

LITERARY MIRACLE OF THE QURAN

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Abstrak: The literary inimitability of the Holy Quran and its wisdom, its rhythmical and phonetically excellence, in its perfect meanings, in its unmatched literary styles and its perfect grammatical structure has been discussed thorough out the Islamic History. The most important point of Quran's miracle which means the words and expressions applied in Quran are arranged in a very specific and precise way that any movement changes the meaning. The Quran's challenges everyone mostly to make only one verse in terms of rhetoric and eloquence like Quran, So far no one has surmounted this challenge. The Quran is neither prose nor poem while majority of the words are either prose or poems. It is not poem on the ground that it doesn't have the basic elements of rhyme. In addition to rhyme another element of poem is imagination which is not applied in Quran and the words in it are imagination free. The Quran indeed contains an ocean of information relating to a wide variety of subjects. They include: religious and moral guidance, lessons from the lives of the peoples of the past, the message of the Prophets and Messengers of Allah, the physical sciences and historical accounts of important events. But all of this is delivered with the most fantastic literary rhythm and excellence. The Quran achieved this unique literary form by fusing together metrical and non-metrical speech. This fusion of metrical and non-metrical composition is present throughout the whole of the Quran and cannot be found in any Arabic text, past or present. The aim of this paper is to study three basic aspects that have been propounded by scholars including literary, linguistic, and scientific miraculousness. The paper also highlights the literary miracles of the Holy Quran as well as rediscover it uniqueness in modern age. A full understanding of its merit as a literary masterpiece requires a fresh approach to the study of the scriptures that present the literary beauty of the Quran in the most precise and coherent fashion.

Keywords: The Quran, Literary Miracle, Rhymed Prose, Style Variation, orientalism.

A. Introduction

The Holy Quran is the preeminent word of the Almighty, inimitable in style and absolute in nature. The Quran was revealed in the 7th century over 23 years of period, but has no contradictions in it. This living miracle book is preserved over 1400 years in the same way as it was

reserved without changing a single word. The matchless style of the Quran, its superior wisdom and the miraculous attributes are definite evidence proving that the Quran is the word of Allah. The Quran possesses an inimitable and astounding style from the literary perspective.

The apparent unique literary form of the Quran is an understandable result of a piece of literature produced over a period of 23 years. The language of the Quran is an entirely unknown and unmatched literary form. The structural features of the Quranic discourse render it unique and not the subjective appreciation of its literary and linguistic makeup. The Quran is known as a momentous literary masterpiece of Arabic literature yet its verse was at many times revealed for specific circumstances and events that occurred. However, without revision or deletion they are literary masterpieces. All literary masterpieces have undergone revision and deletion to ensure literary perfection, however the Quran was revealed instantaneously.

The Noble Quran was not granted to any other prophet. Its linguistic superiority, style, clarity of message, strength of argument, quality of rhetoric, and the human inability to match even its shortest chapter till the end of time grant it an exquisite uniqueness. This conviction is as strong for believers of today as it has been for believers of the past. As the tradition of truth is distinguished from falsehood, the authenticity of the Quran has been challenged today as it has been in the past. The Quran is the eternal miracle. It is the word of Allah which no human anywhere will ever be able to compose something like it in times to come and everywhere. It continues to be a literary source of such stature that no literary figure has been able to produce anything resembling it. With the passing of time, the Quran is becoming new to newer and every day a new miracle is revealed.

1. What is The Quran

The word Quran is derived from the root “qara” that means to read, to call, to proclaim, to recite. “Quran” is the Arabic word that means to be read. The first Surah revealed to the Prophet of Islam starts with the command word “read in the name of your Lord who created”. The word “Quran” is a proper noun that means ‘reading or reciting. It is to be noted that at the time of revelation, there was no written text to justify the

rendering of “Iqra” as “read”. As used in the Quran itself, the word refers to the revelation from Allah in the broad sense and is not always restricted to the written form in the shape of a book, as we have it today before us today.

Thus, the literary meaning of “Quran” would be a proclamation, a charter. In This sense, the Quran can be considered a collection of revealed oral message or divine addresses.¹ As a proper noun The Quran is the collection of Divine message which were revealed to Prophet Mohammad (PBUH) through “*Wahy*”. The definition of the Quran is: “That which was revealed to the Apostel *Rasul* committed to writing in *‘mushaf*, and transmitted by many with continuity and without any doubt.” Allah has revealed the Quran to human beings as a book of guidance. He called upon people to guide to the truth. It the last divine book to the end of this world.

The Quran will remain a sole guide, faith and a methodology of life for humanity. The Quran is not a book of science. The principle goal of this book is to form a righteous man and to establish a virtuous community. It is miracle in respect of its manner and exposition. It continues to be a literary source of such stature that no literary figure has been able to produce anything resembling it. The holy Quran is a living miracle which can be studied from innumerable points of views and there is no end to this research. With the passing of time, the Quran is becoming new to newer and every day a new miracle is revealed.

2. What is not the Quran

The Quran is not poetry. Acquisition were made during the lifetime of the prophet that it was poetry. The accusation was based on the usage of a particular style employed by the Quran which is very close to Saj’. Apart from the fact that Saj’ is not sophisticated as poetry. The accusation was motivated to allege that the message of the Quran was not of Divine origin. The refuted the accusation and said: “This is verily the revealed word of an honored messenger. It is not the word of a poet.² Arabic poetry usually dealt with pure fantasy and with matters which hardly

¹ Dr. Hasanauddin Ahmed: Introducing the Quran, Good words Book New Delhi, 2004, page. 13

² Quran: 69, 40 & 41

any basis in wisdom. The Quran, on the other hand, is a book of pure wisdom. Furthermore, Poetry usually dealt with ephemeral matters, whereas the Quran emphasizes matters of everlasting values and eternal life. Arabic poetry combined truth and false hood in such a way that there was unable to distinguish between the tow, whereas the Quran is absolute truth. Moreover, poetry was usually an array of words which impressed the listeners with its artistic beauty.

The impact of such poetry, however, was only short lived, where as the Quran is devoid of exaggeration and ephemeral matters. In the same way, The Quran has used narrative to convey its message of guidance but it is not a book of history. The law of nature referred in the Quran to point out the garden heaven of the creature, yet the Quran is not a book of science. The Quran is not a book of philosophy; similarly, the Quran has used almost all the figure of speech which is to be found in any literature. Yet the Quran is not a book literary composition.³ The Quran is not authored by any human being. It was presented by Prophet of Islam but he himself made it very clear that he was not its author and that Allah had bestowed it through revelation Wahy.

B. The Miraculous Quran

All kinds of literary forms of human expression can be imitated if the blueprint of that expression exists. Artwork can be imitated even though some art is thought to be extraordinary or amazingly unique. But in the case of the Quran, we have the blueprint- the Quran itself -yet no one has been able to imitate its unique literary form. It makes the Quran a miracle, is that it lies outside the productive capacity of the nature of the Arabic language and literature. The productive capacity of nature is that any grammatically sound expression of the Arabic language will always fall within the known Arabic literary forms of prose and poetry.

The Quran is a miracle as its literary form cannot be explained via the productive capacity of the Arabic language, because all the possible combinations of Arabic words, letters and grammatical rules have been exhausted and yet the Quran's literary form has not been imitated. The

³ Maulana Abul kalam Azad: Tarjaman al- Quran Edited by Syed Abdul Latif Vol, 1 Page, 43

Arabs who were known to have been Arab linguists par excellence failed before the challenge of the Quran. Forster Fitzgerald Arbuthnot who was a notable British Orientalist and translator states: “although several attempts have been made to produce a work equal to it as far as elegant writing is concerned, none has as yet succeeded.”⁴

The Quran was revealed over 1430 years ago and the challenge to produce something like the Quran has remained still today. Throughout the centuries, thinkers, poets, theologians and literary critics have attempted to challenge the Quran. Some of these challengers in the past have included: Musaylamah; Ibn Al-Mukaffa; Yahya ibn Al-Hakam al-Ghazal; Sayyid ‘Ali Muhammad; Bassar ibn Burd. They rationally assessed that if an Arab cannot challenge the Quran and nor could a non-Arab, then the only source of the Quran is the Creator. The Quran states: “If you are in doubt of what We have revealed to Our Messenger, then produce one chapter like it, call upon all your helpers, besides Allah, if you are truthful.”⁵

The miraculous nature of the Quran is attributed to several points. Its words are eloquent and its style is rhetorically elevated. It is easy to recite and it has a touching effect on listener. It takes the heart by thrilling storm. It foretells about future events. It preaches utopian high morals, and it contains scientific facts and all-comprehensive legal rulings that are just and valid for any time and everywhere. Besides, the Quran is free from any contradictions or disagreements,

1. The Linguistic Miracle of the Quran

The inability to produce anything like the Quran, due to its unique literary form, is the essence of the Quranic miracle. The argument posed by Muslim theologians and philosophers is that if, with the finite set of Arabic linguistic tools at humanity’s disposal, there is no effective challenge, then providing a naturalistic explanation for the Quran’s uniqueness is incoherent and doesn’t explain its inimitability. This is because a human author is only able to produce the known literary forms in the Arabic language. The development of an entirely new literary form is beyond the

⁴ F.F. Arbuthnot. 1885. The Construction of the Bible and the Koran. London, p 5

⁵ *Quran: 2: 23*

scope of the natural capacity of any human author, hence a Divine entity, Allah, is the only sufficient comprehensive explanation. The evidence for this is that for over millennia, the speech and writings of the Arabs have always fallen within the known forms and expressions of the Arabic language.

However, the Quran breaks this natural pattern due to its uniqueness. Taha Husayn, a prominent Egyptian litterateur, in a public lecture summarized how the Quran achieves its own unique form: “But you know that the Quran is not prose and that it is not verse either. It is rather Quran, and it cannot be called by any other name but this. It is not verse, and that is clear; for it does not bind itself to the bonds of verse. And it is not prose, for it is bound by bonds peculiar to itself, not found elsewhere; some of the binds are related to the endings of its verses, and some to that musical sound which is all its own.

It is therefore neither verse nor prose, but it is “a Book whose verses have been perfected and expounded, from One Who is Wise, All-Aware.” We cannot therefore say it is prose, and its text itself is not verse. It has been one of a kind, and nothing like it has ever preceded or followed it.”⁶

2. The Literary Miracle of the Quran

In Arabic language, all the letters have a distinct sound which has an effect on the meaning of the word. A thick sounding letter or word has a deep meaning and a lightly pronounced letters or word has a light meaning. In Arabic each letter has its own power and sound effect within a word which enhances the meaning portrayed through the letter. This meaning expends in the way that the word articulated. The music of the Quran is a magic which can change extremely the people hearts and emotions. The Quran has an easy and comprehensible language and style to help the all human beings make communications with it.

The Quran is a dialogue between the Divine and Human. The Noble Quran, was not granted to any other prophet. Its linguistic superiority, style, clarity of message, strength of argument, quality of rhetoric, and the human inability to match even its shortest chapter till the

⁶ Tabatabai, Muhammad Hussein, Al Mizan, Beirut, 1973 page, 46

end of time grant it an exquisite uniqueness. The Quran is the book of guidance and wisdom. The perfection of its literary language, the features of its styles and the superior wisdom contained within it like the remarkable number of the scientific truths and technological advancement of the 20th & 21th centuries are some of the proofs that Quran is a miracle presents the words of Allah.

The mathematical code system of the Quran to prove its miracles never end and every day a new miracle is revealed. One special feature of the Quran is that its language is arranged in stylized patterns. The literary excellence of the Quran resides partly in its style which is so perfect and lofty that the like of it none could produce.⁷ A literary to the study of the Quran begins with the awareness of its reliance on stylistic language.

3. The Stylistic Variations of the Quran

A stylistic analysis is one approach of analyzing a literary text using literary descriptions. Stylistics is an area of study where the linguist combines with the critic so as to achieve a better or fuller understanding and appreciation of literature. Stylistics also exploits one's knowledge of the variety of linguistic features present in the literature to deepen one's awareness of the literature. In other words, stylistics is a tool that analyses literary texts using linguistic descriptions. Stylistic variation is the use of different features of language in a myriad of ways. Continuing with the comparison between the unique literary form of the Quran and Arabic rhymed prose or *saj'*, we find that the Quran uses literary and linguistic devices in such a way that has not been used before with unparalleled communicative effect.

Another difference between the Quran and Arabic rhetoric or poetry is the consistency and frequently of literary within each verse. The Quran's style and content never defeated in competition by any poets. So one never gets bored by reading the Quran and this book will never become old. The style of the Quran is inimitable. This has been attested by even the most modern of the non-muslim Arab scholars. Observe the writing of the orientalist G. Sale. "The style of the Quran is beautiful, it is

⁷ Dr. Hassanuddin Ahmed: A new approach to the study of the Quran, Good word Books, New Delhi 2004

adorned with bold figures after the eastern taste, enlivened with florid and sententious expressions and in many places where the majesty and attributes of God are described, sublime and magnificent.”⁸

4. Eloquence and Literary Excellence of the Quran

The Quran has been interpreted in various ways. One of the examples of Quran’s interpretations is literary one. In this type of interpretation the verse are interpreted regarding their conjugation and syntax and eloquence. The Quranic prose is superbly elegant, eloquent and par excellence in literal quality. It is humanly impossible even for literary masters to produce such an extensive work of consistent quality with its intense poetic impact and a soul-piercing force. This was in itself an explicit miracle for Arabs of that time - especially coming from the mouth of an illiterate person who had no such training in Arab poetry and composition.

Arabs as a whole had superb literary taste. They were keen for literary excellence and appreciated its beauty. In fact, they were so proud of their linguistic capabilities and heritage that they thought of other nations around them as ‘Ajam (dumb) people. They used to have literary competitions, circles and symposiums. Out of their various competitions had emerged seven pieces of poetry that were considered the most superb of all. They were written down and hung in the Ka’bah to acknowledge their unparalleled beauty and quality. Arabic language is an eloquent and flowing language has sometimes the traits of harsh sounds like “kh”, “Ha”, “Qaf” etc. However, when the Quran recited without it flows smoothly and has praised characteristics in comparison to other Arabic texts.

The Quranic language is one of the features which make it unique. The literary excellence of the Quran, in fact, laid the foundation of literary criticism as we know it today. The Quran was revealed in the most eloquent, articulate, and elaborate style the Arabic language has known. The Quran has without doubt provided a level of linguistic excellence unparalleled in the history of the Arabic language.

⁸ G. Sale, *The Koran: Commonly called Al-Qur'an, with a preliminary discourse*, London, 1899, Vol.1, page 47

5. The Rhyming System in the Quran

The rhyming system in the Quran is known as “rhymed prose” and linguists describe the use of this rhyme in the Quran as a miracle.⁹ The form and the rhyme used in the Quran are special and unique in a way that can not be found in Arabic literature throughout the history. In the Quran 29 chapters begin with one or more symbolic letters which are known as “Muqatta’ letters” 14 of 29 letters in Arabic comprises these initial letters: Qaf, Sad, Ta, Ha, Ya, Seen, Alif, Lam, Meem, kaf, Ayn, Nun, Ra and Ha. The rhyming system in the Quran shows that there is rhyme with the letters “Nun” in 88.8% of the verses of 84.6% of Sura Ash-shuara, 90.32% of Surah al-Namal and 92.05% of surah al-Qasas. This way of study makes it clear that the whole Quran 50.08% is rhymed with the letter “Nun” In no literary work of the world of comparable length.¹⁰

The rhyme system in the Quran also makes it clear that 80% of the rhymes consist of just three sounds (n,m,a) consisting of the letters Alif, Meem, ya and Nun. The rhymed prose in the Quran is formed of just two or three sounds. This proves that the Quran is a miraculous masterpiece with outstanding literary characters. The Quran has its own unique form so it cannot be described as the normal rhymed prose that is evident in other works of Arabic literature. There are three major opinions based upon modern and classical scholarship on how the Quran achieves its own unique literary form of rhymed prose or *saj*: The Quran achieves this unique literary form by fusing together metrical and non-metrical speech. This fusion of metrical and non-metrical composition is present throughout the whole of the Quran and cannot be found in any Arabic text, past or present.¹¹ This is summarized by the famous Arabic literary scholar Arthur J. Arberry, “For the Koran is neither prose nor poetry, but a unique fusion of both.”¹²

The Quran is a ‘sea of rhetoric’. The Quran exhibits an unparalleled frequency of rhetorical features, surpassing any other Arabic text, classical or modern. The use of rhetoric in the Quran stands out from

⁹ Harron Yahya: 2006

¹⁰ Ibid

¹¹ Pearls of Rhetoric: Seyyed Ahmad Hashemi, 2nd ed.1380, Meraj Publications

¹² A.J. Arberry, The Qur’an interpreted, London 1955, page 29

any other type of discourse.¹³ It employs a wider range and frequency of rhetorical features than any other rhymed prose; past or present. The Quran employed the same words which were use in the contemporary Arabic language, these were fashioned with such unsurpassed skill that the simple ordinary words gave the Quran its distinctive style which has beauty and charms of its own. The beauty lies in its brief pregnant *ayaat* which are often rhymed. They possess an expressive force and an explosive energy.¹⁴ The complex prosody, a rich repertory of subtle and complicated rhymes had been completely perfected. A vocabulary of themes, images, and figures extensive but nevertheless circumscribed, was firmly established.”¹⁵

6. Non-Muslim Readership of the Quran

The miracle of the Quran has been proved to not only Muslims but also other non-Muslim scholars. When Quran frankly states that it is a miracle and challenges others this itself is one of the reasons for its miracle. The Quran as we have it today is recited in the same manner as it was revealed. This makes it the only religious scripture that is still completely retained and understood in its original language. Indeed, as Sir William Muir states, “There is probably no other book in the world which has remained twelve centuries (now fourteen) with so pure a text.” The evidence above confirms God’s promise in the Quran: “*Indeed, it is We who sent down the Quran and indeed, We will be its guardian*”¹⁶

The Quran has been preserved in both oral and written form in a way no other book has, with each form providing a check and balance for the authenticity of the other. Miracle of Quran has different aspects, and scholars have exclusively covered each aspect. One of the aspects of miracle of Quran is in terms of rhetoric. Rhetoric characteristic of Quran is a very important element; there are many different literary arts used in Quran which have attracted the attention of many Arab and non-Arab Muslim scholars. It is a well known fact that the Quran was revealed in seven ahruf (or seven forms) to facilitate greater understanding of it among

¹³ Hamid Mohammadi: Analysis of Quran, Literary Analysis of selection of Quran, Darol zekr Publications, 1st ed. 1388 289

¹⁴ Ibid, Page 117

¹⁵ A.J. Arberry, The Qur’an interpreted, London 1955, page 11

¹⁶ Qur’an 15:9

the Arabs who had different dialects. This was also to challenge them on their own grounds to produce a surah like that of the Quran. The challenge became more obvious when none of the seven major tribes could imitate it even in their own dialects as no one could claim that it was difficult to imitate due to it not being in their own dialect.¹⁷

7. Oriental's Views on The Inimitability of The Quran

The best of Arab writers have never succeeded in producing anything equal in merit to the Quran itself is not surprising. They have agreed before-hand that it is unapproachable, and they have adopted its style as the perfect standard; any deviation from it therefore must of necessity be a defect. Again, with them this style is not spontaneous as with Muhammad and his contemporaries, but is as artificial as though Englishmen should still continue to follow Chaucer as their model, in spite of the changes which their language has undergone. With the Prophet, the style was natural, and the words were those in every-day ordinary life, while with the later Arabic authors the style is imitative and the ancient words are introduced as a literary embellishment. The natural consequence is that their attempts look laboured and unreal by the side of his impromptu and forcible eloquence.¹⁸

The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Quran quite untenable.¹⁹ How could a man, from being illiterate become the most important author, in terms of literary merit, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human being could possibly have developed at the time, and all this without once making the slightest error in his pronouncements on the subject? The ideas in this study are to be developed from a purely scientific point of view. They will lead to the conclusion that it is inconceivable for a human being living in the Seventh Century AD. to have expressed assertions in the Quran on highly varied subjects that do not belong to his period and for them to be

¹⁷ Abu Ameenah Bilal Philips, Tafseer Soorah al-Hujuraat, 1988, Tawheed Publications, Riyadh (Saudi Arabia), p. 28

¹⁸ H Palmer (Tr.), The Qur'an, 1900, Part I, Oxford at Clarendon Press, p. lv

¹⁹ E H Palmer (Tr.), The Qur'an, 1900, Part I, Oxford at Clarendon Press, p. lv (Ninian Smart, The World's Religions, Cambridge University Press 1992, p281

in keeping with what was to be revealed only centuries later. For me, there can be no human explanation to the Quran.”

From a human point of view, the Quran looks like a miraculous achievement of sublime artistry. In any event, being written down so rapidly during the lifetime of Muhammad, and being pretty much consistent in its teachings and prescriptions, it has not created the problems encountered in looking at the New Testament, which came into being through different hands over a much longer period, and has undergone great editing.²⁰

8. Discovery of New Miracles of the Quran

The science of '*ijaz al-Quran*' is most fascination. '*Ijaz*' is derived from '*ijaza*' meaning to render powerless, to make dumb founded. The derived meaning of '*Ijaz*' is to be inimitable. '*Mujaza*' is that final and ultimate argument which renders the opponent helpless and silent. '*Ijaz al Quran*' means the inimitable or unique nature of the Quran, which leaves its opponents and competitors incapable and totally helpless. In Quran, there was complete thematic order '*Nazm*' between one Surah and the next and between one ayah and the next, thus a miracle of order was established over the entire Quranic text.

This uniqueness of the Quran can be regarded as a living miracle. The existence of thematic order is, in fact, a strong argument in favour of the existing arrangement of the Quran as against the chronological order. Maulana Hameeduddin Farahi in his book *Nizamul Quran* has made a very valuable contribution. He has developed the thesis that for the real understanding of the Quran the full knowledge about the thematic connection between the Surahs and between the *Ayat* is absolutely necessary.²¹ In the modern computer age, one more '*ijaz*' of the Quran was discovered by Dr. Rashad Khalifa. Dr. Khalifa biased his theory on scientific way.²²

²⁰ Dr. Hasanuddin Ahmed Introducing the Quran: Good word book New Delhi -2004

²¹ Rashad Khalifa: Quran: Visual presentation of the Miracle, 1982

²² Dr. Hasanuddin Ahmed Introducing the Quran: Good Word book New Delhi -2004, Page, 15

Mathematics for mathematics is never partial. To prove to the satisfaction of every atheist that the Quran is the words of Allah, he took the aid from computer science, by counting every letter and every word of the Quran he establish the fact that the Quran has its own mathematical code. The computer data revealed that there was a close relationship between the letters as well as the words of the Quran and the number 19.²³ He provided an mathematical proof for the unique nature of the Quran. Dr. Khalifa based his theory on the following ayah of the Quran: “..... Over it are nineteen.” (Quran 74: 30)

Dr, khalifa concluded that it is not humanly possible to compose a text of the size, form and content of the Quran with these essential features. The opening formula of the Quran *Bismillabhir Rahmanir Rahim* in Arabic consists of 19 letters. Quran consists of 114 Surah ($6 \times 19 = 114$). The first Quranic revelation (Quran 96:15) were of 19 words and these 19 words consist of 76 letters ($19 \times 4 = 76$) The first Surah revealed (96), is 19th in position from the end of the Quran. It consists of 19 ayaat: and 285 letters ($19 \times 15 = 285$). Last surah revealed (110) consists of 19 words and the first ayah of this Surah consists of 19 letters.

First word *Ism* in *Bismillabhir Rahmanir Rahim* occurs in the Quran exactly 19 times and the second word *Allah* occurs 2698 times, a multiple of 19, ($19 \times 142 = 2698$), third word *Rahman* occurs in the Quran 57 times, ($19 \times 3 = 57$) and fourth word *Rahim* comes in the Quran 114 times, ($19 \times 6 = 114$) *Bismillabhir Rahmanir Rahim* is missing from Surah 9, but compensated in surah 27, ayah 30. This restores the frequency of this formula of imitation to 114: ($19 \times 6 = 114$) and also the frequencies of the four constituent words of *Bismillabhir Rahmanir Rahim* Surah 9 and the extra one in (Surah 27) there are 19 surahs.²⁴

The Quran grows ever younger.’ Despite all the efforts to find mistakes and contradictions in it exerted since the beginning of its revelation, it has remained unchanged and displayed its uniqueness, conquering every day new hearts and its hidden unlimited treasures being discovered one by one or growing to full bloom like a heavenly rose with countless petals.

²³ Ibid, Page , 16

²⁴ Quran: 2:23-24

9. Contemporary Significance of the Quran

Scholars have pointed out that there does not exist a piece of literature that can match the Quran, with respect either to style and form or to content. The Quran has by virtue of its claim of Divine origin, challenged mankind to produce; even they come together, just a few lines comparable to those in the Quran. This “*Tabaddi*” challenge has remained unanswered to this day. The words of the Quran in Surah al-Baqara²⁵ are: “if the whole of mankind and jinn were together to produce the like, of this Quran, they would not be able to produce the like thereof, even if they backed up each other.”²⁶

The challenge which has not been met and, as the Quran says, cannot be met, is one of the main aspects of the unique and inimitable nature of the Quran called *I’jaz*. What a challenge the like of which man has never seen and shall never see. The Challenge still exists and will continue to exist until the Day of Judgment. There have not been any changes in the text from its original time of writing and is proof that the text of the Quran we have in circulation today is identical with that of the time of the Prophet and his companions.

The Quran in many places challenges the people to produce a surah like it. It appears that the Christian missionaries who call the challenge irrelevant or an utterly subjective criterion are pretty much unaware of how the Arabic poetry and prose compares with the Quran. Say: “If the mankind and the jinns were together to produce the like of this Quran, they could not produce the like thereof, even if they helped one another.”²⁷

Or do they say: “He Muhammad has forged it?” Say: “Bring then a surah (chapter) like unto it, and call upon whomsoever you can, besides Allah, if you are truthful.”²⁸ No impartial learned person can allege that the Quran has undergone any alterations, whether additions or omissions. Today’s editions of the Quran are all reproductions of the original copies, and manuscripts dating from the first century of Islam authenticate today’s

²⁵ Quran: 17:88

²⁶ Qur'an 17:88

²⁷ Qur'an 10:37-38

²⁸ Quran: 69, 40 & 41

text. The Quran's authenticity is safeguarded by Allah and will remain intact and unchanged until the Day of Judgment; it cannot be altered, modified or denied by those Believers who worship Allah through it.

Even non-Muslims testify to the uncorrupted nature of the Quran: "The conclusions which we may now with confidence draw, is that the editions of Abu Bakr and of Othman were not only faithful, but, so far as the materials went, complete; and that whatever omissions there may have been, were not on the part of the compilers intentional... We may upon the strongest presumption affirm that every verse in the Coran is the genuine and unaltered composition of Mahomet himself."²⁹

C. Conclusion

The Quran lies outside the productive capacity of the nature of the Arabic language because it is neither prose nor poetry and has not been matched. A number of scholars failed to compose anything to challenge the eloquence of the Quran and confessed their inability. The inability of any person to produce anything like the Quran, due to its unique literary form is the essence of the Quranic miracle. The Quran provides an eternal challenge to humanity -if you believe this book is not from God, then produce a single chapter like it.

Primarily referring to its literary and linguistic features, no one to this date has produced anything like it. Even though, the Arabic language has a finite number of letters, words and grammatical rules. One of the miracles of Quran is its rhetorical aspect and that Quran has used rhetorical arts in its different verses and this has caused many scholars to admit the miracle of this divine book. These miracles were, however, present only during their own life times. None of these miracles ever survived after them. Nor will they do so in the future.

However, the miracle that manifested itself through the last messenger is certainly not of that kind. Like his mission, it too, will survive up to the Last Day. This marvelous miracle is the Quran. The Quran may be examined by any who is to come up to the Last Day. The Quran still exists today as a miracle. The diction and style of the Quran are magnificent and appropriate to its Divine origin.

²⁹ Sir William Muir, *The Life of Mahomet*, London 1878, p562

The Quran has by virtue of its claim of Divine origin, challenged mankind to produce, even all together, just a few lines comparable to those in the Quran. This challenge has remained unanswered to this day. Fourteen centuries ago, Allah has revealed the Quran to human beings as a book of guidance. He called upon people to guide to the truth. The Quran is Divine dialogue between God and human. It the last divine book to the end of this world. The Quran will remain sole guide, faith and a methodology of life for humanity. The Quran is not a book of science.

The principle goal of this book is to form a righteous man and to establish a virtuous community. The holy Quran is a living miracle which can be studied from innumerable points of views and there is no end to this research. With the passing of time, the Quran becomes new to newer and every day a new miracle is revealed.

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