, water, the sky, or the science of plants and animals. This view is proven by the close relationship between the Al-Qur'an and modern science in the explanation of fetal growth and development in Surah Al-Mu'minun verses 12-14. In this verse, there are scientific instructions that explain how human growth and development occur. This miracle could not have been known when this verse was revealed, and this is what proves the truth of the Prophet Muhammad SAW as the Messenger of Allah SWT.

Another proof of the connection between the Al-Qur'an and science is the presence of scientific cues in the Al-Qur'an. Scientific evidence is one of the miracles of the Qur'an, but this miracle was not intended to challenge the Arabs at that time, but rather for modern humans today.

### From Linguistics to Scientific Interpretation

The scholars have agreed that to understand the Al-Qur'an as a whole, it is necessary to master Arabic, this is necessary to understand the verses of the Al-Qur'an, which requires understanding each sentence in order to understand its meaning perfectly and avoid mistakes (Zubaidi & Muslih, 2013). While scientific interpretation is an interpretation that discusses scientific terms in the Qur'an and tries to obtain and deduce knowledge from it (Al-Alamiyah, n.d.).

As for understanding the scientific signals in the Qur'an, understanding and knowledge are needed *i'jaz bayani* or linguistics used by the scientific signal until it emerges from the scientific interpretation, then through understanding, will *i'jaz bayani* both from language style, nizam, wisdom, skill arrive at the understanding of scientific signals in the Qur'an that contain modern science. This can be seen in the very special Story of Maryam.

### ***I'jaz Bayani on the Story of Maryam***

One of the *I'jaz bayani* in the story of Maryam is the choice of words rutab. Rutab is a word found in the Story of Maryam in chapter Maryam verse 25:

وَهَزَي إِلَيْكَ بِجُذْعِ النَّخْلَةِ تُسَاقِطُ عَلَيْكَ رُطْبًا جَنِيًّا

The word "رُطْبًا" in this verse functions as *maf'ul bihi* (object in Arabic grammar). In this sentence, the meaning of rutab is dates. There is a word similar to rutab, that is *tamr* (Manzūr, 1993). *Tamr* Dates also have a meaning but are not mentioned directly in the Qur'an.

As the Qur'an says *rutab* it is only found in two verses, namely in Surah Maryam verse 25 and in Surah Al-An'am verse 59 (Muhammad Fu 'ad, n.d.):

وَعِنْدَهُ مَفَاتِيحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنْ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٌ فِي ظُلُمَاتِ الْأَرْضِ وَلَا رُطْبٌ وَلَا يَابِسٌ إِلَّا فِي كِتَابٍ مُبِينٍ

In Surah Al-An'am verse 59, Az-Zamakhshari in his interpretation highlights that the word رُطْبٌ (*rutab*) and يَابِسٌ (*yabis*) in this sentence reflects the form *mawzuhj* (contrast or pair of opposites). In a linguistic context, the use of these two words in one phrase is a form at-taq and beside (contradiction of meaning), which aims to show something in opposite conditions (Al-Zamakhshari, 1986). Therefore Az-Zamakhshari explains that the mention of رُطْبٌ and يَابِسٌ is a form love (figurative) that shows everything that exists in the universe. In other words, Allah knows everything in every opposing condition, whether it is still developing or dead, moving or stationary, hidden or visible.

The meaning of the word "رُطْبٌ" in Lisan al-'Arab is something wet and soft, the opposite of something dry (Fadl, 1414). For example, when it is said "غصن رطيب" or "ريش رطيب", the meaning is soft stem and feathers. According to Abu al-Husayn Ahmad bin Faris bin Zakariya in *Muqayyis al-Lughah*, the word رطب consists of the letters ط, ب, ر, which have one root meaning, namely something that is the opposite of dryness (Al-Qazwīnī, 1984).

While in the book al-Mufradat in Gharib al-Qur'an by Abu al-Qasim al-Hibn bin Muhammad, it is stated that "rutab" is the opposite of something dry, and specifically refers to fresh, wet dates (Al-Asfahany, 2000). From these various opinions, the author concludes that "rutab" is the opposite of dry and means soft, and refers to fresh, wet dates.

Say rutab in Surah Maryam verse 25 is a form of accurate diction in the Al-Qur'an, because this word has a meaning and nuance that is in harmony with the demands of the context and flow of the verse. Rutab is a type of date that is still fresh and soft, which is a gift from God to Maryam. In Arabic, the meaning is the opposite of dryness and hardness, as mentioned in the interpretation of surah Al-An'am verse 56 by Zamakhshari, Lisan al-'Arab, Magandandis al-Lughah, and Al-Mufradand fi Gharib Al-Qur'andn. This meaning contains the connotation of softness and softness.

God chooses words rutab to describe fresh dates that have not yet dried. It has a soft and fresh nature, rutab is the early stage of the date fruit before becoming tamr (dried dates), and after passing the stage busr (half-ripe). Muhammad Tahir bin 'Ashur in his interpretation At-Tahrir wa At-Tanwir explains that rutab are dates that are not yet completely dry (At-Tunisi, 1984). Meanwhile, in Tafsir Al-Kasyaf, Abu Al-Qasim Az-Zamakhshari stated that rutab is the best food for women who have just given birth (Al-Zamakhshari, 1986). Therefore, in Maryam's story, Allah chose to give rutab, no tamr (dry dates), because the main goal in this verse is to lighten Maryam's burden and relieve her sadness.

Sorrow is removed by pleasure, and hardness is removed by gentleness. Rutab contains the qualities of softness and delicacy that can ease Maryam's suffering and sadness. Therefore, God chose the word rutab and not used tamr (dried dates). In reality, dried dates can fall from trees, but in this verse, the one that fell to Maryam was rutab, no tamr, Because tamr does not have the connotation of softness and freshness. Apart from that, the use of words *janiyya* (ripe and fresh) in this verse further emphasizes that the dates are still fresh, soft, and easier to consume, so they provide benefits more quickly.

Meaning rutab also reflects the atmosphere of tenderness and calm that God gave to Maryam to ease her suffering and calm her soul. If in this sentence the word is used tamr, then this deep meaning of subtlety and gentleness will not be described perfectly.

### Correlation of I'jaz Bayani with Scientific Signals in the Story of Maryam

The amazing thing about words rutab (wet dates) in this verse is the close relationship between contextual meaning in the magic of language or i'jaz bayani and scientific miracles or science of i'jaz. According to Abu Abdillah Muhammad bin Umar bin Hasan bin Husain At-Taimi Ar-Razi in his tafsir Mafatih al-Ghaib, rutab is the most suitable food for women who have just given birth (Ar-Razi, 2000).

Even the Ilmi interpretation compiled by the Indonesian Ministry of Religion views that rutab is not only suitable for mothers who have just given birth, but also suitable for pregnant women in the final stages of pregnancy. This is because research shows that dates contain elements that strengthen the muscles of the uterus in the last months of pregnancy. So, this condition really helps the process of uterine contractions during childbirth and prevents heavy post-natal bleeding. Therefore, diet experts advise pregnant women to consume lots of it rutab or wet dates.

This is reinforced by Abdul Daim Al-Kahil's opinion that rutab is an ideal food for pregnant women. Some researchers confirm that rutab helps uterine muscle contractions to facilitate the birth process. Thus, rutab has been proven to be very good for mothers, before and after giving birth.

In addition, Yusuf Al-Haj Ahmad in *Mausu'ah al-I'jaz al-Ilmi fi al-Qur'an wa al-Sunnah al-Mutahharah* also stated that rutab is the best food that contains active ingredients that facilitate labor and prevent bleeding, such as prostaglandins. According to him, rutab also contains fiber that functions as a natural laxative and helps lower blood pressure in pregnant women temporarily, thereby reducing the risk of bleeding.

Please note that childbirth globally goes through four stages. The first stage in the birthing process is lubricating the birth canal with a lubricant and uterine muscle contractions. This phase lasts approximately 7 to 12 hours. The production of lubricants and uterine contractions occurs due to mechanical factors and hormonal activity. Some hormones that play a role in this process include prostaglandin, corticotropin-releasing hormone, adreno-corticotropin, kortisol, oksitosin, and estrogen.

The next stage is the baby's expulsion phase, which lasts around 30 to 50 minutes after sufficient lubrication of the birth canal. With repeated uterine contractions and a slippery tube, the baby's head usually comes out first. This is an extraordinary process considering that the size of the baby's head, which is generally three times the diameter of the vagina, can pass through the birth canal safely.

After the baby is born, the next stage is expulsion of the placenta and blood clots, which lasts about 15 minutes. Then, the uterine contraction phase occurs which can last up to two hours after delivery. These contractions play an important role in preventing postpartum bleeding.

As for rutab plays a role in the birthing process. Especially at the first stage, because rutab itself, as previously explained, contains active ingredients that facilitate labor and prevent bleeding, such as prostaglandins. The prevention of bleeding occurs in stages. Therefore, with the explanation of several commentators and scientific facts, it can be concluded that rutab is useful for preventing bleeding and making the delivery process easier.

The fiber in wet dates is known to be very good for mothers who are about to give birth and those who are breastfeeding. Date fiber has been proven to strengthen the uterus and make its contractions regular. Wet dates are also believed to prevent postpartum bleeding and speed up the process of returning the uterus to its original position. In dates, there are hormones that resemble oxytocin produced by the human body, which help the birth process and breastfeeding. Therefore, rutab is really beneficial for pregnant women, both before giving birth, during delivery, after delivery and even when breastfeeding.

The health benefits of rutab come from its abundant nutritional content. These nutrients include iron, magnesium, vitamin B complex, and fluoride, which is five times more than in other fruits. Rutab also contains vitamin C, protein, sugar (85%), fat, fiber and amino acids, which stimulate chemical reactions in the body. This is in line with the view of the Ministry of Religion's scientific interpretation that content rutab consists of sugar, fat, protein, fiber, and several important vitamins, in addition to mineral content which is also very rich, such as oil, calcium, sulfur, iron, potassium, phosphorus, and manganese.

This is reinforced by the views of Zaghlul Al-Najjar in his interpretation Tafsir al-Ayat al-Kawniyyah in al-Qur'an al-Karim, which states that rutab is a vegetable fruit that has high nutritional value because it contains vitamins A, B, C, protein, hormones and antibiotics in balanced amounts (Hidayati, 2022).

According to Muhammad Jamil Al-Habbal in his book *Al-Jadid Min At-Tafsir At-Tibi Lil Ayat Al-Qur'aniyah*, rutab also contains high levels of sugar such as glucose, which is the main source of energy for the body, especially the uterine muscles, as the largest muscles in the body during pregnancy, which work hard during childbirth. Apart from sugar content, rutab also contains hormones that play an important role in the human body. Zaghlul Al-Najjar emphasized that rutab contains nine amino acids that are similar to hormones oxytocin, which functions to stop bleeding, facilitate breast milk production, speed up the birthing process, and speed up the healing of the uterus after giving birth.

Besides that, rutab is easily absorbed by the body, beneficial for the intestines, and also useful for the fetus because it contains vitamins and minerals important for fetal growth. By consuming rutab, which is quickly absorbed, the supply of sugar in the blood will increase quickly. Rutab known as an easily digestible food. About 30 minutes after eating rutab, the tired body will regain its strength.

The word rutab in the Qur'an shows scientific secrets. The Qur'an uses this word to refer to dates that are still fresh and ripe at the start of their harvest season. This is an important signal about the benefits of rutab for women in labor, because rutab is quickly absorbed, easy to digest, and helps the body recover.

The benefits of rutab are not limited to pregnant and breastfeeding women, but are also beneficial for breastfed babies. Zaghlul Al-Najjar views that iron in rutab plays an important role in the formation of blood haemoglobin, which is distributed to the baby through breast milk during the breastfeeding period (Hidayati, 2022). The Ministry of Religion's Scientific Interpretation also emphasizes that wet dates are rich in calcium and iron elements, which are needed in the process of forming milk and baby development. Therefore, it is not only useful for pregnant women but also beneficial for the fetus and child when they are still being breastfed by their mother. Thus, Allah SWT ordered Maryam AS to eat rutab as a form of protection against Isa AS.

More than that, rutab It can also affect a person's calmness due to its positive influence on the thyroid gland. Therefore, pregnant women are advised to eat it rutab so that their mental condition is more stable. These scientific facts, which were not yet known at the time the Qur'an was revealed, are proof that the Qur'an is not man-made.

With research *i'jaz bayani* in Surah Maryam, which correlates with scientific signals shows that every word and letter in the Qur'an has an irreplaceable role, and shows a strong connection between contextual meaning and scientific miracles. This can be seen from how the words are chosen rutab compared to other words.

## Conclusion

*I'jaz bayani* in the Al-Qur'an, especially in the story of Maryam, is closely related to the meaning it contains, even this meaning can be proven through modern science. This shows that there is a strong relationship between *I'jaz bayani* and scientific hints in the Qur'an, which ultimately refutes the accusations of Orientalists and those who doubt the miracles of the stories of the Qur'an. This analysis reveals that every word, even letters in the Qur'an, cannot be replaced by other elements, and this is proof of its specialness and miracles.

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