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MIRACULOUS NATURE OF QURAN AND IT'S SIGNIFICANCE

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PREFACE

I'jaz-e Quran (Miraculous Nature of Quran) is one of the important aspects of miracles bestowed by glorified Allah to His holy Prophets. This facet includes the multi-dimensional approach amongst other miracles. The greatest of all miracles is the Quran, the beloved Prophet Muhammad (peace be upon him) came with, for it is the religion of Allah and His words and it is the proof of Muhammad (pbuh) for being the Last Prophet of Islam. This very revelation is one of the most supernatural and extraordinary acts.

Actually, I had to present an essay in a seminar was organised by *Madrasa Ainul Ma'arif, Kannaur Kalicut, Kerala*, held on 17-18 February 2008, and it was called a '*scientific discussion*'. I was procured a subject "Haqiat-e I'jaze- Quran, Asr-e Hazir ke Tanazur mein" which was an interestingly imperative and therefore challenging for me alike, who believe himself as a weak and incapable person in the point of view to deliver speech on such a subject.

Hence, by arranging and categorising the materials, I came over this stage as it took a shape of a tiny book. I got it translated into English by Dr. M. Ajmal Qasmi, a graduate from Darul Uloom Deoband and has the degrees of Master of Philosophy and Ph D, the undersigned has already translated a number of booklets and various articles on the subject of Islamic studies written by me, whom I believe a good and competent translator and has the deep knowledge of Islamic studies as well.

In this context and getting fulfilled this great job, it will not be out of place to mention the Rabta Adab-e Islami (Confederation of Islamic Literature) founded by Hazrat Maulana Abul Hasan Ali Nadavi (r a), which has been playing a vital role in India particularly, and in the world in general, therefore, I would like to pay homage and especially

mention the name of our great Islamic thinker Hazrat Maulana Abul Hasan Ali Nadavi (r a) who's teachings have become a candle light for us to seek the right path and to take the right decisions. Followed by his successor Maulana Rabi Hasan al-Hasani Nadvi, President of Muslim Personal Law Board (India), who is carrying forward the mission of Maulana Abul Hasan Ali Nadvi, I would also like to thank him, for his great participation in patronising us in all walks of our life. Similarly, I would like to express gratitude to Maulana M. Salim Qasmi, rector of Darul Uloom Deoband (wakf) and Maulana Saeedur Rahman Azmi, editor of *Al-Baas al-Islami*, both of them encouraged me to write this book and contributed enthusiastically expressing their views and writing prologues for this book. And last but not the least I will be highly grateful to Maulana Abdul Qadir Shmas, associate editor, *Aalami Sahara* (weekly), who's cooperation was assertively inevitable in publishing this book.

I hope and pray to Allah Exalted may He make It source of salvation to me and those are associated with this noble act and beneficial for the readers.

Mufti Mahfoozur Rahman Usmani

A few words from the Translator

The Quran was sent down as guidance to mankind to lead them from darkness into light, its main goal is to define a true set of beliefs and laws for mankind to live by, and benefit from, in this world and hereafter. A sign of the truthfulness of the Quran is that the beliefs and laws it has set are perfect. The topic of beliefs emphasises the concept of tawheed (oneness of Allah): His existence as the One True Creator with no partners.

As for the Quran, it was revealed to the beloved Prophet of Islam Muhammad (pbuh) over a period of twenty-three years. It was revealed directly to Him via the angel Gibrayil (AS). He would receive the revelation and then convey it to His followers. Thus, the Quran is very different from the Bible. There are no human contributions to the Quran; it is only the revelation from Allah. In other words, you will not find any stories about the Prophet written by his companions in the Quran. In fact, you will not even find in the Quran any of the Prophet's speech outside of what He has stated to be the revelation of the Quran. The Prophet's own words have been kept completely separate from the Quran.

As far as the Miraculous attributes of Quran is concerned, it has many dimensions, such as its perfect consistency, linguistic, as perhaps the most important aspects and it is definitely the one that had the most influence at the time of Prophet Muhammad. And free from contradictions, even though it was revealed over a span of twenty-three years, the affect the Quran has on the individuals who listen to it and so. However, what we have discussed here is definitely sufficient for our purposes as this translated book has covered the issues that most influential and remarkable.

Indeed, the holy Quran should be sufficient for any sincere, truth-seeking individual. There is no need for any other signs or miracles after this Book.

The Prophet (pbuh) also made a very important statement concerning this sign and miracle that Allah had given to Him. Since he was the final prophet, the nature of His sign and miracle had to be different from all that preceded Him. It had to be a miracle that could have a lasting affect until the Day of Judgment.

This book in hand is basically written in Urdu by Mufti Mahfuzur Rahman Usmani, which I translated into English. Without doubt it would be simply a beneficial, valuable book and will be a tool of guidance to get more knowledge about the Miraculous Nature of holy Quran.

It will give a tremendous pleasure thanking to Dr. Abdul Qadir Shams, senior sub-editor of "Alami Sahara" (weekly), who's continuous back-up and relying on me to do this job. I am especially appreciative and grateful to him in this regard.

In this connection, I am extremely thankful to M. Abdur Rahman Qasmi currently a scholar of M. Phil/Ph. D, from Jawaharlal Nehru University, New Delhi, formerly a Markaz al Ma'arif graduate, who devoted his precious time to go through the entire book and made valuable suggestions and necessary amendments of this to be able to publish.

Mufti Mahfuzur Rahman Usmani is a renowned Islamic scholar, mostly known as sympathiser and working for the upliftment of poor and downtrodden people in the Muslim community of state of Bihar-India, authored a number of compilations in Urdu over Islamic sciences and his several essays and papers are under publication.

May ALLAH almighty attain him more fervor and this book be useful for every individual. Ameen!

Dr. M. Ajmal Qasmi

A valuable contribution to the Islamic book collection

Maulana Mohammad Salim Qasmi

The essence of miraculous nature of Quran an essay by the Darul uloom al- Islamia is a precious contribution to the library of Islamic books. In the requirements of prudent and reckless persons, the true guidance to the moderate path itself is the right purpose and intention of the book of Allah, based on the extent and adaptability of the subject in the modest of Quran has been discovered through research interpretation and the position of high level miraculous attributes and in this context, it has solution of the problems of the present world and the life hereafter to which the approach of a practical person is not only difficult but almost impossible without help of miraculous attributes of the holy Quran.

The humanity is hovered by a lot of unsolved difficulties consisting on necessary issues of politics, economics and commerce in the world. But, since the beginning of the human history, despite efforts committed by the non-believers, no vital and constant attention was paid to solve the problems of those issues, which is certainly enough to overt this fact, that beyond slavery for weakening the humanbeings' superiority complex, the omnipotent has entailed the humanbeing with zigzag and crisscross issues and obstacles, but at the same time He has endowed with the solutions in the glorified words of miraculous nature, and the experts of religions and godmen have been accredited to distinct the affairs of the world between correct and incorrect as well as in the matter of the life hereafter to distinguish between realities and hallucinations, for which there is no way except the miraculous attributes of the Quran, containing on the seekers of Quranic path, form the two leading sections i.e. knowledge providers and connoisseur, according to the sayings of the Prophet Mohammad (saws), this ummah will

never be deprived, so under this versatile description, the Quranic miraculous attributes is not confined only in the words expressions but ever and always this miraculous nature will play a vital role in all walks of life. In the all sectors, there is a need to steer from the Quranic miraculous attributes permanently, it will be possible for the humanbeing to bring back the entire creatures of the universe from their hyperbole of slavery into the circle of submission because of help of the Quranic miraculous attributes, this unequivocal decree has been painstakingly passed by the Prophet Muhammad (saws) which has been narrated by the forth caliphate Hazrat Ali (ra):

عن علي قال أما اني سمعت رسول الله صلى الله عليه وسلم يقول: الا انها ستكون فتنة فقلت ما المخرج منها يا رسول الله قال كتاب الله فيه نيا ما قبلكم وخبر ما بعدكم وحكم ما بينكم، وهو الفصل ليس بالهزل من تركه من جبارصمه الله، ومن ابتغى الهدى في غيره اضله الله و هو حبل الله المتين، وهو الذكر الحكيم، وهو الصراط المستقيم، وهو الذي لا يزيغ به الا هواء، ولا تلتبس به الالسنه، ولا تشيع به من العلماء، ولا يخلق عن كثرة الرد، ولا تنقضي عجائبه، وهو الذي لم تنته الجن اذا سمعته حتى قالوا "سمعنا قرآنا عجباً يهدي الى الرشاد فامناه به" من قال به صدق ومن عمل به اجر ومن حكم به عدل، ومن دعا اليه هدى الى صراط المستقيم.(سن الترمذي 118/2).

Hazrat Ali narrates, I came to know that the messenger of Allah said: behold a fitna is coming soon, I asked, how to avoid this? The Prophet said, the book of Allah in which there are stories about your forefathers, and the information about the generation to come, and the instruction of the challenges to face, that is a genuine truth not a fabrication, who turned down to it, would become handicapped, who tries to get guidance from other than this, Allah will push him into a cave of devilry, it is the cord of Allah, it is the memorandum of wisdom, it is the directory to the right path, it is the protector from evil wishes and languages cannot revert its originality and this is a book from which the scholars cannot be dissuaded, and it will not become old using it in a frequent manner, its peculiarity will not come to close. The jins also accepted it whole-heartedly and said, we have heard such a Quran which is a perfect

guide of revival. So we believed in it, it is such a word, those who accepted it, is called a truthful, and who comply on it, deserved to be rewarded and who took decision according to it, did justice, and who preached according to it, became the follower of the true path.

Among the important features of the holy Quran is, that it presents the happenings of the past in such a supreme manner in which there is no chance to doubt or reluctance, unlike the historians of the past incidents and occurrences are heard, not seen, there is no chance for doubt and uncertainty which overcomes on belief, that's why controversial facets are found amongst the historians.

Second miraculous attributes is خبر ما بعدكم which implied between correct and incorrect of the human caliber, therefore, its stand doesn't go out of the true and false but convention of God use to base on reality and belief and the flaw doesn't affect it even with a bit of uncertainty, so these convictions of miraculous attributes are equal to سمعنا واطعنا there is no likelihood of doubt.

Forth miraculous attribute is وهو الفصل ليس بالهزل means, which by 'passing the days' and 'changing of situations' never be affected, that is (fasl), if it gets affected by these two aspects that is (hazl) fabrication. The human affairs used to be engulfed by fasl and hazl, unlike in the word of Allah the divine facet is integral and there is no possibility of inclusion of the hazl, therefore, the integral convictions of the miraculous nature of the Quran deserves for this and unbeliever would be a harshly punishable in accordance with قصمة الله.

After this prophetic description of authentic and vital Quranic miraculous natures literally the holy Quran is the only genuine and final destination, non-believer of it would be liable to terribly punished. This is a strong cord who catches it doesn't be deprived for his destination. This is the word of wisdom which is the only source to abstain from the

misguidance of heart and to reach the true destination, this is the only word which has power to refrain from the conspirators' actions against truth seeker and defeat boaster, its realities hold the unmatched comprehensiveness and repetition doesn't make boredom, hence, to resolute its miraculous attributes on its incredible truth and unequivocal witness neither against the reality and nor exaggeration.

The essence of Quranic miraculous attribute is a respectful compilation authored by honorable Mufti Mahfoozur Rahman Usmani. Introduction of Mufti Sahab, being him as rector of Jamiatul Qasim Darul al- Islamia and holding the post of Secretary General of Imam Qasim Islamic Educational Trust- India itself is good enough. Mufti Sahab in his book, if it said that he has carried out to a large extent of main subject, it won't be accede, he has fully presented the details of arguments and in a scholarly manner that will strike the heart and mind of the people and it was the need of the common people, may Allah accept his valuable contribution and make a source of salvation in the life of hereafter.

(Maulana) Mohammad Salim Qasmi (Sahab)

Rector Darul Uloom Waqf Deoband

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Miraculous Nature of Quran is an important aspect of Islam

Maulana Saeedur Rahamn Azmi (Lucknow)

Whatsoever, be the kinds of miraculous attributes of the holy Quran, whatever the human thought can envisage about miraculous attribute, whether be it wordily or by connotation, or be it scientifically or be the eloquence, likewise whether it would be beyond human power, its attribution to the word of Allah probably as if a drop of water of the sea rather with the surface of the earth, moreover, on a big part of the surface of the earth whether it would be like waving seas, despite that, it is possible that this attribution also be essenceless in front of the Allah's word its extent and broadness, whatever, the transliterators and scholars of rhetoric has written on the subject of miraculous nature of Quran, that can be the final stage of the approach of the human thought, and perhaps, it can not be helpful in understanding the miraculous attribute of the word of Allah at any extent in spite of this discrepancy whether the miraculous nature is in words or the meanings, there is no dilly dally in the significance of the miraculous attribute, its nobility and of being the word of Allah on high position, likewise to read the word of Allah and contemplate into it always new and fresh ideas come in the way, and those who have a tinge to understand the eloquence of the Arabic language and rhetoric whenever they recite the holy Quran, they always find a new meaning and experiment until they become jubilant due to the taste of the word of Allah.

The pre-Islamic poets were extraordinarily broadminded in connection with the Arabic language and literature, therefore, they were advanced to be able to understand the depth of the miraculous attribute of the word of Allah and proudly they accepted the reality, they were

fully acquainted to utilize the words at its suitable place, they were not conventional to words for the sake of words rather they prefer the word instead of meaning and they accepted it as the spirit of miraculous attribute. Philosopher of rhetoric Shaikh Abdul Qahir Jurjani has explained the lesson of Lafz and Nazm with full determination and in short in his compilation 'Dalael al- Ejaz', and he has succeeded in his efforts in this regard, that the sequence of the word in respect of the meaning and the way of use of it is most important pillar of eloquence and it is the only aspect on which the base of rhetoric is established and on the top of the pillar happened to be the ray of the miraculous nature of Quran.

Some of the ancient scholars of rhetoric has set up the words as axis of miraculous attributes of the holy Quran, they say that the word only is the actual measurement, using it properly we can understand the miraculous attributes of the Quran (they do not give much importance to the meaning) but at this point of time we should not pursue this controversy which is the right place for the miraculous attributes of the holy Quran. but, infact, the word of Allah is simply a miracle in all respect, and from, each and every dimensions, and whosoever, will have the actual tinge of the Arabic language & literature would realize all these features.

Maulana Mohammad Saeedur Rahman Azmi
Rector, Darul Uloom Nadvatul Ulema
Lucknow- UP

Critical and analytical study of the rhetorical miraculous attributes of the holy Quran is out of humankind's approach because this very scripture is the word of that glorified superior who created the human being as well as entire creatures. Despite being best of creatures, the mankind is helpless to find out the full explanation, rationality and clarification of the glorious Quran. The holy Quran's every word of each verse carries a comprehensive connotation. The greatest miraculous nature of Quran is that, it cannot be specified with any particular era, age, community or nation-states. The extent of miraculous attributes of Quran and its depth can not be enfolded into the mankind's limited and accomplished ability. Therefore, the renowned scholars of commentary of the holy Quran, despite having been disclosed their abundant capabilities and aptitude notwithstanding of their remarkable translation and tafsir, they felt themselves incapable, incompetent, and admitted, the miraculous attributes of Quran was a fountainhead of knowledge that of mankind is incapable to float into it. I, myself am inefficient and unable to carve down on such a subject. Though, keeping in mind to have blessed or at least be righteous of being revered, I have got penned it while I realise my inadequacies.

The reality is that the Quranic sciences so far, including its all parts and each and every aspect at every respect have been under discussion since the first century. But still, it is unapproachable as it entitled to. Like other aspects of the Quran, the subject of miraculous attribute of this holy book also has been under painstaking debates from the very beginning. What the miracle of the Quran is all about? This simple question led to lay foundation stone of the independent subjects like literature, rhetoric, eloquence, prosody and subject of expression. It can be out-rightly stated that the Quranic sciences are purely Islamic and passionately classified for the sake of service to holy Quran.

The founders of literature for instance, Zamalakani, Sakkaki, Jurjarni, Razi and Jahiz have recognized this subject and sad, it would be possible further to evaluate the literary approach of the holy Quran. Hence the experts of linguistic and literature have different views in this context: as to what modules of miraculous nature of Quran especially have to be pondered in.

Holy Quran is the concluding book of Allah miraculous is the clear evidence of its truthfulness, (read) to produce such text is beyond the reach of mankind; therefore, it is called as the greatest miracle of the Prophet Muhammad (saw).

Basically, there are two points to be cared of. First, rhetoric, prosody and the magical loom of this revelation is such a characteristic, which can merely be realised and understood and to explain its full reality and essence in words is impossible. One can figure out the principles and methods of rhetoric and prosody through contemplation and many researches, but in fact, the position of those principles and methods seem no longer final. The final decision of any text for good or poor can be judged only by one's experience and emotion. Such as a beautiful face can not be eulogised correctly, like wise, it is not possible to find out the rhetoric and prosody of any text, but, when a classy person listen to it he will come to know its melodiousness or harshness. Secondly, to the context of rhetoric and eloquence, the choice also be considered of expert of linguistic, one can whatsoever prowess have in other languages but in regard to the good taste, it never be compared with the linguists.

Can you imagine the Arabs of Jahiliya period; (Pre-Islamic era) spirit of that society was the oratory and poetry. Natural tang of Arabic poetry and literature was plunged among their children. Rhetoric and prosody was running in their nerves like blood. Charm of their meetings, colours of their festivals, the assets of their proud and arrogance as well

as the source of their publications was the poetry and literature only, and they were as much proud of, that, they presumed the entire faction and community of the world as 'ajam' (dump) regardless to themselves.

In this environment an illiterate Prophet, Muhammad (saw) the messenger of God brought out such a text which was an extraordinary challenge and has the miraculous nature.

At first the holy Quran itself warns them in Chapter Toor:

(أم يقولون تقوله بل لا يؤمنون، فليأتوا بحديث مثله ان كانوا صادقين- سورة طور آية 33-34)

{Or do they say, He fabricated the (message), nay, they have no faith. Let them then produce a saying like unto it, if they speak the truth}.

Then the Quran challenges in chapter Hood:

(ام يقولون افتراه قل فاتوا بعشر سور مثله مفتريات وادعوا من استطعتم من دون الله ان كنتم صادقين- سورة هود، آية- 13)

{Or they may say, "He forged it." Say. "bring yet then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than God if they speak the truth}, in such a way, gradually, a single sura was asked to produce and making a strong warning the Quran says:

(ام يقولون افتراه قل فاتوا بسورة مثله وادعوا من استطعتم من دون الله ان كنتم صادقين- سورة يونس، آية 38) {Or do they say, He forged it, say: bring then a sura like unto it, and call (to your aid) anyone you can, besides God if they speak the truth}.

These all happened while the Prophet was living at Makka, whereas, at the same time the drum biting popularity of its rhetoric and eloquence was immensely admired. But the so-called adepts of linguistic and interpretation battling with the wisdom of Quran had been helpless and feeble.

Every challenge of holy Quran had been winning the hearts of intellectuals, but their egos were getting down. In fact, neither they intend to accept the truth deliberately, nor they wanted to come down against their craziness and superstition, moreover, their behavioral prejudice was not allowing them to accept Muhammad (be Allah's peace upon him) as Prophet of Allah and believe in holy Quran as God's revelation and they put the knees upon their toes. Otherwise, it was not their ignorance of the language rhetoric, as the well-known historian of Arabic literature Dr. Umar Farrukh explained the word jahiliya; he stated:

The ignorance was antonym of mildness (الجهل ضد الحلم), it was not antonym of knowledge, (الجهل ضد العلم) read, the ignorance was not the antonym of knowledge, but it was against mental power and astute as well as truthfulness, that's why they use to whisper each other being worried about tough warnings of Quran: (لا تسمعوا لهذا القرآن والغوا فيه لعلكم تغلبون. سورة فصلت، آية 26) {Listen not to this Quran, but talk at random in the midst of its (reading), that ye may gain the upper hand}.

This warning redressed during the period of Prophet Muhammad (PBUH) at Madina. In the Baqara chapter, they were preached to believe in Oneness of God and it was their extreme worrisome.

God says : (وان كنتم في ريب مما نزلنا على عبدنا فاتوا بسورة من مثله وادعوا شهداءكم من دون الله ان كنتم صادقين. فان لم تفعلوا ولن تفعلوا فاتقوا النار التي وقودها الناس والحجارة اعدت للكافرين. سورة بقره- آية 23-24) {And if you are in doubt as to what We have revealed from time to time to Our servant then produce a sura like thereunto, and call your witness or helpers (if they are any) besides God, if you are truthful. But if you cannot then fear the fire whose fuel is Men and Stones, which is prepared for those who reject faith}. This fearful threat was not temporary, in fact, they were not in position to accept this challenge in future also and the reality had become evident to them.

For the proof of being miraculous the Quran, the following verse made astound its decliners:

(قل لئن اجتمعت الجن والانس على ان ياتوا بمثل هذا القرآن لا ياتون بمثله ولو كان بعضهم لبعض ظهيراً. سورة الاسراء- آية 88) {Say: If the whole of mankind and Jinns were to gather together to produce the like thereof, even if they backed up each other with help and support}.

REASONS OF BEING THE QURAN MIRACULOUS ATTRIBUTE

What are the reasons for which the whole world is helpless to produce such kind of text? Ulema have authored books precisely on this subject; every one has described it on their own way. I would like to mention those reasons in brief.

First Reason of Being the Quran Miraculous Attribute

The first point to be noted is to understand where, on whom and in which environment the holy Quran was sent down? Was there such an accredited atmosphere through which a comprehensive and matchless book could be prepared like this, if it can be considered to be a comprehensive guideline on every aspect of social and individual life of mankind comprising on modern and ancient sciences?

This holy book was revealed on the place called Batha -e Makka, (flatland) that is neither an agricultural state nor the industrial one, but a separate island cut of from most part of the world, where villages are far from sight, abandoned from pasture or trees. There was no education among them, learning centres like schools colleges and universities were unknown phenomenon to them, but by birth its inheritents were gifted the art of rhetoric and eloquence by Allah Almighty, wherein they are distinguished and blessed from

the entire world. The tinny girls of this place derive poetry in such a rhetorical and eloquent manner, for that the litterateurs of the world have become astonished.

These aspects are their natural art which do not need to have been educated in a school or Madrasa, finally there was no infrastructure of education nor do the inhabitants of that place have relation to those things. Thus, in a decent family of Makka city a noble person was born, who is encompassed with the revelation of Allah, have your attention alert to hear the happening of that personality.

He was posthumous before his birth, was about to reach 7 years of age His mother also expired, the ancestors have not left behind much of assets through which an orphan could have been brought up and the childhood age can go easily, while it is the prime time to get education, had there been any school or college at Makka, the Prophet Muhammad would have been confronted with difficulties to get benefited with them, as a result the Prophet was unaware of any type of educations, there was no such a great educator by accompanying him He could have obtained those educational tools to which the Quran was bearing. Just after 40 years of his age, the verses of the holy Quran started revealing from his tongue that has a mind blowing approach in terms of rhetoric and prosody. Notwithstanding of these facts, can a sincere person doubt of being it miracle; suppose if this book had not been inimitable, nevertheless, it would have been perceived by disclosure of miraculous text by a meager uneducated person, without going into details, it is not less than a miracle, and every literate and illiterate human being can observe it.

Second Reason of Being the Quran Miraculous Nature

The elites of Arab exerted their tooth and nail to abolish the significance of Quran and Islam as well as to

downsize the mission of the Prophet of Islam (saw) that is not swathed to any literate individual and they have confessed in their special sessions of being the Quran beyond compare, and those amongst them were truthful who expressed their confession. A Quraish leader Nazr bin Haris once said addressing to his people:

Oh people of quraish! Today you know-how with a nuisance which you have never confronted with earlier that Muhammad was a young man from you and you had been impressed by His manner and behavioral skill and asserted Him as most truthful and most trustworthy among you, as of now, He is getting His hair white on His head, swear to God He is not an enchanter as we have dealt with the enchanters and heard their hymn and understand their seditions, He is absolutely different, sometime you called Him as soothsayer, by God, He is not a soothsayer either, we have observed a lot of soothsayers and listened to their sayings, these do not have any comparison with Muhammad's sayings, likewise, on an occasion you called upon Him as poet, by God He is not a poet either, we have ourselves learnt the arts of poetry and memorised the sayings of most of greatest poets, there is no contrast between the two sayings, then you accused of being Him as insane, swear to God He is not an insane also, we have examined many insanes and heard their boastings and their unusual sayings, such a thing doesn't exist here, oh my people contemplate sincerely in regard to Him, it is not to put behind trivially. (Khasais Kubra, p. 144 vol. 1)

As a result, it is not only that whole Arabs fizzled out and became mute to the proclamation and challenge of holy Quran, besides, they openly confessed their weakness and of being the Quran incomparable and unmatched. Had it been a saying of mankind, there was no way, that whole world in general and the Arab in particular would have been helpless to bring similar unto it. This is the clear miracle of holy Quran for which the enemies were compelled to admit.

Third Reason of Being the Quran Miraculous Nature

There are lots of predictions in Quran pertaining to worldly affairs and occurrences that due to happen in future, and the same occurrences were witnessed in the world as it was predicted in the holy Quran. For example Quran had predicted that the Persians will conquer over the Romans in the beginning and the Romans will be defeated, back to back predictions also came in that even ten years will not come to an end the Romans shall conquer over the Persians, The Arab leaders bet with Hazrat Abu Bakr Siddiq (be Allah's mercy on him) over this predictions, however, according to Quranic information the Romans defeated the Persians, then the Arabs finally lost their bet, and the money has to be paid by the Arabs, but the Prophet (saw) refuted to receive it for being it a kind of gambling. Likewise there are many occurrences and informations in the Quran and its truthfulness has become apparent like the light of the sun. (Ma'ariful Quran, p. 97, vol. 1)

Fourth Reason of Being the Quran Miraculous Nature

The holy Quran consists very precisely on occurrences of the past descendants, their way of life and historical happenings. Although those informations were not known by the scholars of Judaism and Christianity who were recognised to have been specialists of past- scriptures. However, the Prophet Muhammad (saw) neither got education from any institution nor did He accompany to an 'Alim or studied a book, despite that and till the period of Prophet, the revelation about description of history, from the beginning of the world to the period of Prophet Muhammad (saw), truthful biography of the communities of the world as well as the details of their legitimate way of lives are infinitely accurate and clear evident that these words have not occurred

from the tongue of Prophet (saw) unless Allah revealed these words through Gibrael to him.

Fifth Reason of Being the Quran Miraculous Nature

In the numerous verses of holy Quran there have been acquainted of hidden requisites by the hearts of mankind and after it got proven by their confession; that it was accurate and truth. This act can be performed by the divine secret only, knowing and witnessing entity of Allah almighty, no usually human being can measure it.

Sixth Reason of Being the Quran Miraculous Nature

The sixth reason of being the Quran miraculous nature is on the basis of those verses in which the holy Quran has predicted about a community or individual that they could not fulfill this work and they really could not perform it despite of having power and aptitude. As the Quran has announced about Jews people that if they literally perceive them as friend of Allah or His messengers so let them dare to express the desire for death and then said:

ولن يتمنوه ابداً (and they can never wish to death) because their hearts were witness that Quran is truth, they uttered, if we wish to death now, we will die right away therefore, nevertheless of Quran's open challenge none of them dared to show their wish to death even for once. (Ma'ariful Quran p. 99 vol. 1)

Seventh Reason of Being the Quran Miraculous Nature

The reason of being miraculous the words of Allah is that of special phenomenon, by listening to it every person remains affected irrespective of believers and disbelievers, as Hazrat Jabeer bin Mut'im confronted to the situation before

nonbelievers embracing Islam, he narrates. He heard the Prophet (saw) reciting surah Al- Toor in the Maghrib prayer, he felt when he heard the Quran and it was as if his heart was about to fly (because of its charm) and it was the first time Islam entered and settled in his heart. (Ma'ariful Quran. p. 99 vol. 1)

Eighth Reason the Quran Being of Miraculous Attribute

The eighth reason of having the Quran Miraculous attribute no body gets tired or fed up ever after repeatedly listening and reciting the holy Quran, on the contrary extensive recitations increase the desires into deep inclination. Take a most readable and interesting book from any nook of the world, after reading it twice or thrice, one becomes naturally fade up and doesn't like his desire to go through or hear it, it is only the Quran's characteristic, as long as it would be recited the interests and wishes will increasingly get into it. This is also a reflection to have been the Quran the words of Allah. (Ma'ariful Quran. vol. 1)

Ninth Reason of Being the Quran Miraculous Nature

This is absolutely obvious that words of Allah are a miracle since the Quran itself has announced that Allah Himself has promised to take responsibility to safeguard the Quran. It will remain unchanged or without any bit of distortion till the life of hereafter, Allah has paid off this promise by getting memorised in the hearts of a huge number of people man, woman, children, old and young in every period of life, and this challenge was made over 1400 years ago, and upon to this day not a single person has been able to imitate the verses of the Quran, no religion of the world be proficient to present an example unto it neither its tenth part could have been brought out so far. This inimitable protection is the qualification of Quran only, and is the clear

sign of being it the words of Allah. After this open miracle may there be any chance of suspicion or doubt of being the Quran as words of Allah?

Views of Kamaluddin Zamalkani

Regarding the miraculous attributes of holy Quran, Kamaluddin Muhammad bin Ali bin Al Zamalkani has elaborated that the miraculous nature of holy Quran is unseen in its stunning manner of composition (read) a characteristic is hidden in its alphabets and connotations, and which has been regarded in selection of the sound and precision in terms of interpretation as it is soaring and sublime.

Views of Fakhruddin Razi

In reference to the miraculous nature, Imam Fakhruddin Razi has stated that the holy Quran's miraculous attributes are the rhetoric, prosody and being the Quran away from deficiencies and contradictions, which are the characteristics of humankind.

Views of Qazi Abu Bakr

In "Ijazul Quran", Qazi Abu Bakr has acknowledged, as far as the miraculous attributes of holy Quran are concerned, a top secret is that its style is different among all foremost and common styles of that period, means, neither it is like poetry nor the prose which would express the rhetoricians and poets often in their sayings. It is obviously the reality of narrative style and evidently it has the nobility to be the words of Allah Exalted.

Views of Sakkaki

In the context of miraculous attributes of Quran Abu Yaqub Yusuf bin Abu Bakr Muhammad bin Ali Sakkaki has affirmed his views in his compilation "Miftahul Uloom", that any facet of holy Quran in connection with the miraculous nature is a difficult task to set a framework. Although a reader, who holds a true taste of rhetoric and prosody, realises it at every moment during the study, but he can not assert a verdict, according to him, the rhetoric and expression of holy Quran literally relate to the very aspect of the experiment and emotion, so expression of it as such impossible. Similarly holy Quran's magnificence with the terminologies of alphabets and words can not be interpreted.

Views of Al Nazzam's

Regarding miraculous attributes of Quran, Abu Ishaq Ibrahim bin Yassar al Nazzam is of the view that the answer to holy Quran as such is impossible, unattainable, because, whenever a person or a group comes on the verge to counter it, Allah almighty seizes their control and strength, they can not be in a position to utter a word by their own side against its rhetorical value. Over this opinion, Baqillani's objection is adequate and understandable, that in this connection the miracle of Quran was consecutive through which every single person was forcibly refrained from passing that kind of comments. Nizam's above mentioned thought is sinister and unbelievable.

In fact, the holy Quran, in respect to its literary and meaningful adorned charisma is pan-miracle, according to Bandar Ibnul Hussain, in this context especially says that it is difficult to state that the segment and place of words, meanings, classifications and compositions, the miraculous attributes fully deify. Actually, the holy Quran, exonerating from the magic and enchantment, started the intellect and

rationalize new era and it addressed to that of first community and society, its prerequisite was, that as a proof for being this book the word of God, there must have been such a weighty evidence, which would be in one hand rational and from the other side be, as it could have been critically examined the charm and fascination. Obviously it can be the only Arabic language and its qualifications.

Important Aspect of Miraculous Attributes of Quran

In the holy Quran all these aspects have been attended but, for the early addressed people of this book had more sincere inclination and understandable character the linguistic adjectives of holy Quran could be deemed charm, that's why, this facet necessarily be defined in detail, and this aspect itself holds two types of prospects, so whether there should be presented an explanative and new analysis over this component and be described the holy Quran as concealment, estimation, ascending, descending, resemblance, metaphor, metonymy as well as prosody, how many matchless components of glory and perfection are wrapped up in it's nature.

Every Word of Quran is glorious and classified

Except those miraculous components of words in the holy Quran which relates to enhancements and highly elevated composition and arrangement, and the words themselves have an importance and significance also, there is no such a word in this , which, the ears can dislike to hear, and there is no sentence which express colloquial accent or be found secretly hollow surfaced, nor any sentence which would be against the Quraish's tang and clear Arabism, rather, it's every word is pleasant and pleasurable, and it has such a sweet rhythm that the ears do not only get aware but it brings a kind of feeling that to which the heart and mind

already aware unwillingly, it contains endless softness, sweet and rhyme and why not, while those words have been selected by the creator of the universe.

Expression of Meaning through fewer Words

The Arabic language which has thousands of words in its capacity, all the issues of individual and social to post-natural realities, were sorted out through those words, it means with a very fewer collections of words a lot more meanings have been derived. For example, take the word "Hidaya" (guidance), the holy Quran has used the word for almost four meanings in the context and relevance:

1. The first meaning, Allah almighty has created every thing and also set their duty to perform. (ربنا الذي اعطى كل (ربنا الذي اعطى كل شيء خلقه ثم هدى-طه 50) {Our Lord He Who gave to each (created) thing in its form then, gave (it) guidance}.
2. In the meaning of religious guidance. (وجعلناهم أئمة يهدون (وجعلناهم أئمة يهدون بأمرنا- انبياء- 73) {And we made them Leaders, guiding by our command}.
3. In the meaning of wishing guidance (والذي اهتدوا زادهم (والذي اهتدوا زادهم هدى. محمد- 17) {those who receive guidance, He increases their guidance}.

Third aspect of miraculous nature of holy Quran, The Charmful Composition.

The third component of glorious Quran about its miraculous attributes is fascinating composition, meant, after the discussion on punctuation and alphabets or in the selection and use of words, which aspect of miracle the holy Quran has illustrated, must be made clear that these words, when get arranged and took the shape of verses then in respect of order and composition, what and how many facets of beauty and magic having been beatified and dramatically

influenced to the flavor and desire, reaction on these questions too can be handled in two ways.

First, in each and every principle of the art and rhetoric as well as eloquence, there should be evidence procured from the Quran, for which it regarded all categories of talks, and how amazingly and abundantly it created the behavior of discipline and savor.

Secondly, without going into the skills and its terminological points, there should such a clear example be confined on the eloquence and expressions through which, the people can also be benefited who couldn't seize an opportunity to study the useful constituent of the Quranic literature and flavor. Before discussing more miraculous aspects of the holy Quran, a couple of points are necessary to mention.

1. When the holy Quran acclaimed of being miracle and challenged the opponents, it was not merely debate, but a sign to a distinct reality, which had adopted a beautiful shape of linguistic and literature. Kar Layal has felt this point of the holy Quran. He says, in fact, the Quran was the echo of real voice, which could be heard from each atoms of the universe. Therefore, when the listeners come to this voice they recognise it as already known, and feel that this is not a strange sound, but, a voice which comes from the inner side of the heart, and as a result like minded people bow down and tears profusely fall down on their cheeks.

(ان الذين اوتوا العلم من قبله اذا يتلى عليهم يخرون للاذقان سجدا- بنى اسرائيل-107)
{Those who were given knowledge beforehand, when it is recited to them, fall down on their faces in humble prostration}.

(واذا سمعوا ما انزل الى الرسول ترى اعينهم تفيض الدمع مما عرفوا من الحق يقولون
{And when they listen to the revelation received by the Messenger thou will see their eyes overflowing with tears, for they recognise the truth, they

pray; Our Lord! We believe, write us down among the witnesses}.

The very aspect of expression of miraculous nature, like Walid bin Mughira the aggressive opponent of Islam got influenced and this very miracle of Quran which invoked the terrible emotions into the heart of Hazrat Umar bin Al Khattab. When we get indulged to the aspect of Quranic verses having miraculous nature, and have relation with charming composition, it spells the kind of splendor? and excellence and carries equally in the methods and style; what is that kind? Khitabi has narrated as:

The holy Quran, in which good qualities have been expressed, it means, that the correct and outstanding interpretations exist in the holy Quran, and the charming arrangement and classifications are presented beautifully in it. There are arguments of one-ness of Allah and about His credentials as well as details of pledges of Allah. The explanation of lawful and unlawful is also described; the limitation of restrictions and permissions, the chapter of '*Amr bil Maruf*' and '*Nahi anil Munkar*' have been discussed. The dictation of good moral characters, principles to admonish the past centuries happenings, all those of interpretations and subjects are highly attracted and fascinated. So to narrate all these episodes, the methods, the holy Quran has adopted are miraculous, more than this clarification no effective and impressive methods could have been implemented. (Bayan-e Ijazul Quran.p. 24)

The holy Quran is that class of perfection of eloquence, expression, classification and composition where the ambiguity of mankind conspicuously gets disclosed. Every connotation was acknowledged precisely and sufficiently in this, without any exaggeration. Therefore, great orators and poets apparently bear this inadequacy, and they can carry out very well any kind of meaning or expression but not each of them, for instance, somebody outshines in

praise not in satire. Some of them in the field of satire are outstanding to be expert but in praise unsuccessful. As for the qualification of holy Quran, whatever meaning and expression it has executed, the standard of language and methods are equally outstanding and wonderful.

Views of Abdul Qahir Jurjani

About the charming composition and miraculous nature of Quran, Abdul Qahir Jurjani is of the opinion that, as disbelievers of Makkah have compelled to lay down their shield upon the issue of miraculous nature of Quran, because when they contemplated into each word of Quran, and analysed each part of it, and concentrated on every verses, they realised that the words of Quran are as if, the knob is decorated in the ring and, we are unable to suggest about a single sentence that, had it been like we say it would have been more suitable rhetoric and eloquent, there were the feelings that made them baffled and standstill.

A few glimpse of charming composition and eloquence

The most important part of the composition or the principles of rhetoric and prosody is that the words must have been literally accurate as the third person consciousness required, meant, whatever, is required to say, and any kind of meaning and explanation required to be expressed, the selection and formation of words and their enhancement as well as structures, the availability of conspicuous proof necessarily be realised in it, as a few glimpses of that kinds in the holy Quran are as follow:

About the life of hereafter, the clear concept of holy Quran is that those people will be conferred with good bliss and reciprocity gesture who paid their responsibilities in the world faithfully and accurately, believed in Allah and

accepted His Prophets, followed those traditional religious ethos which were corroborated them by their prophets and holy books. On the contrary, they would liable to be punished, those who expressed at each and every moment their infidelity and denial towards Islamic values. And they declined the message and calls of Allah by their apparent actions.

Obviously, its grant and endowment also has to have an apparent difference. The holy Quran has mentioned these two groups and has indicated the logical outputs of the thought and style of both those groups, although the consequences, remunerations and prettiness have been described as well. However, in such a miraculous way, that the verses of blessings represent good behavior, and each word shows lovability and bliss. And those verses inculcate to cruelty and tyranny each word of those verses put across the panic, apprehension and anxieties.

VERSES ON MIRACLE

The pleasure of miraculous nature of Quran can be realised in the following verses.

وما كان هذا القرآن أن يفترى من دون الله ولكن تصديق الذي بين يديه وتفصيل الكتاب لا ريب فيه من رب العالمين أم يقولون افتراه قل فأتوا بسورة من مثله وادعوا من استطعتم من دون الله إن كنتم صادقين. (14)

At another place God says:

أم يقولون افتراه قل فأتوا بعشر سور مثله مفتريات وادعوا من استطعتم من دون الله إن كنتم صادقين. (15)

This type of challenges and warnings can be found in the both Makki and Madani verses, so the Baqra chapter is madani one, in which the entire human being have been warned.

وإن كنتم في ريب مما نزلنا على عبدنا فأتوا بسورة من مثله وادعوا شهداءكم من دون الله إن كنتم صادقين. (16)

Likewise, the Isra chapter belongs to Makka, Allah Exalted says in it:

قل لئن اجتمعت الانس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً. (17)

The rhetoric and prosody, nice arrangement and classification of the holy Quran is inimitable, its all words are decorated by divine illumination and has no skeptical of adjustment or distortion. The orientalist have accepted this reality that the holy Quran is sacred from ambiguity and vagueness. Its strongest evidence of being magnificent is that it doesn't accept the modification and deformation.

Holy Quran is comprehensively truth as well as fountainhead of accuracy and is above every words. Its every sentence shows the expression of miraculous nature which is apparent. All human being's capacity is out of function in bringing any word unto it, even if, they become company to each other. The human being is created with the inefficiencies to their feelings and passions. They always confront ups and downs at every stage and every time they use to have difficulties, troubling circumstances. As a result they reciprocate sometime to happiness and miseries.

The holy Quran, time and again warned its rivals and enemies, it challenged their abilities. However, a big number of eloquent and rhetoricians of Arabs experimented their endeavour to bring a similar word unto it, but their all efforts went in vain and resulted for nothing. There are also a few instances in the history of their bringing tired-less endeavors to present similar word unto the holy Quran. Such as Basid bin Rabia who was the most brilliant in his art of speech and contemporary unique personalities, who, by writing an ode hanged at the door of Ka'ba, and Muslims got their glances on it, in return the followers of Islam hanged a full 'surah' (Al- Kausar) from holy Quran on the next day, when Basid went through the beginning verse of the "Surah" he was

highly impressed and unwillingly he pronounced the following:

"ليس هذا القرآن من طاقة البشر"

And unconquered by the truth and trust he embraced Islam and recited:

لا اله الا الله محمد رسول الله

His activities did not stop here, but he became as much eulogiser of sublimity of Quran when Hazrat Umar asked him to read a poem, he replied, since "we have been given such a word like *surah Baqra* and *Aal- Imran*, the poetry won't be shoved us at all".

In regard to the art and experience the eloquence of Quran, only that person can know well, who might have possessed the adequate quality work, versified words, prose and classified verbal communications and it would become his taste, and moreover he is able to take help from the books of Abdul Qahir Jurjani as *Al- Sina'atein*, *Al- Khasais*, *Asasul Balagha* and *Mughni al- Labib* of Ibn- Hisham. These are the primary books of prosody/eloquence through which one can be capable to achieve the knowledge of anthology and that is the reflection of Quran. And it was realised by the expert of Arabic language from within the Arabs and Non-Arabs as well.

Correct expression of prosody/eloquence in '*Ilm-e Kalam*' is that the narrator (first person) whatsoever wants to convey to the listener (second person) the expression should be as that the listener is satisfied by hearing, and he must be influenced by it. And there is no known-speech in human history reflective to the hearts and minds other than the Quran. The Quranic verses are the only ones that changed the minds of the Arab community, it changed them by their doctrine and rituals, moved them from their habits and enmities, brought them back from selfishness and revengeful actions. Their unawareness and ignorance was exchanged by

knowledge and wisdom and various clans of Arab were amalgamated into one community who shadowed on the entire world by their believes, anonymities, justice, civilisation, knowledge and arts.

Now, we want to explain briefly the important points on the basis of the holy Quran as it is proven to have been a miracle, however these points are out of human power, nonetheless, according to mankind's limited approach these qualifications can be divided into four headlines:

- (1) Miraculous attributes in Words.
- (2) Miraculous attributes in classification.
- (3) Miraculous attributes in Style.
- (4) Miraculous attributes in Versification.

Miraculous Attributes in Words

Whither it is skilled poet or linguistic expert in their respective fields cannot claim to have been perfect and professional as well as cannot proclaim that a single word was not rendered ineloquently, since; being a human occasionally one becomes compelled to use ineloquent expression. As for the Quran, there are no words without rhetoric either, rather it is impossible to put the ineloquent words to make the sentence miraculous and extraordinary. The Arabic language is erudite and conspicuous which is in regard to its collection of words, with a little difference, there can be acquainted on various sentences.

The holy Quran in its large collection of words, selects the very suitable word which, in performing the idea, and to the context of the phrase, deals with the meaning so that it can comply its ample famous style.

In every language there are some words which are not considered to be eloquent in terms of tune; however, because

of not having any substitute of these words, the users are compelled to use these words. As far as the holy Quran is concerned, it brings such a beautiful connotation and expression that any likeminded person can be fascinated, such as the words utilised in Arabic for construction of a house and bricks are not regarded good and eloquent, for instance, *ujurr*, *qurmud*, *toob*. But the Quran used such a beautiful expression on this kind of occasion that influenced the hearts and minds of every one, and that can be felt in the following verses:

وقال فرعون ياأيها الملأ ما عملت لكم من إله غيري فأوقد لي يا هامان على الطين فاجعل لي صرحاً. (تنمة البيان لمشكلات القرآن بحواله علوم القرآن. ص. 256)

“And Firaun said! Oh governor of people, I am unaware of any god except me, so oh Haman build a palace igniting fire on mud soil”.

Miraculous Nature in classification

After the words, the turn of classification, categorisation and taxonomy of the sentences comes. In this context the sophisticated approach of holy Quran is also so much high, in the capacitated entity of Quran there is such a magnificence flow and melodious characteristic, the example of it cannot be expressed in words. As to avenge from the murderer was a praiseworthy gesture in Arab, and to show the importance of it there were famous proverbs in Arabic, such as

القتل إحياء للجميع

(the murder is a life for all) and

اكثرو القتل ليقل القتل

(kill extensively so that the killing get reduced)

These phrases were incredibly known, as were very common and were considered eloquent. The holy Quran

depicted this expression in such a stylish manner **ولكم في القصاص حياة** (to avenge for you is like life). Summary comprehensiveness, flow, magnificence and expression of this phrase in every respect shows the sophisticated miracle, and all previous sentences seem to have been diffused in front of this one.

Miraculous Nature in Style

The most apparent demonstration of miraculous nature of Quran is its style, which every one can feel and observe, here are some important points:

1. rhetoricians have divided the style (usloob) into three kinds: oratory, literary and scientific. All three have varied approach with different qualifications, set into various places and possibly be set out the three styles in one text. When you happen to put oration, your mode becomes different, but when someone writes a literary prose the style gets absolutely diversified, likewise, if somebody inscribes a scientific essay, so he operates special method towards it, although, the miraculous nature of holy Quran is, that it gathers all those three styles together, sophisticated oratory, sincerity of literature and the scientific worth use to be altogether. And nothing could be seen inept into it.
2. a phrase repeatedly be uttered even if the narrator is full of command on prose and literature, at one stage the listener is fade up, and its impact goes in vain, so far as the holy Quran is concerned, it has narrated the story repeatedly, but the readers realise a new pleasure, impact and flavor every time.
3. magnificence and sweetness of speech are to contradictory characteristics, both requires a varied style, but to put those characteristics in one text is out of human being's capacity, however this is a miracle

of Quranic style and these characteristics completely instituted altogether in the Quran.

4. holy Quran has elevated eloquence into some of these sophisticated subjects, in which no mankind's velocity of intelligence can put any literary experience despite making a host endeavors, for example take the law of inheritance which is a dry and complicated subject, no litterateur or poet of the world can create the beauty of textual literature but you do recite the chapter NISA **يوصيكم الله في اولادكم** , you will spontaneously speak out that it is an unmatched word, and in this very chapter the law of inheritance has been described so nicely, and with such impressive way, an experienced person will go impassioned and enthralled on each sentence.
5. marise and concise style of holy Quran are distinctive characteristics, and the miraculous nature is infinitely apparent in this qualification. It has ascribed the principles of politics and worldly affairs in a few short sentences, which will guide human being till the end of the world. This is not a philosophy or science book, however it has opened the various junctions of philosophy and science as well as this is not an economic or social science book, though both subjects have been discussed concisely and had directed to a variety of comprehensive instructions as the world sciences and arts after a lot of researches are coming close to the holy Quran.

Conclusion:

The causes and reasons of being the Quran miraculous nature are numerous, the scholars of Islam have elaborated in detail and have been describing and will be doing so in future as well. This sea will never dry nor will the thirsty be satiated. Neither the wilderness and discoveries of Quran will come to

an end nor the wonder and astonish will take a sigh of relief, new aspects and points will be getting invented and the truthfulness of holy Quran continuously will be uncovered, hitherto, the time will come when no individual of human being could deny the credibility of the holy Quran.

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