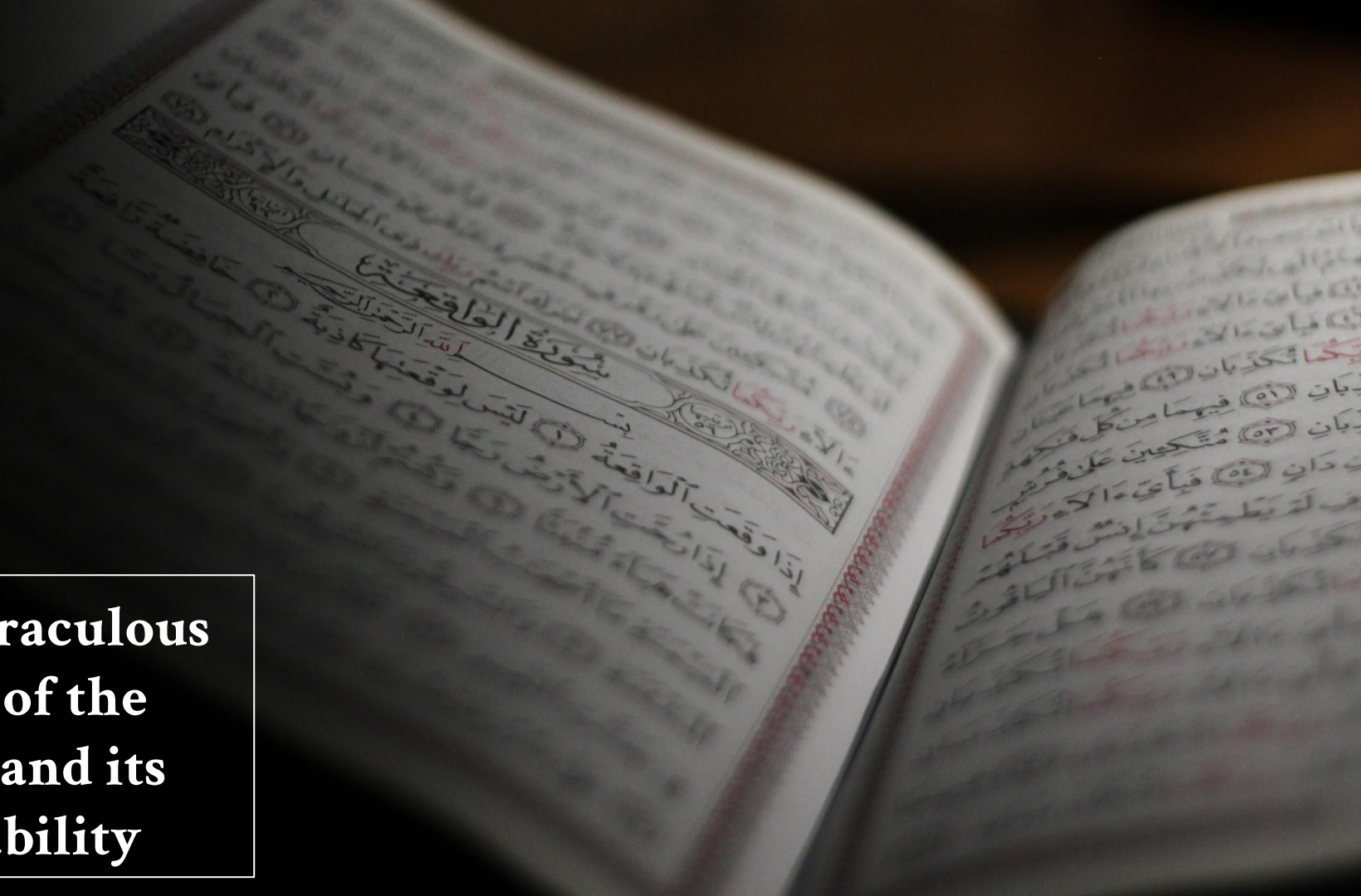


# The Miraculous Nature of the Qur'an and its Inimitability



# *The Miraculous Nature of the Qur'an and its Inimitability*

Compiled by:

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Abu Sulaymaan



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*All Praise is due to Allah and may Peace and Blessings be upon the Messenger  
of Allah, his Companions, and followers until the Last Day*

*As for what proceeds:*

# Introduction

Allah clearly states in the Qur'an: "**And truly, this (the Quran) is a revelation from the Lord of the Worlds**" [26: 192]. This and countless other proofs serve as the foundation for the Islamic belief that the Qur'an is the speech of Allah and His final message to the creation. It is the summation of all the previous scriptures which Allah revealed to His Prophets and Messengers of before. However, people often ask: *how do we know the Qur'an is truly the word of God? What reasons and proofs exist to substantiate this claim?* The purpose of this presentation is to briefly answer that very question in a clear and convincing manner in shaa Allah.

I ask Allah, the Exalted to make this work a means of guidance for others.

# What is the Qur'an?

Linguistically, the word Qur'an means to gather or join together. The Qur'an is called the Qur'an because it combines different chapters together and comprises of them [See: *Lisaan ul-'Arab* (12/51), *Mukhtaar as-Sihaah* (pg. 220), and *al-Qaamoos al-Muheet* (pg. 49)]. Allah says: **"It is for Us to collect it and to give you (O Muhammad) the ability to recite it (the Quran)"** [75:17].

Islamic Scholars have given various technical definitions of the Qur'an. Each definition offered by the Scholars tried to include the distinct qualities that truly separate the Qur'an from anything else. Some of those definitions are more sound than others. An example of such definitions is the following:

Technically, the Qur'an can be defined as **"the Arabic speech that Allah, the Exalted spoke and revealed to Prophet Muhammad, by which a person worships Allah through its recitation and application, and that is preserved between the two covers of the *Mushaf* according to consensus and successive chains of transmission"** [See: *Mu'jam al-Mustalahaat al-Fiqhiyyah* (3/76) and *al-Kulliyat* (pg. 720) of al-Kafawi as cited *Qalaa'id al-Jawhar wat-Teejaan 'ala Uloom al-Qur'aan* (pg. 10) of Shaikh Abu 'Amr Abdul-Kareem bin Ahmad al-Hajuri].

Another good and simple definition of the Qur'an was given by Shaikh Abdullah bin al-Haaj ash-Shinqeeti (d. 1230 H.)—may Allah have mercy upon him—in his poem *Maraaqi as-Su'ood* (line no. 124):

لَفْظٌ مَنْزَّلٌ عَلَى مُحَمَّدٍ لِأَجْلِ الْأَعْجَازِ وَالتَّعْبُدِ

An Utterance revealed upon Muhammad (ﷺ)

In order to be an inimitable miracle and for worship

Shaikh Muhammad al-Ameen ash-Shinqeeti (d. 1393 H.)—may Allah have mercy upon him—confirmed the soundness of this above definition [See: *Nathr ul-Wurood* (pg. 67-68)].

# The Inimitability of the Qur'an (*Ijaaz ul-Qur'an*)

- ❖ *Ijaaz ul-Qur'an* refers to: “the affirmation that the creation is unable to produce the entire Qur'an or part of it, which they were challenged to do so” [*Muthakirah fi Uloom il-Qur'an* (pg. 211)].
- ❖ The creation cannot imitate the Qur'an nor can they produce something like it. Allah says:

وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِّمَّنْ لَمِثْلِهِ  
وَادْعُوا شُهَدَاءَكُمْ مِّنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ ﴿٢٣﴾

And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him ), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful [2:23].

Allah says:

قُلْ لِّئِنِ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا ﴿٨٨﴾

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" [17:88]

This is because the Qur'an is a miracle. It comes in a Hadith reported from Abu Huraira (may Allah be pleased with him) that the Prophet (ﷺ) said: **"Every Prophet was given miracles through which people believed, but what I have been given is Divine Inspiration which Allah has revealed to me. So I hope that my followers will outnumber the followers of the other Prophets on the Day of Resurrection"** [al-Bukhari (no. 4981)].



# The Challenge

- ❖ Allah declared the Qur'an to be His speech and not the speech of the creation.
- ❖ The pagan Arabs claimed that Qur'an was tales of the ancient and that they can produce something similar to it. Allah says: **"And when Our Verses (of the Quran) are recited to them, they say: 'We have heard this (the Quran); if we wish we can say the like of this. This is nothing but the tales of the ancients' [8:31]."**
- ❖ They also claimed that the Prophet Muhammad (صلى الله عليه وسلم) simply copied the contents of the Qur'an from earlier scriptures [16:103]. It is within this context that Allah challenged them to bring something similar to the Qur'an.
- ❖ The challenge, referred to as (التَّحَدِّي) in Arabic, appears in five verses in the Qur'an in both the Meccan and Medinan period. From the time Allah posed the challenge until now, no one has ever been successful in imitating the Qur'an nor will they be able to. More details on this will come later in this presentation.

# What makes the Qur'an Miraculous ?

- ❖ There are many aspects that make the Qur'an miraculous and prove it is the speech of the Creator. Many Scholars attempted to enumerate these aspects. They mentioned that the Qur'an is a miracle because of:
  - Its unparalleled eloquence and literary style
  - Its expansive knowledge on all types of subjects and realities of the world etc.
  - Its lofty moral teachings and ethics
  - Its accurate historical accounts of the nations of the past and its accurate predictions of future events to come etc.
  
- ❖ The reality is that the Qur'an is miraculous for all the above reasons and much more. Imam az-Zarkashi (d. 794 H.)—may Allah have mercy upon him—said: "**The People of verification are of the opinion that the inimitability of the Qur'an occurs due to all that has preceded of opinions not by each one individually**" [*al-Burhaan fi 'Uloom al-Quran* (2/237)].
  
- ❖ Although the Scholars mention a great number of reasons and aspects that prove the miraculousness of the Qur'an, we will suffice with the following examples in this presentation:

Number	Miraculous Aspect
1	Its complete preservation without any alteration from the time of its revelation until now
2	Its predictions of future events
3	Its reports about past generations and civilizations
4	Its powerful effect on both the reciter and the listener
5	The ease by which it is memorized
6	The absence of any contradictions within it
7	Its excellent composition and its eloquence which is unparalleled and inimitable

See: *Mu'tarak al-Aqraan* (Volume 1-2) of Imam as-Suyuti, *Kitaab ash-Shifaa* (pg. 317-339) of Qaadi 'Iyyad, *Qalaa'id al-Jawhir wat-Tijaan 'ala Uloom il-Qur'an* (pg. 334-340) of Shaikh Abu 'Amr Abdul-Kareem al-Hajuri, and others

# Its Preservation

- ❖ One of the strongest aspects of the miraculousness of the Qur'an is its preservation
- ❖ Allah promised in the Qur'an that He will preserve it in the manner it was revealed. He said:

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ﴿٩﴾

Verily it is We Who have sent down the Dhikr (i.e. the Qur'an) and surely, We will guard it  
(from corruption) [15:9]

- ❖ The preservation of the Qur'an is directly related to its compilation. How was the Qur'an compiled? That process is summarized in the following chart:

# The Compilation of the Qur'an

## Step 1

The Qur'an was revealed by Allah to the Prophet Muhammad (ﷺ) via Jibreel (may peace be upon him) [(26:193-195) of the Qur'an and *al-Bukhari* (no. 3)]



610 CE

## Step 2

The Prophet (ﷺ) memorized the Qur'an and recited it to his Companions [*Saheeh Muslim* (no. 575) and others]



610-632 CE

## Step 3

The Companions memorized the Qur'an which was recited to them in its entirety. A large number of Companions memorized the Qur'an in the lifetime of the Prophet [*al-Bukhari* (no. 1002) and *Muslim* (no. 677)]<sup>(1)</sup>



610-632 CE

(1) For more details on the names of the Companions who memorized the Qur'an, see: *The History of the Quranic Text* by M. M. Azmi (pg. 64-65)

## Step 4

The Qur'an was written and compiled in the lifetime of the Prophet (ﷺ) and in his presence [*Saheeh at-Tirmidhi* (no. 3454) and others]



610-632 CE

## Step 5

Abu Bakr as-Siddeeq (may Allah be pleased with him) requested Zaid bin Thabit (may Allah be pleased with him) to compile the entire Qur'an into one Mushaf from the various copies that were available [*al-Bukhari* (no. 4987)]



633 CE

## Step 6

Uthman bin 'Affan (may Allah be pleased with him) standardized the Mushaf of Abu Bakr and sent it all across the Muslim world with reciters. This began in the year 24 H. until 25 H.<sup>(1)</sup>



645 CE

(1) *Kitab al-Masaahif* of Ibn Abi Dawood (no. 80). It was graded **authentic (Saheeh)** by Shaikh Saleem al-Hilali in his verification of the book

# 'Uthman's Mushaf

- ❖ The copy of the Qur'an that the third Caliph, Uthman bin 'Affan (may Allah be pleased with him), standardized is with us until today. It is called the *Mushaf of Uthman* or Uthmanic Codex.
- ❖ The story behind the compilation has been narrated by Anas bin Malik (may Allah be pleased with him) who said: **"Hudhaifa bin al-Yaman came to 'Uthman at the time when the people of Greater Syria (Shaam) and the people of Iraq were waging war to conquer Armenia and Azerbaijan. Hudhaifa was afraid of their (i.e. the people of Greater Syria and Iraq) differing in the recitation of the Qur'an, so he said to 'Uthman, 'O chief of the Believers! Save this nation before they differ about the Book (i.e. Qur'an) as the Jews and the Christians did before'. So 'Uthman sent a message to Hafsa saying: 'Send us the manuscripts of the Qur'an so that we may compile the Qur'anic materials in perfect copies and then return the manuscripts to you' Hafsa sent it to 'Uthman. 'Uthman then ordered Zaid bin Thabit, 'Abdullah bin az-Zubair, Sa'id bin Al-As and 'AbdurRahman bin Harith bin Hisham to rewrite the manuscripts in perfect copies ..."**

... ‘Uthman said to the three Quraishi men: ‘In case you disagree with Zaid bin Thabit on any point in the Qur'an, then write it in the dialect of the Quraish for the Qur'an was revealed in their tongue’. They did so, and when they had written many copies, ‘Uthman returned the original manuscripts to Hafsa. ‘Uthman sent to every Muslim province one copy of what they had copied, and ordered that all the other Qur'anic materials, whether written in fragmentary manuscripts or whole copies, be burnt" [*al-Bukhari* (no. 4987)].

◊ Historically, Uthman’s mushaf was standardized beginning the year (24-25 H./645 CE). This is proven in the following authentic narration:

Mus’ab bin Sa’ad said: “Uthman (may Allah be pleased with him) stood up and gave a sermon to the people. He said: ‘O Mankind! Your Prophet (ﷺ) has passed away thirteen years ago and you are disputing about the Qur’an saying: ‘The recitation of ‘Ubayy and the recitation of Abdullah [Ibn Mas’ud]’. A man says to another man: ‘By Allah your recitation is not upright’. So it is upon every man from you to bring forth whatever he has of the Book of Allah as it came to him. So a man would come with some paper or animal skin which the Qur’an was written until ‘Uthman gathered many of them. Then ‘Uthman called each man, one by one, and made them swear by Allah that they heard it from the Messenger of Allah (ﷺ) and he dictated it to them. The man would say: ‘Yes’. When he finished that he said: ‘Who is the most proficient of people in writing?’ They said: The scribe of the Messenger of Allah (ﷺ) Zaid bin Thabit’. He said: ‘Who is the most proficient in Arabic from the people? They said: ‘Sa’eed bin al-’As’. Uthman said: ‘Sa’eed will dictate and Zaid will write’. So Zaid wrote the *Mashaahif* and it was distributed among the people. I heard some of the Companions of the Muhammad (may peace and blessings be upon him) say: ‘He has done well”. [*Kitab al-Masaahif* of Ibn Abi Dawood (no. 80). It was graded authentic (Saheeh) by Shaikh Saleem al-Hilali in his verification of the book].



- ❖ There appears another version of the above narration that mentions that the Prophet (ﷺ) passed away fifteen years before. It too is authentic. In reconciling between these two reports, Hafidh Ibn Hajar (d. 852 H.)—may Allah have mercy upon him—said: **“It occurred at the end of the year 24 H. and the beginning of 25 H. It is the date Armenia was conquered as mentioned by the historians and that was the first year al-Waleed bin Uqbah bin Abi Mu’et governed over Kufa by ‘Uthman’s appointment”** [*Fath ul-baari* (8/646)].

Thus, according to Islamic historiography, the Mushaf of Uthman was compiled in **24-25 H.** which converts to the year 645 CE.

- ❖ With that being said, the question remains: *do we currently have the Mushaf of Uthman?* The answer is yes!
- ❖ In fact, we have a large number of early Quranic manuscripts. According to Corpus Coranicum, a German research organisation, more than **60** fragments, including more than **2000** folios (**4000** pages) of manuscripts of the Qur’an, are known dating before **800** CE (within 168 years after the death of Prophet Muhammad) [<https://corpuscoranicum.de>].
- ❖ Some of those manuscripts are partial whereas others are complete copies of the Qur’an. Some of them date to the time period of Uthman’s standardization, which can be viewed in the following map:

### Birmingham Fragment

- Dated to 568-645 CE with a 95% accuracy

### Tübingen Fragment

- Dated to 649-675 CE with a 95% accuracy

### Topkapi Manuscript

- Dated to late 7th-early 8th century
- Comprises almost the entire Qur'an

### Sana'a Palimpsest

- Dated older than 660 CE with a 95% accuracy

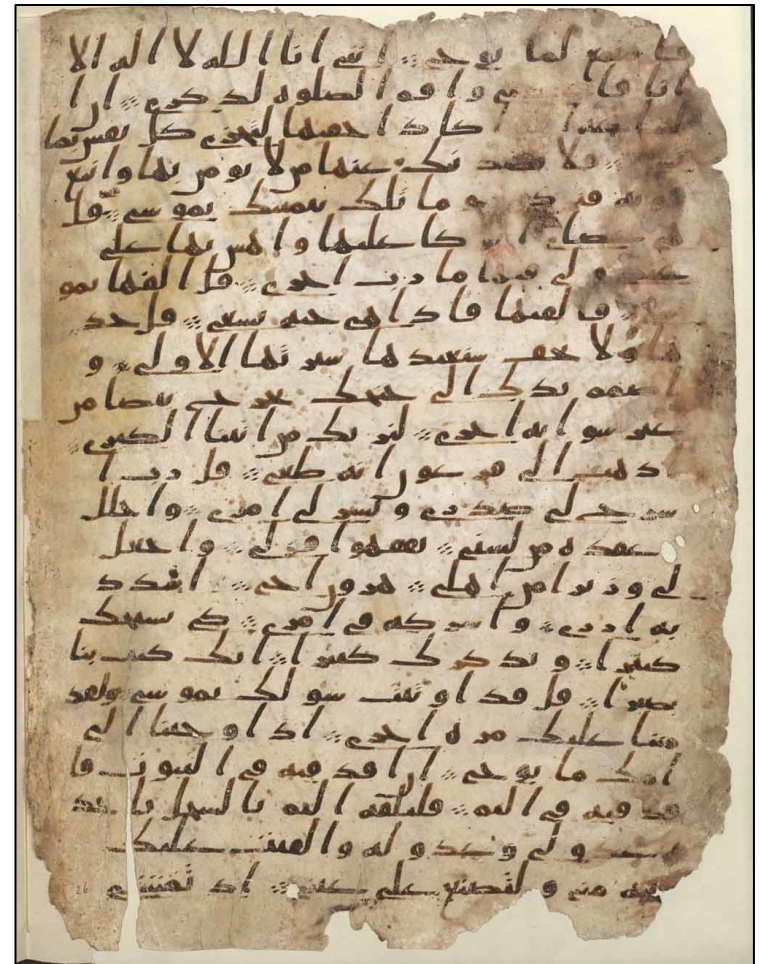


Reference:

*Qur'an: A Historical-Critical Introduction* by Nicolai Sinai

- ❖ The Birmingham Qur'an Manuscript consists of 4 pages.
- ❖ It contains parts of chapters 18, 19 and 20 of the Qur'an.
- ❖ While some Scholars have argued that it is possibly the copy of the Qur'an compiled at the time of Abu Bakr (may Allah be pleased with him), it is more correct that it is the Mushaf of Uthman.
- ❖ The latest date given by the radiocarbon dating is 645 CE which is the exact year the Islamic Scholars mention that Uthman completed the standardization of the Qur'an! [<https://www.birmingham.ac.uk/facilities/cadbury/birmingham-quran-mingana-collection/birmingham-quran/what-is.aspx>].
- ❖ This is clear proof that this copy of the Mushaf present today is the actual copy of the Qur'an from the first generation.

For a more detailed study on this manuscript of the Qur'an, see: *Investigation on the Ancient Quran Folios of Birmingham* by Halim Sayoud [[http://sayoud.net/Folio\\_investigation.pdf](http://sayoud.net/Folio_investigation.pdf)].



- ❖ The preservation of the Birmingham manuscript is confirmation that the Qur'an has been preserved from the time it was revealed until now.
- ❖ This has been the statement of the Islamic Scholars for centuries and is now the view of many Western Academics as well.

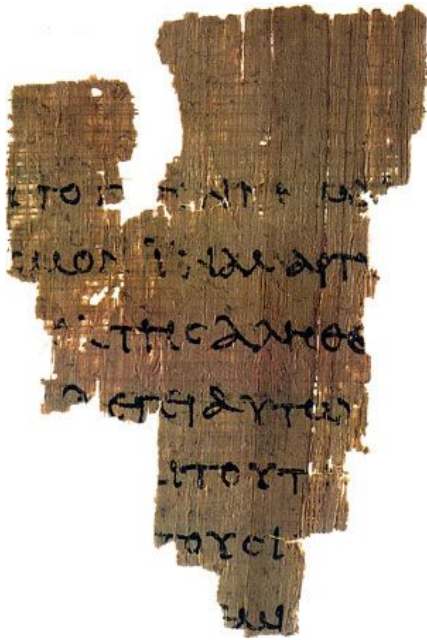
Nicolai Sinai, Professor of Islamic Studies at the Oriental Institute at the University of Oxford, said: "**The latter scenario would allow us to take most of what the Islamic sources say at face value, and it is not clear why, in the absence of compelling evidence to the contrary, this should not be our default position. The former view, of course, is much more attuned to the hermeneutics of suspicion that has become such an instinctive part of modern scholarly habits of reading. Nonetheless, it seems questionable to maintain, as a matter of principle, that when confronted with more than one adequate way of explaining our evidence we ought to choose the more iconoclastic one**" [*When did the consonantal skeleton of the Quran reach closure? Part 1* (pg. 284)].

German scholar Harald Motzki said: "**However, Muslim accounts are much earlier and thus much nearer to the time to the alleged events than hitherto assumed in Western scholarship. Admittedly, these accounts contain some details which seem to be implausible or, to put it more cautiously, await explanation, but the Western views which claim to replace them by more plausible and historically more reliable accounts are obviously far from what they make themselves out to be.**" [*The Collection of the Qur'ān: A Reconsideration of Western Views in Light of Recent Methodological Developments* (pg. 31)].

- ❖ It is important to note that the preservation of the Qur'an is achieved not only through the preservation of the text (i.e. the Mushaf), but also through the oral tradition of memorizing the Qur'an generation by generation.
- ❖ Allah promised His Prophet (ﷺ) that He will give him a book that cannot be erased by water. It comes in the Hadith of 'Iyad bin Himaar (may Allah be pleased with him) that the Prophet (ﷺ) said that Allah said: " . . . **And I sent a Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep . . .**" [*Muslim* (no. 2865)].

Imam an-Nawawi (d. 676 H.)—may Allah have mercy upon him—said: "**The meaning is that it is preserved in the chests [i.e. through memorization] and it will not disappear, rather it will remain throughout the ages. As for His statement: "so that you may recite it while in the state of wakefulness or sleep" then the Scholars said: its meaning is that it will be preserved for you in the state of wakefulness and sleep. It was also said it means that you may recite it with easiness and without difficulty**" [*Sharh Saheeh Muslim* (17/319)].

- ❖ This preservation is proof of the miraculous nature of the Qur'an because Allah mentioned in the Qur'an that He will preserve His Book. This promise was made during the Makkan period of revelation. Allah did preserve the Qur'an from that time until this very day and it will continue to be preserved.
- ❖ If we compare the preservation of the Qur'an to other religious texts, we can appreciate the significance of this preservation:



**P52**—The oldest manuscript of the New Testament. It dates to the 2nd Century nearly **100 years** after Jesus! [See: *The Oxford Handbook of Papyrology* (pg. 596) Ed. by Roger S. Bagnall]



**The Dead Sea Scrolls**—The oldest manuscript of the Old Testament. The earliest scroll dates to the 1st Century (68 CE) more than **1200 years** after Moses! [See: *The Dead Sea scrolls: Hebrew, Aramaic, and Greek texts with English (XXII)*]

# Its Predictions About Future Events

- ❖ The Qur'an mentions many future events that prove that it can only be from Allah, the Exalted. We will focus on three predictions made therein.
- ❖ From those examples is the prediction that the Romans will be victorious over the Persians after being defeated by them first.

Allah says: "**Alif-Lam-Mim. The Romans have been defeated. In the nearer land (Syria, Iraq, Jordan, and Palestine), and they, after their defeat, will be victorious. Within three to nine years. The decision of the matter, before and after (these events) is only with Allah, (before the defeat of Romans by the Persians, and after, i.e. the defeat of the Persians by the Romans). And on that Day, the believers (i.e. Muslims) will rejoice (at the victory given by Allah to the Romans against the Persians). With the help of Allah, He helps whom He wills, and He is the All-Mighty, the Most Merciful. (It is) a Promise of Allah (i.e. Allah will give victory to the Romans against the Persians), and Allah fails not in His Promise, but most of men know not**" [30:1-5].

⊞ This aforementioned prediction that the Romans will defeat the Persians materialized **seven years** after its revelation.

It comes in the narration of Niyar bin Mukram al-Aslami: **"On the day that these verses were revealed were revealed: 'Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious in Bid' years (30:1-4)' the Persians had defeated the Romans, and the Muslims had wanted the Romans to be victorious over them because they were the people of the Book. So Allah said about that: 'And on that day, the believers will rejoice-with the help of Allah. He helps whom He wills, and He is the Almighty, the Most Merciful (30: 4 & 5). The Quraish wanted the Persians to be victorious since they were not people of the Book, nor did they believe in the Resurrection. So when Allah revealed these verses, Abu Bakr as-Siddeeq (may Allah be pleased with him) went out, proclaiming throughout Makkah: 'Alif Lam Mim. The Romans have been defeated. In the nearest land, and they, after their defeat, will be victorious, in Bid' years (30:1-4).' Some of the Quraish said: "Let this be (a bet) between us and you. Your companion claims that the Romans will defeat the Persians in Bid' years, so why not have a bet on that between us and you?' Abu Bakr said: 'Yes.' This was before betting was forbidden. So Abu Bakr and the idolaters made a bet, and they said to Abu Bakr: Bid' means something between three and nine years, so let us agree on the middle.' So they agreed on six years. Then six years passed without the Romans being victorious. The idolaters took what they won in the bet from Abu Bakr. When the seventh year came and the Romans were finally victorious over the Persians, the Muslims rebuked Abu Bakr for agreeing to six years. He said: 'Because Allah said: 'In Bid' years.' At that time, many people became Muslims" [Saheeh at-Tirmidhi (no. 3194)].**



- ❖ The Scholars and historians mentioned that the Persians defeated the Romans in the year 614 CE and the Romans, under the leadership of Heraclius, defeated the Persians beginning in the year 621 CE continuing to 622 CE.

Shaikh Muhammad Jamal ud-deen al-Qaasimi (d. 1332 H.)—may Allah have mercy upon him—wrote: "**The historians of the Muslims and the People of the Book have agreed that the King of Persia conquered the land of Shaam (Greater Syria), then Damascus, and Jerusalem in the beginning of the year 613 CE and secondly in the year 614 CE. That is: seven years before the Prophetic Hijrah. . . seven years did not past except Heraclius prepared the army of Rome and invaded the land of Persia in the year 621 CE. That is: a year before the Hijrah (migration from Makkah to al-Madinah). Heraclius subdued them, forced the king of Persia to flee, and Heraclius returned with abundant war spoils**" [*Mahaasin at-Ta'weel* (8/4)].

- ❖ These aforementioned dates have been affirmed by a number of historians in their works, such as: Theophanes (d. 818 CE) in his *Chronicles, Arabs and Empires before Islam* edited by Greg Fisher (pg. 273-274), *O'gorman's Chronological Record* (pg. 106), *The Annals of Europe: Or, Regal Register* (pg. 55) and others.

- ❖ So this prediction is well attested to and is from the miracles which prove the truth of the Quran. Allah informed His Prophet (ﷺ) of an event that would occur and it occurred as He informed. For those reasons, many people came to Islam at the time of the Prophet (ﷺ) due to it as the above narration mentions: "**At that time, many people became Muslims**" [*Saheeh at-Tirmidhi* (no. 3194)].

❖ Another prediction made in the Qur'an is that the Prophet Muhammad (ﷺ), after being exiled by his people, will return to Makkah and conquer it. As for this prediction, then it is proven in the Qur'an in the following verse: **"Verily, He Who has given you (O Muhammad) the Quran (i.e. ordered you to act on its laws and to preach it to others) will surely bring you back to the Ma'ad (place of return, either to Makkah or to Paradise after your death, etc.). Say (O Muhammad): "My Lord is Aware of him who brings guidance, and he who is in manifest error."** [28:85].

Surah al-Qassas is a Makkan surah and the Prophet (ﷺ) was given this glad tidings in Makkah when he was about to leave it for the Hijrah (migration). Ibn 'Abbas (may Allah be pleased with him) said about (28:85) of the Quran " . . . **will surely bring you back to the Ma'ad' means to Mecca**" [*al-Bukhari* (no. 4773)].

❖ Imam al-Qurtubi (d. 671 H.)—may Allah have mercy upon him—said: **"Allah completes the Surah [i.e. Surah al-Qassas] with glad-tidings to His Prophet Muhammad (ﷺ) of him returning back to Makkah and overcoming his enemies. It was said this glad tiding is about Paradise, but the first opinion is stronger"** [*Tafseer al-Qurtubi* (16/329)].

❖ The Prophet (ﷺ) returned back to Makkah in the 8th year after the Hijrah for the conquest of Makkah just as Allah had promised him. The prediction of the conquest of Makkah itself was also mentioned explicitly in the Qur'an in the following verse:

**“Indeed Allah shall fulfil the true vision which He showed to His Messenger [i.e. the Prophet saw a dream that he has entered Makkah along with his companions, having their (head) hair shaved and cut short] in very truth. Certainly, you shall enter Al-Masjid-al-Haram; if Allah wills, secure, (some) having your heads shaved, and (some) having your head hair cut short, having no fear. He knew what you knew not, and He granted besides that a near victory” [48: 27].**

This glad tidings were given to the Prophet (ﷺ) in the 6th year after the Hijrah during the treaty of Hudaibiya, when Muslims were in a state of weakness. The conquest of Makkah occurred two years later in the 8th of the Islamic calendar. Just as Allah promised!

❖ This is just a small sample of the many truthful predictions that the Allah makes in the Qur’an, not to mention the countless other predictions that Allah revealed to the Prophet Muhammad (ﷺ) as found in the Prophetic Traditions (Ahaadith).

❖ Such future predictions found in the Qur’an can only come from One who Has Knowledge of the Future: Allah, the Lord of the Worlds. Hence proving that the Qur’an is the speech of Allah, the Exalted.

# Its Reports about Past Generations and Civilizations

- ❖ Along with predictions of future events, the Qur'an also reports about past generations.
- ❖ Many of these stories and reports were known to the People of the Book (the Jews and Christians) in order to confirm that the Qur'an was revealed by the same Lord who revealed the Torah to Moses and the Injeel to Jesus (may peace and blessings be upon them both) [See: 3:3].
- ❖ Examples of those stories and reports that the Qur'an mentions and that were mentioned in the earlier Books include the story of Noah and the Ark, the story of Moses and Pharaoh, the story of Yusuf (Joseph) and his brothers, the story of the People of the Cave known as the story of the Seven sleepers, and others.
- ❖ These stories and reports serve as proof that the Qur'an is the speech of Allah because the Prophet Muhammad (صلى الله عليه وسلم) was illiterate and it was impossible for him to have read these stories from the earlier Scriptures. In fact, many of the exact details reported in the Qur'an were hidden from the pagan Arabs of Makkah whom he lived with. Allah says:

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ

قَبْلِ هَذَا فَاصْبِرْ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

This is of the news of the unseen which We reveal unto you (O Muhammad), neither you nor your people knew them before this. So be patient. Surely, the (good) end is for the Pious [11:49]



When the Prophet (ﷺ) went al-Madinah, the Jewish community would ask him specific questions to find out if he was a true Prophet. Questions that even the vast majority of the Jews in al-Madinah did not know the answer to except for the Scholars among them. For example: Ibn 'Abbas (may Allah be pleased with him) narrated that: **"The Jews came to the Prophet (ﷺ) and said: 'O Abul-Qasim! Inform us about the thunder, what is it?' He said: 'An angel among the angels, who is responsible for the clouds. He has a piece of fire and he drives the clouds where ever Allah wills.' They said: 'Then what is this noise we hear?' He said: 'It is him, striking the clouds when he drives them on, until it goes where it is ordered.' They said: 'You have told the truth.' They said: 'Then inform us about what Israeel made unlawful for himself.' He said: 'He suffered from sciatica, and he could not find anything agreeable due to it (i.e. to consume) except for camel meat and its milk. So for that reason he made it unlawful.' They said: 'You have told the truth'"** [Saheeh at-Tirmidhi (no. 3117)].

The Jews confirmed the answer of the Prophet Muhammad (ﷺ) as being correct based on their knowledge of their Scriptures. Had the Prophet (ﷺ) been untruthful or the Qur'an mistaken, the Jews and Christians both would have taken any opportunity to refute him for it. Yet, we do not find any such example from any of the questions they asked nor the contents found in the Qur'an.

For those reasons, Qaadi 'Iyyad (d. 544 H.)—may Allah have mercy upon him—wrote: **“When Allah sent down to His Prophet (ﷺ) stories of such matters, it was a sign for the People of the Book. They knew he was illiterate and could neither read nor write, and could not have had access to such knowledge through study. They had no other option but to admit that the news he brought came from the Unseen and compelled to admit to its authenticity, and acknowledge its truthfulness.**

**Whenever some among the parties of the People of the Book met him they would examine and test his knowledge whereupon he would recite to them relevant verses or chapters from the Koran. He recited to them of the stories of Prophet Moses and al-Khidr, of Prophet Joseph and his brothers, the Men in the Cave, Dhul Qarnayn, Luqman and his son as well as stories of other Prophets. He related information about the creation, and informed them of what was in the Torah and the original Gospel given to Jesus (which has been lost). He also told them of the Psalms of Prophet David and the Scrolls of Prophets Abraham and Moses. The sincere amongst them converted, acknowledging and confirming the truth of the news he brought, whereas people such as the Christians of Najran, Suriya's son and the sons of Akhtab, the chief rabbi of Medina who knew he spoke the truth refused to acknowledge it as such. They were envious and stubborn and thereafter died in disbelief.**

**Despite the fact of their passionate enmity towards the Prophet (ﷺ) and urging their followers not to accept him, and their distorted arguments taken out of context from their books, there is no evidence that any of the People of the Book denied the veracity of the reports given in the Koran" [Ash-Shifa bi Ta'rif Huquq al-Mustafa (pg. 160) of the English Translation]**

# Its Powerful Effect on both the Reciter and the Listener

- ❖ Another miraculous feature of the Qur'an is its profound effect on the one who recites it and the one who listens to it.
- ❖ Allah mentions that the Qur'an is a cure for the sicknesses of the heart. He says: **“O mankind, there has to come to you instruction from your Lord and healing for what is in the breasts and guidance and mercy for the believers”** [10:57]. For those reasons, the one who recites the Qur'an feels a deep sense of tranquility and calmness. They also enjoy its recitation and do not become fatigued by it.
- ❖ The effect of the Qur'an upon both the reciter and the listener is tremendous. Allah describes the believers that when they hear the Qur'an that their skin shivers: **“Allah has sent down the best statement, a Book (this Quran), its parts resembling each other in goodness and truth, oft-repeated. The skins of those who fear their Lord shiver from it (when they recite it or hear it). Then their skin and their heart soften to the remembrance of Allah. That is the guidance of Allah. He Guides therewith whom He pleases and whomever Allah sends astray, for him there is no guide”** [35: 23].
- ❖ The Qur'an moves the listener to tears, even those who are not Muslims. When the Christians heard the Qur'an being recited, they began to cry. He said:

**“And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognised. They say: "Our Lord! We believe; so write us down among the witnesses” [5:83]**

◉ If we return to the biography of the Prophet (ﷺ) and his Companions, we see a specific incident in relation to it.

When Ja’far bin Abdul-Mutalib (may Allah be pleased with him) was explaining Islam to the ruler of Abyssinia (an-Najashi) and his bishops, who were Christians at the time, Ja’far recited Surah Maryam (Chapter 19) to them. When they heard the Qur’an, they began to cry because they recognized the Qur’an was the speech of Allah [*Saheeh al-Musnad* (no. 1651)].

◉ Even the pagan Arabs acknowledged that the Qur’an had a profound effect on the listeners. For those reasons they would make noise during its recitation in order not to be affected. Allah says: **“And those who disbelieve say: "Listen not to this Quran, and make noise in the midst of its (recitation) that you may overcome" [41:26].**

◉ Many Non-Muslims accept Islam simply upon hearing its recitation because they recognize that it is not the speech of any human, but the speech of the Creator.

Allah says about the Jinn who heard the Prophet Muhammad (ﷺ) reciting the Qur’an one night that they believed in him upon hearing it. Allah says: **“Say (O Muhammad): "It has been revealed to me that a group (from three to ten in number) of jinns listened (to this Quran). They said: 'Verily! We have heard a wonderful Recital (this Quran)! It guides to the Right Path, and we have believed therein, and we shall never join (in worship) anything with our Lord (Allah)" [72: 1-2].**



- ❖ Jubair bin Mut`im (may Allah be pleased with him) narrated: **“I heard the Prophet (ﷺ) reciting Surat at-Tur in the Maghrib prayer, and when he reached the Verse: 'Were they created by nothing, Or were they themselves the creators, Or did they create the Heavens and the Earth? Nay, but they have no firm belief Or do they own the treasures of Your Lord? Or have they been given the authority to do as they like...' (52.35-37) my heart was about to fly (when I realized this firm argument)”** [al-Bukhari (no. 4854)]. In another version it states: **"and that was at a time when belief was first planted in my heart"** [al-Bukhari (no. 4023)].

Jubair was not a Muslim at the time this incident occurred [*Fath ul-Baari* (4/479) of Ibn Hajar], yet he was moved toward Islam by the beautiful recitation of the Qu`ran and its beautiful meanings.

- ❖ This powerful effect of the Qur`an continues today such that many Muslims and non-Muslims alike witness it.
- ❖ You can see many videos of Muslim reciters bursting in tears when leading the prayer, or social experiments where non-Muslims listen to the Qur`an for the first time and they report it makes them feel calm, or even cry.

In fact, there have been some studies that have shown that the Qur`an has a positive effect on lifting anxiety from its listeners [See: <https://www.ncbi.nlm.nih.gov/pmc/articles/PMC6178573/>]. This study only reinforces the above mentioned points that the Qur`an has a profound impact on both its reciter and listener.

- ❖ This is yet another miraculous feature of the Qur`an pointing to its divine nature.

# The Ease by which it is Memorized

❖ Another miraculous feature of the Qur'an is the ease by which it is memorized.

❖ As mentioned earlier, the Qur'an is easy to memorize as Allah says Himself:

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدَكِّرٍ

And We have indeed made the Quran easy to understand and remember, then is there any that will remember (or receive admonition)? [54:17]

❖ And the Hadith of 'Iyad bin Himaar (may Allah be pleased with him) mentioned earlier: "... **And I sent a Book to you which cannot be washed away by water, so that you may recite it while in the state of wakefulness or sleep ...**" [*Saheeh Muslim* (no. 2865)].

Imam an-Nawawi—may Allah have mercy upon him—said: "**The meaning is that it is preserved in the chests [i.e. through memorization] and it will not disappear, rather it will remain throughout the ages. As for His statement: "So that you may recite it while in the state of wakefulness or sleep" then the Scholars said: its meaning is that it will be preserved for you in the state of wakefulness and sleep. It was also said it means that you may recite it with easiness and without difficulty**" [*Sharh Saheeh Muslim* (17/319)].

- ❖ For those reasons, you find many Muslims who have memorized the entire Qur'an
- ❖ If we look to the past, we see that Imam Ibn ul-Jazari (d. 813 H.), the great Scholar of the Qur'an and its recitation (may Allah have mercy upon him), mentioned **3955 Huffadh** (Memorizers) who memorized the entire Qur'an and its various recitations, and who have transmitted it as is from the time of the Prophet Muhammad (ﷺ) until the 9th century Islamic calendar [See: *Ghāyat al-Nihāyah fī Ṭabaqāt al-Qurrā* ].

This does not include the countless other lay Muslims who memorized the Qur'an verbatim throughout those years

- ❖ Today, there are easily millions of Muslims who have memorized the entire Qur'an cover to cover as it preserved in the Mushaf. To give you an example, *The International Holy Quran Memorization Organization* in Saudi Arabia alone records **55 600** graduates who memorized the entire Qur'an through their programs! [<https://www.hqmi.org.sa/index.php?lang=2>].

In Indonesia, there was a Qur'an graduation ceremony celebrating the achievement of **120 000** students who memorized the Qur'an! This was in a single graduation! [See: [here](#)].

These are just a small sample of the millions of Muslims who memorized the Qur'an. The ease by which the Qur'an is memorized is a miracle unique to the Muslims. Other Religions and faiths cannot make such a claim.



For those reasons, Imam Ibn al-Jawzi (d. 597 H.)—may Allah have mercy upon him—wrote: “**For verily Allah, the Exalted specified our Ummah with the memorization of the Qur’an and with Knowledge. For those before us used to recite their books from scrolls and they were not able to memorize it . . .**” [*al-Hath ‘ala Hifdh al-‘Ilm* (pg. 1)].

This proves that the Qur’an is the speech of Allah because just as Allah promised the Qur’an is easy to memorize, it is as He said. As mentioned earlier, the Qur’an’s preservation is largely owing to its memorization, which is one aspect of its miraculous nature followed by another.

# It is Free of Any Contradictions

❖ Another miraculous feature of the Qur'an is that it is free of any contradictions. Allah says:

أَفَلَا يَتَدَبَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا  
كَثِيرًا

Do they not then consider the Quran carefully? Had it been from other than Allah, they would surely have found therein much contradictions [4:82]

❖ The intent of the verse is that there are no contradictions and discrepancies within the Qur'an.

Imam al-Qurtubi (may Allah have mercy upon him) said: **“There is no speaker who speaks a lot except there will be a lot discrepancy found in their speech, either in description and wording, or in the quality of the meaning, or through contradictions, or through lying. So Allah, the Exalted revealed the Qur'an and commanded the people to ponder over it because they will not find in the Qur'an discrepancy in wording, nor rejection in its meaning, nor a contradiction, nor a lie in regards to what is reported of the unseen and what is hidden”** [*Tafseer al-Qurtubi* (6/477)].

- ❖ This is because contradictions in speech come from someone who possesses limited knowledge, or forgets what they have said earlier, or is constantly changing their opinions and views etc. Allah, the Creator of the universe is free of such deficiencies and hence, His speech is free from any contradictions.
- ❖ Allah instructs the creation to ponder over the Qu’ran and they will realize that it is free of any contradiction. Only a beginner who lacks deep Knowledge of the Qur’an thinks that there are contradictions in the Qur’an.

Imam az-Zarkashi (may Allah have mercy upon him) said: "**Sometimes a beginner comes across something which he mistakenly believes to be a contradiction—and it is not one—so [the supposed contradiction] needs to be eliminated**" [*al-Burhan fi Uloom al-Qur'an* (2/176). Also, see *al-Itqaan* (2/5)].

- ❖ In order to correct such misunderstandings, the Scholars have written books on the supposed contradictions in the Qur’an, in which they explained these verses and harmonized them. In fact, the Scholars have said that from the miraculous nature of the Qur’an is that any verse that appears to contradict another can be harmonized easily! This cannot be said about any other book.



An example of a supposed contradiction is the following incident which Imam al-Khattabi reported from his teacher Ibn Abi Hurairah (d. 345 H.), who reported from his teacher Abul-'Abbas Ahmad bin Umar bin Surayj (d. 306 H.)—may Allah have mercy upon them all. A man came and asked some of the Scholars about the statement of Allah: "**Nay! I swear by this city**" [90:1]. The man claimed that Allah informed us that He will not swear (i.e. take an oath) by this city, but later on in the Qur'an He swore by this city when He said: "**By the fig, and the olive. By Mount Sinai. And by this city of security (Makkah)**" [95:1-3].

Ibn Surayj replied to this man saying: "**Know, that this Qur'an was revealed upon the Messenger of Allah (ﷺ) in the presence of men and people (i.e. Quraish) who were the most eager to find fault in it and criticism of it. So if these verses were considered contradictory according to them, then they would have commented on it and hastened to refute it. However, these people knew but you are ignorant. So they did not detest what you have detested. Then he said to him: verily the 'Arab would use the Laam of negation (لا) in their speech while not intending its meaning**" [*Bayaan 'Ijaaz al-Quran* (pg. 47)].

◉ There are many benefits taken from this narration. From them is that there are no contradictions in the Qur'an because the pagan Arabs whom the Prophet (ﷺ) was sent to were eager to find faults with the Qur'an and contradictions within in. Despite this, they could not find any contradictions. So what can we make of the claims of those who came after them who are not as well-acquainted with Arabic, nor its eloquence, nor its rhetoric? They are even less qualified to make such assertions and are wrong in them.

We also notice again that only a beginner, who lacks knowledge, assumes that the Qur'an has contradictions.

Secondly, the origin of this contradiction is in misunderstanding the meaning of the first verse. Allah did not say that He will not swear by this city, but rather that He *does* swear by it as explained in the above narration. The Laam (ل) used in the verse is not for negation, but for emphasis. Thus, the translation of this verse, as translated by Muhsin Khan and other translators, reflects the correct meaning: “**I swear by this city (Makkah)**” [90:1].

Someone may ask the question: *Although the Qur'an may not have internal contradictions, its contents contradict modern-day science and history?* A detailed reply to such a claim is beyond the scope of this presentation, but the bottom line is that nothing mentioned in the Qur'an contradicts proven, scientific and historical facts. Allah is the Creator of the universe and all it contains and the Qur'an is His speech. Thus, there can never be a contradiction between the speech of the Creator and the true reality of the creation which He created. Rather that which He mentions in His Book about His own creation is most correct and accurate . . .



. . . because He created it to begin with. Thus, He is the most Knowledgeable of the universe, its structure, behavior, history, laws, and true reality. Allah says: "**How could He not know His Own creation? For He alone is the Most Subtle, All-Aware**" [67:14].

# It's Excellent Composition and Unparalleled Eloquence

- ◈ Another miraculous feature of the Qur'an is its excellent composition and unparalleled eloquence.
- ◈ The Arabs at the time of the Prophet (ﷺ) reached the pinnacle of Arabic eloquence in poetry and speech. Ibn Khaldun (d. 808 H.)—may Allah have mercy upon him—said: **“The Arabs originally had only poetry, which they appreciated very highly. It was distinguished in their speech by a certain nobility, because it alone possessed harmony. They made poetry the archive of their history, their wisdom, and their nobility, and the touchstone of their natural gift for expressing themselves correctly, choosing the best mode (of expression)”** [*Muqaddimah Ibn Khaldun* (pg. 330)-English Translation].
- ◈ In this context, Allah revealed the Qur'an in Arabic as a linguistic miracle which challenged the eloquence of the Arabs of the time. Allah said: **“And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Quran) to Our slave (Muhammad Peace be upon him ), then produce a Surah (chapter) of the like thereof and call your witnesses (supporters and helpers) besides Allah, if you are truthful”** [2:23].

❖ The leading Arab poets at the time of the Prophet (ﷺ) immediately understood that the Qur'an is Divine and not the composition of a human. For example, the well-known poet in the Pre-Islamic Days, Labeed bin Rab'iah al-'Amiri (may Allah be pleased with him), accepted Islam and gave up poetry due to the Qur'an. Hafidh Ibn Abdul-Barr (d. 463 H.)—may Allah have mercy upon him—said: **“Most of the people of narrations said that Labeed did not recite any poetry since accepting Islam”** [*al-Istee'ab fi Ma'rifatis-Sahaabah* (1/1335). Also see: *Usud al-Ghaabah* (pg. 1052)].

The reason why Labeed gave up poetry was directly due to the perfect words of the Qur'an, which he spent his time studying and marveling in. It was said to Labeed after he accepted Islam, what is the matter with you that you do not recite poetry? He said: **“Verily al-Baqarah (Chapter 2 of the Qur'an) and Ali Imraan (Chapter 3 of the Qur'an) have preoccupied me from poetry . . .”** [*al-Ibaanah al-Kubrah* of Ibn Battah (d. 387 H.) (2/478), narration (no. 505)].

❖ It was not only the poets of Arabia who recognized the inimitability of the Qur'an and that it is a Divine revelation. Rather, even the noblemen of Quraish acknowledged this as demonstrated by the story of 'Utbah bin Rabi'ah.

Jabir bin Abdillah (may Allah be pleased with him) narrated that the Quraish sent 'Utbah bin Rabi'ah, who was a calm and composed man. He went to the Prophet (ﷺ) and said: **“O nephew, you know the position which you hold among us because of your ancestry. However, you have brought a serious matter to your people and have broken up their community with it. So listen to me and I shall offer you some alternatives; perhaps you may accept one. If by this affair you wish to gain wealth, we shall collect all we can for you from ourselves so that you will become the richest of us. If you desire status, we shall make you our leader and shall never decide any affair without consulting you. If you desire to be a king, we shall make you king over us. And if that thing which visits you is an evil spirit which you cannot eradicate, we shall look for the best doctor and spend all we possess to have you cured’.** When he finished, the Prophet (ﷺ) recited to him the following: **“ Ha-Mim. A revelation from Allah, the Most Beneficent, the Most Merciful. A Book whereof the Verses are explained in detail; A Quran in Arabic for people who know. Giving glad tidings [of Paradise to the one who believes in the Oneness of Allah (i.e. Islamic Monotheism) and fears Allah much (abstains from all kinds of sins and evil deeds) and loves Allah much (performing all kinds of good deeds which He has ordained)], and warning (of punishment in the Hell Fire to the one who disbelieves in the Oneness of Allah), but most of them turn away, so they listen not. And they say: "Our hearts are under coverings (screened) from that to which you invite us, and in our ears is deafness, and between us and you is a screen, so work you (on your way); verily, we are working (on our way)." Say (O Muhammad): "I am only a human being like you. It is inspired in me that your Ilah (God) is One Ilah (God - Allah), therefore take Straight Path to Him (with true Faith Islamic Monotheism) and obedience to Him, and seek forgiveness of Him. And woe to Al-Mushrikun ...**

... Those who give not the Zakat and they are disbelievers in the Hereafter ... [41:1-7] until he reached the thirteenth verse: But if they turn away, then say (O Muhammad): "I have warned you of a Sa'iqah (a destructive awful cry, torment, hit, a thunderbolt) like the Sa'iqah which overtook 'Ad and Thamud (people) [41:13]" [Shaikh al-Albani (may Allah have mercy upon him) said in his checking of the book *Fiqh us-Sirah*: 'It is reported by Ibn Ishaq in *al-Maghaazi* (1/185) with the **Hasan Isnad** from Muhammad bin Ka'b al-Quradhi in Mursal form. And it was reported with a connected chain in Abd bin Humaid and Abu Ya'la al-Baghawi from the Hadith of Jabir (may Allah be pleased with him) as it was in *Tafseer Ibn Kathir* (4/9-91). The chain is **Hasan** In Shaa Allah].

In the end of the narration of Ibn Ishaq, as cited by Hafidh Ibn Kathir, it states: "**When 'Utbah sat with the Quraish they said to him: What did you see O Abul-Waleed? He said: I have heard a speech, by Allah, I did not hear the likes of it. By Allah, it is not magic, nor poetry, nor fortune telling**".

From here we see that even the nobles of Quraish understood the Qur'an to be the speech of Allah and not the speech of mankind. This is largely due to its eloquence and inimitable composition.



Since Allah posed the challenge to mankind to bring forth something similar to the Qu'ran, people have attempted to do so but failed miserably.



The most notable of those who tried to imitate the Qur'an and failed is the false Prophet named Musaylimah the Liar. He claimed to receive revelation from the Creator and produced his own 'Qur'an'. Far from the true Qur'an, Musaylimah's work was nothing more than a series of crude imitations that lacked any eloquence, wisdom, and all the various miraculous aspects found within the Qur'an. Not to mention that some of his poetry was outright obscene! An example of Musaylimah's failed attempt is the following:

#### Arabic

يَا وَبْرُ يَا وَبْرُ  
إِنَّمَا أَنْتَ أُذُنَانِ وَصَدْرٌ  
وَسَائِرُكَ حَفْرٌ نَقْرٌ

#### English

1. "O Wabr (a small, furry mammal, hyrax), O Wabr!
2. You are only two ears and a chest,
3. And the rest of you is digging and burrowing

❖ Musaylimah's attempt at imitating the Qur'an was so dismal that it was rejected immediately by the Companion 'Amr bin al-'As (may Allah be pleased with him) upon hearing it.

At the end of the aforementioned narration, Musaylimah said to 'Amr bin al-'As (may Allah be pleased with him): **"What do you think, O 'Amr? So 'Amr said to him, "By Allah! Verily, you know that I know you are lying"** [*al-Bidayah wan-Nihayah* (6/320), *al-Isaabah* (3/225), and others as cited Tafseer Surah al-'Asr in *Tafseer Ibn Kathir*— Darussalam Translation].

Commenting on these lines from Musaylimah, Imam al-Khattaabi—may Allah have mercy upon him—said: **"Amr spoke the truth. Is anyone in doubt about the misguidance of this man's path on account of such speech? And the lowliness of his evidence and proofs? What kind of eloquence is found in this speech? What meaning is found behind it? What wisdom is in it such that anyone would be in doubt about whether it is capable of challenging the Qu'ran ..."** [*Bayaan 'Ijaaz al-Quran* (pg. 57)].

Someone may ask: *what makes the Qur'an a linguistic miracle such that it is inimitable?* The answer is its composition, its use of rhetorical devices, its style, its structure, appropriate word use etc.



Qadi 'Iyyad (may Allah have mercy upon him) said that the inimitability of the Qur'an is partly due to: **"Its excellent composition, its appropriate word usage, its eloquence, its multiple forms of brevity, its extraordinary rhetoric, unheard of among the Arabs who themselves were doyens of the language, and masters of this science"** [As cited in *al-Itqaan* (pg. 416) of Imam as-Suyuti-English Translation].

As the Imam said above, the Qur'an uses extraordinary rhetoric such that Imam as-Suyuti (may Allah have mercy upon him) mentions that there are up to **200** different rhetorical devices found in the Qur'an! [See: *Mu'tarak al-Aqraan* (1/283)].

From these rhetorical devices include antithesis, apostrophe or grammatical shifts, isocolons, and many others. The Qur'an's eloquence and impeccable composition prove that it is the speech of Allah and not that of man. Professor Hamilton Gibb writes: **"Like all Arabs they were connoisseurs of language and rhetoric. Well, then if the Koran were his own composition other men could rival it. Let them produce ten verses like it. If they could not (and it is obvious that they could not), then let them accept the Koran as an outstanding evidential miracle"** [*Islam: A Historical Survey* (pg. 28) as cited by Hamza Tzortzis in *The Divine Reality* (pg. 247)].





The reality is that no one has been able to imitate the Qur'an in the past nor the present. This reality was testified to not only by Islamic Scholars, but also by Western academics who studied the Qur'an.

E.H. Palmer, professor of Arabic and Qur'an, said: **“That the best of Arab writers has never succeeded in producing anything equal in merit to the Qur'an itself is not surprising”** [As cited in *The Divine Reality* (pg. 244)].

Angelika Neuwirth, a professor of Qur'anic Studies, said: **“No one has succeeded, this is right . . . I really think that the Qur'an has even brought Western researchers embarrassment, who weren't able to clarify how suddenly in an environment where there were not any appreciable written text, appeared the Qur'an with its richness of ideas and its magnificent wordings”** [*The Qur'an Part 1* (p. Iv) as cited in *The Divine Reality* (pg. 244)].

This stands as clear evidence that the Qur'an is the Divine speech of Allah. Had the Qur'an been the speech of mankind, then the pagan Arabs and those after them would have easily replicated it. However, they could not imitate the Qur'an, despite their talents and mastery of the language, clearly demonstrating its miraculousness.

# Conclusion

In conclusion, the miraculous nature of the Qur'an has been demonstrated based on the above-mentioned evidences and more. The challenge that Allah posed to the creation to imitate the Qur'an has not been met and will never be met. In truth, the Qur'an is the Divine speech of Allah, the Creator of the universe. We invite everyone to take the time to read the Qur'an and see for themselves.

May Allah guide us all to the truth



*We end with the Praise of Allah*

*And may Peace and Blessings be upon our Prophet Muhammad, his  
Companions, and followers until the Last Day*

# References

Qur'an translations used in this presentation are taken from The Noble Qur'an translated by Muhsin Khan and Taqi ud-deen al-Hilali available at <https://quran.com>

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