

Qur'anic Arguments to Prove the Divinity of the Words of the Holy Qur'an

ادله قرآنی برای اثبات قدسی بودن الفاظ قرآن کریم

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Abstract

The holy prophets performed miracles as a One of the first and most important principles of the interpretation of the Holy Qur'an is the issue of the sanctity of the Holy Qur'an. The meaning of the holiness of the Qur'an is that the Qur'an (both in word and meaning) is from God. And human beings and other creatures, including jinn, angels, etc., have no involvement in its creation. Therefore, this Qur'an is holy, so it is pure and completely true, and unlike the unholy texts, it cannot be criticized or damaged. When it is said that the Holy Qur'an is sacred both in word and meaning, this statement implies three characteristics of the Holy Qur'an: the divinity of the words of the Holy Qur'an, the soundness of the text, and its wisdom. In this article, the discussion of the divinity of the words of the Holy Qur'an has been examined and an attempt has been made to prove by quoting the verses of the Holy Qur'an that both the words and meanings of Qur'an are from God and it is not human but it is divine.

Keywords: Being Divine, Words, Being Revelatory, Qur'an.

چکیده

از نخستین و مهم‌ترین مبانی تفسیر قرآن کریم، بحث و موضوع قدسی بودن قرآن کریم است. مقصود از قدسی بودن قرآن این است که قرآن (اعم از لفظ و معنا) از طرف خداست و بشر و دیگر مخلوقات اعم از انس و جن و فرشته و ... هیچ‌گونه دخالتی در ایجاد آن ندارند. پس این قرآن قدسی است لذا پاک و مطهر و سراسر حق است و برخلاف متون غیر مقدس، قابل نقد و خدشه نیست. وقتی گفته می‌شود الفاظ قرآن کریم قدسی است این سخن ملازم با سه ویژگی قرآن کریم است: الهی بودن الفاظ قرآن کریم، سلامت نص، حکیمانه بودن آن است. با تتبع و جستجویی که در مقالات صورت گرفت مقاله‌ای که به بررسی این موضوع از منظر قرآن کریم بپردازد یافت نشد، لذا نگارنده در این مقاله به بررسی ادله قرآنی برای اثبات الهی بودن الفاظ قرآن به صورت توصیفی - تحلیلی و با نگاه و دسته‌بندی جدید و نو پرداخته است. لذا سعی شده است به استناد آیات قرآن کریم اثبات شود که قرآن هم الفاظ آن و هم طبعاً معانی آن از طرف خداوند است و بشری نیست بلکه الهی است.

کلمات کلیدی: قدسی بودن الفاظ، الهی بودن، الفاظ،

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Introduction

One of the first and most important principles of the interpretation of the Holy Qur'an is the discussion of the sanctity of the Holy Qur'an. There are several ways to prove the divinity of the words of the Holy Qur'an:

- 1) According to the verses of the Holy Qur'an: This is the safest way.
- 2) Citing the narrations of the Infallible Imams (AS)
- 3) Through intellect and thought
- 4) Citing the words of commentators and sayings of scholars and Islamic interpreters
- 5) Historical documents

In this article, we try to prove this issue according to the first method, which seems to be the safest method. That is, to prove the divinity of the words of the Holy Qur'an based on the verses of the Qur'an itself, that is, the first method. By quoting the verses of the Holy Qur'an, we prove that the words of the Qur'an are divine in their meanings, and they are not human, and in this regard, we have given more than 30 Qur'anic reasons to prove the point.

Discussion Background

Before entering into the discussion, the background of the subject is briefly stated. First, this subject is one of the most basic and important and key issues in the field of interpretation and discussions of Qur'anic sciences and accepting it has very key and important results and consequences in the discussion of Qur'anic interpretation. Therefore, in this field, books and articles have dealt with this issue from different angles: these sources include (books, articles, dissertations, and letters in response to each other and debates in this field), it has also been tried to examine this issue on both sides, namely by those who deny this

issue and by those who have responded and agreed with the divinity of the words of the Holy Qur'an. 1) The book "Horizon of Revelation in Critique of Dr. Soroush's Theory on Revelation: Seyyed Mohammad Hossein Hosseini Tehrani. 2) The book "the issue of revelation and response to the doubts: Alawi Mehr of the opposition. 3) The book of theoretical contraction and expansion of Shari'a, expansion of prophetic experience, the words of Muhammad, the dream of Muhammad, the parrot and bee and Soroush's letters and the articles to which he has responded. 4) The article on the divinity of Qur'anic texts from the perspective of Allameh Tabataba'i and its role in the interpretation of Al-Mizan: Amir Reza Ashrafi. 5) Article on the Divine Origin of Qur'anic Words: Mustafa Hashemi. 6) Article on the quality of Prophecy Revelation from the Viewpoint of Qur'an and Traditions: Rabbani Golpayegani. 7) An article on analyzing the interpretive foundations of the Qur'an's sanctity according to Sheikh Mofid: Professor Dr. Mo'addab. 8) The article of Revelation as a dream, a critique on Dr. Soroush's views: Abolfazl Sajjadi. 9) The article of Critique of different views on the revelation of words of the Holy Qur'an: Mohammad Sheibani. 10) The article on the divinity of text: Alawi Mehr. 11) The article on Cognition of Revelation: Fatemeh Ghanbari. 12) Article of Orientalists and Revelation: Fatemeh Ghanbari. 13) An article on comparative analysis of the views of Allameh Tabataba'i and Fakhr Rāzī on speech: Abdullah Nasri. 14) The article of Divine language of the Qur'an and the issue of understanding: Sharifi. 15) Ayatollah Sobhani's replies to Soroush in two letters. 16) The article on "Is the text of

the Qur'an from God?" by Hamid Admin. 17) Interview and conversation of Mr. Ashkuri with Soroush Dabbagh. 18) The sanctity of the Qur'an: doctor Mo'addab. 19) The role of angel and prophet in revelation from the perspective of Qur'an and narrations: Mustafa Karimi. 20) The article on knowing revelation in the thought and interpretation of Allameh Tabataba'i: Mohammad Ali Ardestani. 21) Article on the analysis and critique of the propositional approach to Qur'anic revelation: Mohammad Arab Salehi 22) Article on Qur'anic revelation, linguistic or non-linguistic (critical analysis of the human nature of Qur'anic words): Mohammad Kazem Shakir. 23) 15 articles on the prophetic reading of the world from Shabestari and articles rejecting it. 24) The article on the revelation of the verbal or spiritual Qur'an: Professor Dr. Mo'addab and....

Secondly, in order to explain and study this issue, in addition to the Arabic text of the Holy Qur'an, I have read and recorded the translation of the Holy Qur'an very carefully several times, so in this regard, I have obtained and categorized more than 30 Qur'anic reasons from the verses. And finally I have reached the final conclusion. Therefore, from this angle and with this breadth of verses, this issue seems to have so many points for research and is a beautiful, important and practical issue.

The Divinity of the Words of the Holy Qur'an

In a general classification, it can be said: There are several views on the words and meanings of the Qur'an that can be considered and examined.

A) We can either say that the Qur'an is divine, which can be divided into three categories:

1) Both the word and the meaning are from God: the famous opinion and also my opinion in this book are to prove this issue.

2) Meaning is from God, but the word is from Gabriel.

3) Meaning is from God, but the word is from the Prophet (PBUH).

B) Or we can say that the Qur'an is not divine but it is human: this notion can be divided into two general categories.

B-1- the author of the Qur'an is the Prophet: both the word and the meaning are from the Prophet. (The Prophet has composed the word and the meaning)

Several divisions are conceivable about the second category, that is, it is human, and the Prophet brought the word and the meaning.

1) The genius of the Prophet

2) The Prophet has taken material from individuals and teachers, such as Salman Farsi, Waraqah Ibn Nawfal, etc.

3) The culture of the time and influenced by the culture of the time

4) Previous books (Torah and Bible)

5) Poems of Umayyad Ibn Abi Salt

6) Hunafa

7) A combination of all these

B-2- The author of the Qur'an is a non-prophet and it has been formed in the context of history.

We leave aside for now that the Qur'an is human and discuss the divinity of the Qur'an. That is, both the word and the meaning are from God. Of course, if we prove the first view, then the next views will be invalidated, views such as the human nature of the Qur'an and the human nature of the words of the Qur'an.

The idea that the Qur'an is divine and human, or at least its words are human, goes back to the very beginning

of the revelation and the time of the Prophet (PBUH). Some people, such as Walīd ibn Mughayra and Naḍr ibn Hārith, did not accept the Qur'an as divine, so they wanted to bring something like but they could not and ultimately they said the Qur'an is magic. Throughout history, people such as Musaylimah Kadhdhāb and Abū al-'Alā' al-Ma'arrī and... had such a view. In the third century, some scholars such as Mu'ammār ibn 'Imād Salmī and Ibn Kallāb also discussed the human nature of the words of the Qur'an. In the 14th and 15th centuries, Christian scholars also discussed the conflict between science and religion, and then Martin Luther and German Schleiermacher discussed the personal experience of the Prophet. In the last century, people such as Shāh Wafīullāh Dehlawī, Iqbal Lahori, Seyyed Ahmad Khan Hindi, Seyyed Amir Ali Hindi, and Nasr Hamed Abu Zayd and in Iran Dr. Soroush and Mohammad Mojtahed Shabestari raised the issue of the human nature of the words of the Qur'an.

Qur'anic proofs that show the words of the Qur'an are divine

1. Verses indicating the revelation of the Holy Qur'an by God

In many verses of the Qur'an, God has used the word "revelation" of the Qur'an. To the extent that this word has been repeated about 293 times in the Qur'an. Including verses Al-Shu'arā'/192, 193, 194, 195¹:

Some points

First point: In 28 verses of the Holy Qur'an, the issue of revelation of the

Qur'an is attributed to God and the Prophet did not interfere in it except receiving the message. Therefore, this Qur'an was revealed by the Lord of the worlds. The revelation of the Qur'an on behalf of God has been stated in several verses, including: Al-Baqara/23, 97, 99, 176, 185²; Āl-e 'Imrān/ 4, 7³; Al-Nisā'/105⁴; Tāhā/ 2⁵ and Asrā'/106⁶.

Second point: It has been described him as Ruh al-Amin i.e. Gabriel, the trustworthy angel of God, who has no interfere in the revelation but he has revealed it to the Prophet (PBUH) without any excesses or defects. So the word trustworthy Gabriel means that there has been no change in this word from the beginning of the revelation to the arrival to the Prophet. Allameh Tabataba'i says in the book of "Qur'an in Islam": Citing the verse of revelation to Ruh Al-Amin, he believes that the Qur'an is the word of God that has reached the Prophet through prayer and the Prophet has perceived it with all his being and not through hearing only

٢. وَ إِن كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ... (البقره، ٢٣)؛ قُلْ مَنْ كَانَ عَدُوًّا لِجِبْرِيلَ فَإِنَّهُ نَزَّلَهُ عَلَىٰ قَلْبِكَ... (البقره، ٩٧)؛ و لقد انزلنا إِلَيْكَ آيَاتٍ بَيِّنَاتٍ وَ... (البقره، ٩٩)؛ ذَلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ... (البقره، ١٧٦)؛ شَهْرُ رَمَضَانَ الَّذِي أُنزِلَ فِيهِ الْقُرْآنُ هُدًى لِلنَّاسِ وَ... (البقره، ١٨٥).

٣. مِنْ قَبْلُ هُدًى لِلنَّاسِ وَأُنزِلَ الْفُرْقَانُ... (آل عمران، ٤)؛ هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَ... (آل عمران، ٧).

٤. إِنَّا أَنْزَلْنَا إِلَيْكَ الْكِتَابَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَا أَرَاكَ اللَّهُ وَ لَّا تَكُنْ لِلْخَائِبِينَ خَصِيمًا (النساء، ١٠٥).

٥. مَا أَنْزَلْنَا عَلَيْكَ الْقُرْآنَ لِتَشْقَى (طه، ٢).

٦. وَ قُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْثٍ وَ نَزَّلْنَاهُ تَنْزِيلًا (اسراء، ١٠٦).

١. وَ إِنَّهُ لَتَنْزِيلُ رَبِّ الْعَالَمِينَ (الشعراء، ١٩٢)؛ نَزَلَ بِهِ الرُّوحُ الْأَمِينُ (الشعراء، ١٩٣)؛ عَلَى قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ (الشعراء، ١٩٤)؛ بِلِسَانٍ عَرَبِيٍّ مُبِينٍ (الشعراء، ١٩٥)

because God says in verses 10-12 of Surah An-Najm¹.

God revealed to His servant what was to be revealed. His pure heart never lied in what he saw. Do you argue with him about what he saw (with his own eyes)? (Tabataba'i, 2015: 72-102)

It may be suggested that the content may have been revealed and not the words. For example, Mr. Soroush does not deny revelation, but he accepts the revelation of meaning, not revelation of word.

In answer to this question, it should be said that the continuation of the verse is the answer to this question, and it is in the Arabic language namely the word of the Qur'an has also been revealed not just its meanings.

* In several verses in the Holy Qur'an, God emphasizes the Arabic nature of the revelation of the Qur'an. Including (Yusuf/2; Ra'd/37; Nahl/103; Tahā/113; Zumar/28; Fussilat/3-4; Shawrā/7; Zukhruf/3; Ahqāf/12²).

In this verse, God rejects the human nature of the Qur'an and emphasizes the divinity of the word and meaning of the Qur'an.

Therefore, the Qur'an states 11 times that the Qur'an is Arabic, which means that the words of the Qur'an are divine, and the meanings have been revealed in the form of words, which narrate exactly those meanings, because both are from God. So, the fact that the verse says that the Arabic Qur'an or the Arabic language indicates that the revealed word was Arabic. In verse 46 of surah Fussilat³, He says: "And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab?"

If we sent this Qur'an in the Ajam language i.e. non-Arabic language, they would say why the verses of this book did not come in Arabic, will the Ajam book be revealed to the Prophet and the Arab Ummah?

A few points about these verses:

1) Most commentators such as Allameh Tabataba'i, Tabrasī and Suyūfī, etc. have all said that the Qur'an was revealed in Arabic language and Arabic words. (Tabataba'i, 1417: 18/280; Tabrasī, 1993: 9/81; Suyūfī, 1404: 6/37).

2) The verse itself says the reason is that you think in it.

3) And in another place He states that we send every messenger and every book in the language of his people so that they may understand and comprehend it (Ibrahim, 4).

4) But if we consider Arabic to mean eloquence, there is no problem. It may be said that Arabic in addition to language also means eloquence. In

١. فَأَوْحَىٰ إِلَىٰ عَبْدِهِ مَا أَوْحَىٰ (١٠) مَا كَذَبَ الْفُؤَادُ مَا رَأَىٰ (١١) أَفْتَمَارُونَهُ عَلَىٰ مَا يَبْرَىٰ (١٢) (النجم، ١٠-١٢).

٢. إِنَّا أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (يوسف، ٢)؛ وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا وَ... (الرعد، ٣٧)؛ أَعْجَبِيَّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (النحل، ١٠٣)؛ وَكَذَلِكَ أَنْزَلْنَاهُ قُرْآنًا عَرَبِيًّا وَ... (طه، ١١٣)؛ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ (الزمر، ٢٨)؛ كِتَابٌ فُصِّلَتْ آيَاتُهُ قُرْآنًا عَرَبِيًّا لِقَوْمٍ يَعْلَمُونَ (الفصلت، ٣)؛ وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ أَعْجَبِيٌّ وَعَرَبِيٌّ قُلْ... (الفصلت، ٤٤)؛ وَكَذَلِكَ أَوْحَيْنَا إِلَيْكَ قُرْآنًا عَرَبِيًّا لِتُنذِرَ أُمَّ الْقُرَىٰ وَ... (الشورى، ٧)؛ إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (الزخرف، ٣)؛ وَهَذَا كِتَابٌ مُصَدِّقٌ لِسَانًا عَرَبِيًّا لِتُنذِرَ الَّذِينَ ظَلَمُوا وَبَشْرَىٰ لِّلْمُحْسِنِينَ (الاحقاف، ١٢).

٣. وَلَوْ جَعَلْنَاهُ قُرْآنًا أَعْجَبِيًّا لَقَالُوا لَوْلَا فُصِّلَتْ آيَاتُهُ ۖ أَأَعْجَبِيٌّ وَعَرَبِيٌّ. (فصلت، ٤٤)

response, it should be said that Arabic in both meaning of the Arabic language and eloquence is for words, that is, the description of speech, so the meaning of Arabic sentence or language is not mere content but is also related to the word. On the other hand, in verse 44 of Surah Fuṣṣilat, it is stated: “And if We had appointed it a Lecture in a foreign tongue they would assuredly have said: If only its verses were expounded (so that we might understand)? What! A foreign tongue and an Arab?”

The non-Arabic nature of the Qur'an has been denied, meaning that it was not revealed in a non-Arabic or non-eloquent language. So the revelation of the Qur'an is in Arabic and eloquent language, which is related to the words of the Holy Qur'an, not the word. Also, the Arabic language of the Qur'an is documented to God, meaning that God revealed it in Arabic, which requires a literal revelation. In the interpretation of this verse, Allameh Tabataba'i says: We revealed this book at the stage of revelation dressed in Arabic language and words so that it is suitable for you and your people. If in the revelation stage it was not in the form of readable words or if it was not in the form of Arabic language, your people did not know the secrets of its verses and it was only for your understanding. Because its revelation and teaching was dedicated to you, and this in itself indicates that the words of the Book of God is nothing but revelation and also because it is Arabic, so it was able to record and preserve the secrets of the verses and truths of divine knowledge, in other words there are two things involved in memorizing and recording divine revelations:

1) That revelation is a category of words, and if the meanings of the words were revealed and the words

indicated the meanings of the words of the Messenger of God, it was like the holy hadiths, and those secrets would not be preserved.

2) If it was not revealed in Arabic, or if it was, but the Messenger of God translated it into another word, some of those secrets remain hidden from the minds of the people, and the human intellect and understanding does not perceive it (Tabataba'i, 1417: 11/101)

In the *Khiṣāl* of Sheikh Ṣadūq, it is quoted by Imam Ṣādiq (AS) that you should learn Arabic, since it is the word of God that has spoken to your people (Ṣadūq, nd: 1/237) This hadith also emphasizes the literal revelation of the Qur'an in Arabic. In general, the Arabic Qur'an states that the words of the Qur'an are from God. If the words were made by the prophet, then no longer revelation in Arabic word was meaningful as He has sent some books to other prophets in the the language of their people and as the ten tablets which were sent to Moses with the word and pointed out to the Moses' decree.

2- The verses He says: Recite

The word “recitation” and its derivatives have been repeated more than 50 times in the Qur'an, including *Āli-e 'Imrān/108*¹.

In 6 verses, the documents of recitation have been attributed to God, that is, the continuous recitation of verses by God on the Prophet. In some other verses, the recitation of verses has been documented to the Prophet that the verses should be recited by the Prophet to the people. From the use of the word recitation, it is understood that

١. تِلْكَ آيَاتُ اللَّهِ تَنْزِيلُهَا عَلَيْكَ يَا حَقِّقُ وَ... (آل عمران، ٤٨)

the words of the Qur'an were revealed at the time of revelation because the words are readable and can be recited, not the meanings (Kahf/27)¹.

3. Verses that use the word recitation

“Read: In the name of thy Lord Who createth” (‘Alaq/1)².

When Gabriel brings divine revelation, he addresses the Prophet to recite. The Prophet (PBUH) replied: I can't read. After repeating this story three times, the Prophet asked: What should I read? Gabriel said: Read in the name of the Lord who created. That is, Gabriel expressed this phrase exactly and the Prophet read it. Now, how can it be claimed that the words were made by the Prophet himself and this Qur'an is a dialogue between the Messenger of God and the society of that time. Basically, the dialogue of the Qur'an between the Prophet and the people limits it to the same time because the question of the people of that time was worthy of their understanding and therefore this book could not survive until now. (Makarem, 1995: 27/153)

Recitation means attaching letters and words to each other, and any attachment to each other is not called a word, and for example, gathering people together is not called recitation of people. The reason for this claim is that the repetition of a letter of the alphabet in the language is not called reading. So when it is said the recitation of a book, it means that we made a word by attaching a few letters, and we made sentences by attaching the words to each other. Therefore, using this word about revelation indicates the

literal nature of revelation and the divinity of the words of the Qur'an (Rāghib Isfahani, 1412: 402).

Ṭabrasī writes: The Prophet, due to his great interest in receiving the verses, was in a hurry at the time of the revelation from God through Gabriel and moved his tongue. God asks the Prophet not to hurry because He says: We are the preservers and collectors of divine words: *إن علينا جمعه فإذا*. Therefore, whenever We read it, follow it. Then He says that We explain in Ourselves³. (Ṭabrasī, 1993: 15/118)

Regarding this verse, Allameh Tabataba'i says: The verse is like verse 114 of Surah Ṭā Hā, which says: Do not hasten in reciting the Qur'an before its revelation is over for you, and say, "O God, increase my knowledge." Therefore, the revelation, collection, recitation, expression and elaboration of the words of the Qur'an and their meanings are the responsibility of God. This verse conveys well that revelation and the Qur'an have been recited to the Prophet. (Tabataba'i, 1417: 20/110). Therefore, according to these verses, it is clear that words are readable, not meanings. People like Ṭabrasī, Mullah Faḥullāh Kashani, etc. have such an interpretation that God conveys the revelation to Gabriel and Gabriel calls on the Prophet to remember. Therefore, with these interpretations, reading, listening, etc. conveys that the words of the Qur'an were revealed, not just the meaning. (Ṭabrasī, 1993: 7/320) Feyz Kashani narrates a narration from Imam Ṣādiq (AS) that the Qur'an was

١. وَ أَتْلُ مَا أُوْحِيَ إِلَيْكَ مِنْ كِتَابٍ... (الكهف، ٢٧).

٢. اقْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ (العلق، ١).

٣. وَ قُرْآنًا فَرَقْنَاهُ لِتَقْرَأَهُ عَلَى النَّاسِ عَلَى مُكْتَبٍ وَ نَزَّلْنَاهُ تَنْزِيلًا (الاسراء، ١٠٦)؛ لَّا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ (١٦) إِنْ عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ (١٧) فَإِذَا قُرْآنُهُ فَاتَّبِعْ قُرْآنَهُ (١٨) (القيامت، ١٦-١٨).

revealed in Arabic by Gabriel, and this is a proof that the words were revealed to the Prophet in Arabic. (Feyz Kashani, 1406: 4/51).

4. Verses that use the word Tartīl about the Holy Qur'an

“Or add (a little) thereto - and chant the Qur'an in measure” (Muzzamil/4)¹

Recitation of words and letters accurately and correctly is called Tartīl. In other words, Tartīl is when words and letters are arranged in a regular, beautiful and stable way. Therefore, it indicates the revelation of the letters and words, so the Qur'an has been revealed to the Prophet with the same words and letters, verse by verse and word by word, and this indicates the divinity of the words of the Holy Qur'an (Majlisī, 1404, 84/188).

The Holy Qur'an is not mere meanings: Nowhere in the Holy Qur'an can it be found that the word “Qur'an” or other names of the Qur'an refer only to its meanings and not to its words. In other words, in this verse, the word Qur'an means only the meaning that God has revealed, but wherever the word Qur'an appears, it means both the words and their meanings. Therefore, the Qur'an is the name of special words that contain special meanings that have been revealed by God and not their specific meanings.

5. Verses that say: I revealed the Qur'an to the Prophet (PBUH)

The interpretation of revelation indicates that: I sent the Qur'an to the Prophet in secret and in a hint that could not be understood by others, because the word revelation literally

means hint, speed, a hidden thing, and the induction of words. Induction of content from one person to another is called revelation.

And this Qur'an has been revealed to me to warn you and anyone who receives this message². The same Qur'an that has reached the people and is recited to them has been revealed to me, the Prophet, and I, the Prophet, was not allowed to change, interfere or seize it, and I am only the messenger.

“O Messenger! Make known that which hath been revealed unto thee from thy Lord.” (Mā'idah/67)³;

In this verse, the Prophet is addressed, meaning that you have nothing to do but fulfill the mission and convey the message, so you should convey the same words that were revealed to you, so the same thing that God revealed to the Prophet must be conveyed to the people, so the Prophet must not interfere in the words of the Qur'an or bring them down in a way that is understandable to the people.

“And recite that which hath been revealed unto thee of the Scripture of thy Lord. There is none who can change His words” (Kahf/27)⁴

“Who is guilty of more wrong than he who forgeth a lie against Allah, or saith: I am inspired, when he is not inspired in aught” ('An'ām/93)⁵

“Then exalted be Allah, the True King! And hasten not (O Muhammad) with the Qur'an ere its revelation hath

٢. ... وَأَوْحَىٰ إِلَيَّ هَذَا الْقُرْآنُ لِأُنذِرْكُمْ بِهِ وَ... (الانعام، ١٩).

٣. يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ... (المائدة، ٦٧).

٤. وَأَنْتَلُ مَا أَوْحَىٰ إِلَيْكَ مِنْ كِتَابِ رَبِّكَ لَا مُبَدِّلَ لِكَلِمَاتِهِ... (الكهف، ٢٧).

٥. وَمَنْ أَظْلَمُ مِمَّنِ افْتَرَىٰ عَلَى اللَّهِ كَذِبًا أَوْ قَالَ أُوْحِيَ إِلَيَّ... (الانعام، ٩٣).

١. أَوْ زِدْ عَلَيْهِ وَرَتَّلِ الْقُرْآنَ تَرْتِيلًا (المزمل، ٤).

been perfected unto thee, and say: My Lord! Increase me in knowledge.” (Tāhā/114)¹

The verse states that when the Qur'an was revealed to him, before the revelation was over, he would start reading it, so the word and the meaning are together.

“We sent not before thee (any messengers) save men whom We inspired from among the folk of the townships.” (Yūsuf/109)²

Does a wise person accept that the Prophet said these words himself as a speaker and on the other hand addresses himself and conveys a message to himself? The explicit text of the verse is that I, God, did this before the Prophet, so the speaker is God and its addressee is the Messenger of God.

“And We inspired Moses (saying): Throw thy staff! And lo! it swallowed up their lying show.” (A'rāf/117)³

“Lo! I am an angel. I follow only that which is inspired in me. Say: Are the blind man and the seer equal?” (An'am/50)⁴

In this verse, God instructs the Prophet to avoid all supernatural matters and to tell people that I only tell you what is revealed to me and I have no involvement in this matter and it is not as if the verses be revealed to me in a single form and I should process them in my own opinion and make them

understandable for the minds of the people. Imam Reza (AS) says in this regard: It is true that God has forbidden what is forbidden and has made lawful what is lawful and has made obligatory, what is obligatory. Therefore, the Prophet did not come to make what is lawful as unlawful or what is unlawful as lawful for God, but the Prophet is in all cases the source of submission and fulfillment by God, and this is the promise of the gods (Boroujerdi, 1987: 1/6/26).

Therefore, according to this hadith, it cannot be said that the Prophet conveyed to the people anything lower than what he received.

6. Verses of Tahaddī in the Holy Qur'an

“Then let them produce speech the like thereof, if they are truthful.” (Tūr/34)⁵

“Or they say: He hath invented it. Say: Then bring ten surahs, the like thereof, invented.” (Hūd/13)⁶

“Or say they: He hath invented it? Say: Then bring a surah like unto it.” (Yūnus/38)⁷

“And if ye are in doubt concerning that which We reveal unto Our slave (Muhammad), then produce a surah of the like thereof.” (Baqarah/23)⁸

“Say: Verily, though mankind and the jinn should assemble to produce the like of this Qur'an, they could not produce the like thereof though they were helpers one of another.” (Isrā'/88)⁹

١. ... وَ لَأ تَعْجَلَ بِالْقُرْآنِ مِنْ قَبْلِ أَنْ يُفْضَى إِلَيْكَ وَحْيُهُ وَقُلْ رَبِّ زِدْنِي عِلْمًا (طه، ١١٤).

٢. وَ مَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رَجَالًا نُوحِي إِلَيْهِمْ مِنْ أَهْلِ الْقُرَى (يوسف، ١٠٩).

٣. وَ أَوْحَيْنَا إِلَى مُوسَى أَنْ أَلْقِ عَصَاكَ فَإِذَا هِيَ تَلْقَفُ مَا يَأْفِكُونَ (الاعراف، ١١٧).

٤. ... إِنِّي مَلَكٌ إِنْ أَتَيْتُ إِلَّا مَا يُوْحَى إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَى وَ ... (الانعام، ٥٠).

٥. فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ (الطور، ٣٤)

٦. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِثْلِهِ مُفْتَرِيَاتٍ وَ... (هود، ١٣)

٧. أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَ (يونس، ٣٨)

٨. وَإِنْ كُنْتُمْ فِي رَيْبٍ مِمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُوْرَةٍ مِثْلِهِ وَ... (البقره، ٢٣)

٩. قُلْ لَئِنْ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَأَيْتُونُ بِمِثْلِهِ... (الاسراء، ٨٨)

One of the most important reasons for the divinity of the words of the Qur'an and in general the miracle of the Holy Qur'an is its Tahaddī and challenge. The subject and verses can be viewed from several angles. If the Prophet himself composed several words and in a sense this Qur'an is human and not divine and in the words of people like Dr. Soroush who says: "the joy and sorrow and moods of the Prophet are evident in the Qur'an and the Qur'an is made by the Prophet", then, from the beginning of Islam until now, from the beginning when the Qur'an was revealed, and the Arabs were at the peak of eloquence and rhetoric, and they were famous in the literature, but they could not bring one surah like the surahs of Qur'an. No one could answer the challenge of the Qur'an, many people tried their best, but they could not, including Walīd ibn Mughayra and others, and finally they said that the Qur'an is magic.

The Qur'an itself has suggested and said that if you do not believe that the Qur'an is the divine word and you say it is human, then it does not need war, bloodshed, exorbitant costs, etc. Bring a surah like it. If Qur'an was human, they would bring like it. When they could not bring a surah like it, so it indicates that Qur'an and its words is divine. The Qur'an has also predicted and foretold the future. Because the words of the Qur'an have also been challenged¹.

The second point is that the Allameh points out two aspects of the miracle of the Qur'an and argues for the divinity of the words of the Holy Qur'an. (Tabataba'i, 1417: 1/58)

١. فَإِنْ لَمْ تَفْعَلُوا وَكُنْ تَفْعَلُوا ... (البقره، ٤٤)

A) The rhetorical miracle of the Qur'an: He says: The miracle of the Qur'an in eloquence and rhetoric does not rely only on the words or only their meanings, but the combination between the two causes the miracle of the Holy Qur'an.

B) The miracle of its messenger: God says in Surah Ankabūt, verse 48: "And thou (O Muhammad) wast not a reader of any scripture before it, nor didst thou write it with thy right hand, for then might those have doubted, who follow falsehood."²

"And when Our clear revelations are recited unto them, they who look not for the meeting with Us say:..." and "Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?"(Yūnus/15-16)³

"Or that He will not seize them in their going to and fro so that there be no escape for them?"(Nahl/46)⁴

"those who follow the messenger, the Prophet who can neither read nor write, whom they will find described in the Torah and the Gospel (which are) with them."(A'rāf/157)⁵

Some points

First: The fact that the Prophet was Ummī before the Bi'thah is an

٢. وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخُطُّهُ بِيَمِينِكَ إِذًا لِأَنَّكَ لَمُتَّبِعُونَ. (عنكبوت، ٤٨)

٣. وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُنَا بَيِّنَاتٍ قَالَ الَّذِينَ ... (١٥) قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (١٦) (يونس، ١٥-١٦)

٤. أَوْ يَأْخُذَهُمْ فِي تَقْلِبِهِمْ فَمَا هُمْ بِمُعْجِزِينَ. (النحل، ٤٦)

٥. الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ ... (النحل، ١٥٧)

important matter that is proven by the verses, hadiths and empirical and historical evidences.

Second: No historian has said that the Prophet (PBUH) went to school and learned something during his childhood, adolescence, etc. No Muslim or non-Muslim historian has found conclusive evidence that the Prophet wrote or read even a single line or word. Because the Arabs at that time were illiterate and the people who knew how to read and write were few and famous and it was not possible that anyone in that environment was aware of this art and no people know it, and as far as I have studied, orientalist have not found the slightest record or proof of reading and writing of the Prophet, and they have admitted that he was not an educated man and was not taught in any class or by any teacher. Will Durant, also refers to this issue (Will Durant, nd: 428).

Therefore, this unique eloquence and rhetoric of the Qur'an proves that the mind and language of no human being, not even the Prophet himself, have been effective in shaping it. Therefore, the challenge of the Qur'an includes all creatures, including jinn and humans, even the Prophet himself. Allameh Tabataba'i says: It seems that the challenge of the Qur'an is the miracle of the Qur'an because of the unprecedented style and manner of expression of the Holy Qur'an (Tabataba'i, 1417: 1/58). Therefore, these words of the Qur'an are miracles and it has been challenged if you can bring something like it. Therefore, the words of the Qur'an are divine and not human, if the words are from the Messenger of God and it is the personal intuition of the Prophet, which according to Dr. Soroush the only

difference with the intuition of the mystics is in permission for the mission, therefore, challenge does not make sense.

Third: Ummī is different from the illiterate. Knowledge of the prophet is eternal, not a book or an instinct.

Fourth: There are several views on the word Ummī:

1) Neither writes nor reads.

2) It belongs to the Ummah because the Arab Ummah did not know how to read and write well.

3) Attributed to Umm in the sense of mother, that is, as the person was born of mother and did not know how to write.

4) Attributed to Umm al-Qurā, meaning the city of Mecca. (Tabataba'i, 1417: 12/352)

It can be said that the common aspect of all is that the Messenger of God did not study. So bringing the Qur'an by an uneducated person is a miracle and the reason for the divinity of the words of the Holy Qur'an.

Allameh says: The characteristics of the Prophet and the environment around him are the reason for the miracle of the Qur'an and the divinity of the words of the Holy Qur'an. (Nahl/44); In this verse, there are some points to prove our claim:

1) We have revealed the Qur'an to you.

2) The Prophet is the interpreter and explainer of the verses of the Holy Qur'an and not its source and creator.

In other verses, he has been introduced as an apostle who explains, reads, and recites the Qur'an. In the interpretation of verse 44 of surah Nahl, Allameh says: The main subject of thinking about the Prophet himself as a recipient of divine remembrance is because thinking about the Prophet and the circumstances in which he lived is the best proof that the Prophet did not interfere in the creation of the Qur'an.

Therefore, the words of the Qur'an are divine. Therefore, according to the character of the messenger, who has not studied, who has not read a book, written a manuscript, and no historian before the Bi'thah, has claimed that he, in his childhood, youth, and old age, acquire knowledge or go to school in Hejaz, which in addition to scientific, natural and environmental poverty, also had cultural poverty. Therefore, in an environment empty of any kind of knowledge and wisdom, such a book and a miracle is a reason for the divinity of the word and the meaning of the Holy Qur'an. (Tabataba'i, 1417: 12/201).(Jumu'ah/2-A'rāf/157...)¹

7. Verses related to the non-interference of the Prophet in the Holy Qur'an and the pure obedience of the Prophet to divine revelation

In various verses, God Almighty has emphasized that the Prophet did not interfere in the creation of the Qur'an and its words. To prove this, God refers to the history of the Prophet and his character among the people of that time and says in verse 48 of surah Ankabūt²; God is in the position of proving the legitimacy of the Qur'an and wants to prove that this book was revealed by God, and in proving this claim, it is enough to deny the habit of writing for the Prophet. And it is not necessary to

deny his ability for writing. Therefore, God said that he was not used to writing a book with his own hands, so that He could bring some kind of allegory and, as a result, emphasize the point. It is as if someone were saying that I saw something with my own eyes or heard something with my own ears. So the meaning of the verse is: To bear witness that I lived among you for many years before the revelation of this Qur'an and associated with you and you associated with me. And all of you have witnessed that in those long years I myself did not know that there would be a revelation to me. So, it is clear that I have not been given any news about the Qur'an, the matter of the Qur'an is only in the hands of God and His power and providence, and His providence belongs to the revelation of this Qur'an and nothing else. (Tabataba'i, 1417: 16/29)³

These verses clearly show that the Prophet could never have any involvement in the Holy Qur'an, either verbally or in terms of meaning, and therefore he is only a messenger. So the Qur'an is a word from the Lord of the worlds to the divine word of the human battle⁴.

Opponents of the Prophet said that what the Prophet said was a lie and not from God and was made by either the Prophet himself or people like Belham

١. هُوَ الَّذِي بَعَثَ فِي الْأُمِّيِّينَ رَسُولًا مِنْهُمْ يَتْلُو... (جمعه، ٢)؛ الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي... (الاعراف، ١٥٧)

٢. دَعْوَةُ الْحَقِّ وَالَّذِينَ يَدْعُونَ... (الرعد، ١٤)؛ وَالْأُمِّيِّينَ أَسْلَمْتُمْ فِيْن... (آل عمران، ٢٠)؛ ... فَهَلْ عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ (النحل، ٣٥)؛ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْكَ الْبَلَاغُ الْمُبِينُ (النحل، ٨٢).

٣. وَمَا كُنْتَ تَتْلُو مِنْ قَبْلِهِ مِنْ كِتَابٍ وَلَا تَخْطُ بِبَيْمِينِكَ إِذَا لَارْتَابَ الْمُضْطَلُّونَ (عنكبوت، ٤٨).

٣. وَ لَوْ لَأَفْضَلُ اللَّهُ عَلَيْكَ وَرَحْمَتُهُ لَهَمَّتْ طَائِفَةٌ مِنْهُمْ أَنْ يُضْلُوكَ وَ... (النساء، ١١٣)؛ إِنَّهُ فَكَّرَ وَقَدَّرَ (١٨) فَفَعَّلَ كَيْفَ قَدَّرَ (١٩) ثُمَّ قُتِلَ كَيْفَ قَدَّرَ (٢٠)... عَلَيْهَا تِسْعَةُ عَشْرَ (٣٠) (المدثر، ١٨-٣٠)؛ تَنْزِيلٍ مِنْ رَبِّ الْعَالَمِينَ (٤٣) وَ لَوْ تَقَوَّلَ عَلَيْنَا بَعْضُ الْأَقَاوِيلِ (٤٤)... فَمَا مِنْكُمْ مِنْ أَحَدٍ عَنْهُ حَاجِزِينَ (٤٧) (الحاقة، ٤٣-٤٧).

٤. وَ بِالْحَقِّ أَنْزَلْنَاهُ وَ بِالْحَقِّ نَزَلَ وَ مَا أَرْسَلْنَاكَ إِلَّا مُبَشِّرًا وَ نَذِيرًا (الاسراء، ١٠٥).

who was a Christian or Ghulam Huytab who owned books or Salman Farsi who was aware of other religions. And some say that the Prophet brought his material from them. In order to answer them, God says in verse 103 of surah Nahl: “The speech of him at whom they falsely hint is outlandish, and this is clear Arabic speech.”¹

Therefore, the verse is in response to the doubt of people who said: The Prophet met a person whose speech was not eloquent but who was familiar with the teachings of religions and it is said that Prophet took his knowledge from him.

The answer to this doubt is twofold:

1) If the opponents mean that the words of the Qur'an are said by a person to Prophet, this person whom you consider the teacher of the Prophet is an illiterate person who speaks non-eloquently. While, the fact is that the Prophet recites verses that are correct and a miracle.

2) If you mean that the Prophet takes the meanings of these verses from that person and the Prophet pours them in the form of words.

The answer is that, first of all, the character of the Prophet is such that he has complete faith and belief in God and the Day of Judgment and the same teachings of the Qur'an, and one who believes in God and His revelations never lies to God and does not do so.

Secondly, the teachings of the Qur'an are miracles and are not human and are divine, and everyone is incapable of bringing such things, even the Prophet himself, because the Qur'an challenged everyone including the Messenger of God².

١. ... يُلْحِدُونَ إِلَيْهِ أَعْجَبِيَّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ (النحل، ١٠٣).

٢. يونس / ١٦؛ المائدة / ١٨-٣٠؛ عنكبوت / ٤٨؛ قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِنْ قَبْلِهِ أَفَلَا تَعْقِلُونَ (يونس، ١٦).

8. The clear differentiation of the apparent structure of the text of the Qur'an with the words of the Prophet

The just Arabs of the time of the Messenger of God, who had been associating with the Prophet for many years, after hearing the first verses from him, acknowledged that it was divine and realized that this way and style of expression differs from the words of the Prophet (PBUH). It is now possible to compare the verses of the Qur'an with the word of Prophet (PBUH) and imams (AS) and realized that this style is really different from other styles. On the other hand, according to verses 3 and 4 of Surah An-Najm, whatever the Prophet says is revelation, and he does not speak out of lust. Therefore, in terms of the meaning and concept, the word of the Prophet is also a revelation. However, the difference between the words of the Prophet (Holy Hadith) and the Qur'an is in eloquence, rhetoric, word and style of expression. Basically, there are verbal, authentic, and jurisprudential differences between the Qur'an and the words of the Messenger of God. The Qur'an is at the peak of eloquence and rhetoric and a melody other than the melody of the words of the Prophet. According to the jurisprudence, it has special jurisprudent rules, such as the holy verses of Qur'an cannot be touched without ablution. The contemporary Arabs of the Prophet time, when hearing the verses of the Qur'an, admit that it differs from other words, including the words of the Prophet and ...

9. Muḥkam and Mutashābih verses

According to verse 7 of Surah Al Imran, the Qur'an itself divides the

verses into two categories of Muḥkam and Mutashābih¹.

Some points

1) It is not possible for the Prophet to say the Qur'an simply and in his own words, but to divide the same words into Muḥkam and Mutashābih.

2) In the discussion of Muḥkam and Mutashābih, it is said that the reason for creating similarity is that because God wants to bring the meaning beyond our comprehension in these material and earthly words, for example, when He wants to express His own attributes or wants to express the characteristics of resurrection, He uses similarity. That is to say, to bring the sublime meanings in the form of material and low-level words, the similarity has occurred, so the Qur'an has been revealed in words, and this problem has occurred. If the Prophet had uttered these words, there would have been no need for Muḥkam and Mutashābih and everyone would have been united. Because these are the attributes of the Qur'an and of course in the way of expression and words and phrases of the Qur'an and this feature existed at the stage of the revelation of the Qur'an. (Tabataba'i, 1417: 11/28)

10. The Prophet and waiting for revelation

The Prophet (PBUH) waited for the revelation when he was asked or something happened, and this in itself conveys that Qur'an is the word of God. For example, When rebuking the Jews and changing the Qiblah, the Prophet (PBUH) looks forward to the

sky, then return to the Qiblah. Then the above verse was revealed².

11. The scientific miracle of the Holy Qur'an and its verses and those subtle points in the words used in these verses

For example, Yūnus/92³ or in the embryological verses of the Qur'an or the ark of Noah, etc., all indicate that all the words and meanings of Qur'an are divine and heavenly and are revealed by the Creator of the universe, on an Ummī person among the people.

Seeing these strange subtleties in these deep and profound meanings and words, one is surprised and some say that the Qur'an is human, while these teachings are so sublime that encompassing all of them and expressing them in the form of words is beyond the power of man or any other creature at that time. And now, 1400 years after its revelation, every day is manifested with new discoveries and sciences, and a truth of the truths of the Qur'an.

12. Al-Ḥurūf al-Muqaṭṭa'āt

At the beginning of some chapters of the Holy Qur'an, these letters are mentioned. If the words and meanings are from God Almighty, we can consider them as a code between God and the Prophet, otherwise it will be vague. On the other hand, God wants to state that the Qur'an, with this eloquence and rhetoric, is composed of the same simple alphabet letters, which are also at the hand of creatures, so He wants to tell us that this word is not

٢. قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ وَ... (البقره، ١٢٤).

٣. فَالْيَوْمَ نُنَجِّيكَ بِبَدْنِكَ لِنُنَكِّنَ لِمَنْ خَلَقَكَ آيَةً وَإِنَّ كَثِيرًا مِّنَ النَّاسِ عَنْ آيَاتِنَا لَغَافِلُونَ. (يونس، ٩٢).

١. هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ... (آل عمران، ٧).

human but divine, because its raw materials are also at your hand. You are also unable to bring a surah like it. Just like the universe, where you also have soil and water, and you make pottery from it, but we make with them the best fragrant, sweetest and most beautiful flowers and fruits. Therefore, Ḥurūf al-Muqatta'āt are also a proof of the divinity of the words of the Holy Qur'an.

13. Using the word “book” about the Holy Qur'an

“This is the Scripture whereof there is no doubt, a guidance unto those who ward off (evil).” (Baqarah/2)¹

Using the word “book” for the Qur'an is a reason for the literal revelation of the Holy Qur'an, because the word “book” must be pronounced and conveys the literal revelation of the Qur'an. This word has been used a hundred times (100) as an independent name for the Qur'an. A book is a collection of words because books mean attaching something to something else, including attaching letters to each other. Sometimes when writing a word is also called a book because its letters are attached to each other when pronounced. Therefore, the word of God, even though it has not been written yet, is also referred to as a book (Ibn Fāris, 1404: 98; Ibn Manzūr, 1405: 158).

Book means regular words. So a book is a word meaning written or attached in which the word is fully involved, and it is said a book when adding the letters of a text together and some letters to each other or attach words to each other and the text without the word is not possible and it

is true to attribute a book to someone when, in addition to the meanings, the words also belong to him².

14. The word “Qur'an”

The word “Qur'an” itself, is the name of a book that was revealed to the Prophet. Its validity as a readable text, which has been repeated more than 60 times in the Qur'an, and in its literal meaning, the name of this title can be divided into two groups.

1. It is solid, like the Torah and the Gospel. God has attributed it as a special name on his word.

2. Derived from:

1) Evidences because its verses are symmetrical and similar to each other and confirm each other.

2) Or attaching something to something else because its verses, letters and surahs are attached to each other.

3) Or adding because it contains all the fruits of previous books.

4) Or reading namely something that was read. It seems that the same meaning that is derived from Qara'a. (Rāghib Isfahani, 1412: 402; Tabataba'i, 1417: 20/109; Suyūfī, 1/81)

The evidences that say the Qur'an is from Qara'a:

1. Khalil bin Ahmad Farāhīdī says that Qirā'at is only about reading a text such as a poem or a hadith. (Farāhīdī, 1410: 231)

2. The word “Qur'an” in the verses of the Qur'an has the same meaning, including¹.

٢. وَلَمَّا جَاءَهُمْ كِتَابٌ مِنْ عِنْدِ اللَّهِ... (البقره، ٨٩)؛ ... وَأَنْزَلَ اللَّهُ عَلَيْكَ الْكِتَابَ وَالْحِكْمَةَ... (النساء، ١١٣)؛ وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ... (النحل، ٨٩)؛ تُخْفُونَ مِنَ الْكِتَابِ وَيَعْفُو عَنْ كَثِيرٍ قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ. (المائد، ٨٩).

١. ذَلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِلْمُتَّقِينَ. (البقره، ٢).

Qirā'at is the retelling of phrases and words as opposed to speech, which is the composition of meaning with words and phrases that man himself arranges. Thus, it is proved that the Qur'an refers to the words and phrases that God has revealed to the Prophet, because only the recitation of the content is not Qirā'at, but also the retelling of words and phrases that are necessary for the recitation are considered as Qirā'at. In surah Shūrā, verse 7 God has used two interpretations of the Qur'an and Arabic, that is, He has determined name and language for it.

15. Using the word "hadith" about the Qur'an

The word "hadith" has been mentioned several times in the Qur'an in the description of the Qur'an. Including Kahf/6, Tūr/34, Wāqī'a/18, and Zumar/23².

The commentators consider the meaning of the hadith in the verses to be the Qur'an. A hadith derived from a hadath (new) means a word that reaches a person through the ear or revelation in waking or sleeping. Its Qur'anic application also shows that the hadith refers to the culture of the Qur'an and the word and speech. Speech is referred to as a hadith because its components are created one after the other, so God has called the Qur'an a hadith in the sense that Kalām is words and speech.

١. ائتِ بِقُرْآنٍ غَيْرِ هَذَا (يونس، ١٥)؛ وَ مَا تَتْلُو مِنْهُ مِنْ قُرْآنٍ وَلَا تَعْمَلُونَ (يونس، ٦١)؛ أَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْآنَ تَرْتِيلًا. (المزمل، ٤)؛ عَلِيمٌ أَنْ لَنْ تُخْصَوْهُ فَتَابَ عَلَيْكُمْ فَاقْرَأُوا مَا نَزَّلَ مِنَ الْقُرْآنِ... (المزمل، ٢٠).
٢. إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا. (الكهف، ٦)؛ فَلْيَأْتُوا بِحَدِيثٍ مِثْلِهِ إِنْ كَانُوا صَادِقِينَ. (الطور، ٣٤)؛ بِأَكْوَابٍ وَأَبَارِيقَ وَكَأْسٍ مِنْ مَعِينٍ (الواقعه، ١٨)؛ اللَّهُ نَزَّلَ أَحْسَنَ الْحَدِيثِ كِتَابًا مُتَشَابِهًا مَثَابًا... (الزمر، ٢٣).

16. Divine rebukes towards the Prophet and in other words divine rebukes towards the Messenger of God (PBUH)

For example: Tawbah/43³, in which God blames the Prophet because he allowed a group to return from the battle of Tabūk.

Another examples are as follows: (Tawbah/113, 'Abas/5-10, and 'Isrā'/74-75)⁴

17. Verses of contemplation in the Qur'an

If the Qur'an was taken from a non-God, there would be a lot of differences in it, because man is constantly evolving⁵.

Therefore, his literacy changes, so does his pen and his writings. On the one hand, the revelation of Qur'an took 23 years and on the other hand it doesn't have a single issue, rather, it has several issues. If it were human, it would certainly have many mistakes at the first, the last, and the middle of it. But since it is not so, it is by God Almighty that there is no change in it.

٣. عَفَا اللَّهُ عَنْكَ لِمَ أَذْنُتَ لَهُمْ حَتَّى يَتَبَيَّنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَاذِبِينَ. (التوبة، ٤٣)

٤. مَا كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ وَلَوْ كَانُوا أَوْلَىٰ قُرْبَىٰ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُمْ أَنَّهُمْ أَصْحَابُ الْجَحِيمِ (التوبة، ١١٣)؛ أَمَّا مَنْ اسْتَعْزَىٰ (٥) فَأَنْتَ لَهُ تَصَدَّقْ (٦)... (٩) فَأَنْتَ عَنْهُ تَلَهَّى (١٠) (عبس، ٥-١٠)؛ وَلَوْ لَا أَنْ تَبَيَّنَاكَ لَقَدْ تَرَكْنَا إِلَيْهِمْ شَيْئًا قَلِيلًا (٧٤) إِذَا لَأَذَقْنَاكَ ضِعْفَ الْحَيَاةِ وَضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيرًا (٧٥) (الاسراء، ٧٤-٧٥).

٥. أَفَلَا يَتَذَكَّرُونَ الْقُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا. (النساء، ٨٢).

18. Verses in which the words “forge” or “collect” exist

“By the Scripture which maketh plain, Lo! We have appointed it a Lecture, in Arabic that haply ye may understand.”¹

Zamakhsharī says: “ja’alnāhu means we created.” (Zamakhsharī, 1407: 4/236)

Ṭabrarī says in Majma’ al-Bayan says: “ja’alnāhu means we have sent down.” (Ṭabrarī, 1993: 9/196)

19. The verses that say a question is asked of you

Is it reasonable that the prophet asks a question from another person's tongue addressing himself? A wise man cannot accept it. As a result: "God has inspired these verses in the same shape and form on the Prophet, and even offered the answers to these questions to the Prophet."²

So the verses have been revealed in this form by God and the messenger had to deliver it in the same way. It is interesting that Qul has come with its Maqul 332 times and this shows that the words of the Qur'an are divine; and if the aim was to reveal just the content and meaning so it was not necessary for the Prophet to recite the word (Qul i.e. tell) again.

20. A heavy promise refers to words

In 6 cases the word promise is referred to revelation.

١. وَ الْكِتَابِ الْمُبِينِ (٢) إِنَّا جَعَلْنَاهُ قُرْآنًا عَرَبِيًّا لَعَلَّكُمْ تَعْقِلُونَ (٣) (الزخرف، ٢-٣).

٢. يَسْأَلُونَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيهِ قُلْ قِتَالٌ فِيهِ كَبِيرٌ... (البقره، ٢١٧)؛ فِي الدُّنْيَا وَالْآخِرَةِ وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى... (البقره، ٢٢٠)؛ يَسْأَلُونَكَ عَنِ الْخَمْرِ... (٢١٩) وَ يَسْأَلُونَكَ عَنِ الْيَتَامَى... (٢٢٠) وَ يَسْأَلُونَكَ عَنِ الْمَجِيسِ قُلْ... (٢٢٢) (البقره، ٢١٩-٢٢٢).

Promise refers to the sum of Dal and Madlul, not just Madlul. The promise is the same as the word³.

The messenger in the following verses is Gabriel because 6 attributes have been stated that apply only to him, but in Surah Al-Hāqqah, the meaning of the Holy Prophet, according to the context, is the Prophet of Islam (PBUH).

21. The word “Ṣuḥuf” about the Holy Qur’an

The word Ṣuḥuf is the plural of Ṣaḥīfah and refers to words. It is used in two places about the Qur'an (‘Abas/11 and Bayyinah/2)⁴.

That is, the Prophet reads the divine verses from Ṣuḥuf. Therefore, considering that the revealed Qur'an was in the Ṣuḥuf and the role of words is considered in the meaning of the Ṣuḥuf, and the Prophet recited the Qur'an from the Ṣuḥuf, so the words of the Qur'an are divine. Ṣuḥuf is not the pages on which the Qur'an was written after the revelation. Rather, it was recorded on the Ṣuḥuf before revelation.

22. Surah

Surah refers to the part of the existing verses that has words. That is the words and the content of the surahs⁵.

٣. إِنَّا سَأَلْنَا عَلَيْكَ قَوْلًا ثَقِيلًا. (المزمل، ٥)؛ إِنَّهُ لَقَوْلٌ فَصْلٌ. (الطارق، ١٣)؛ كَذَّبَتْ ثَمُودُ وَعَادٌ بِالْقَارِعَةِ (الحاقه، ٤)؛ إِنَّهُ لَقَوْلُ رَسُولٍ كَرِيمٍ (التكوير، ١٩).

٤. كَلَّا إِنَّهَا تَذْكِرَةٌ. (عبس، ١١)؛ رَسُولٌ مِنَ اللَّهِ يَتْلُو صُحُفًا مُطَهَّرَةً. (البينه، ٢).

٥. وَإِذَا مَا أَنْزَلْنَا سُورَةً نَظَرَ بَعْضُهُمْ إِلَى بَعْضٍ هَلْ يَرَأُكُمْ مِنْ أَحَدٍ ثُمَّ انصَرَفُوا صَرَفَ اللَّهُ قُلُوبَهُمْ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ. (التوبه، ١٢٧).

23. The word “story

God says in Surah Yūsuf: We are telling a story, so story is divine. It is a story to be told and it is a verbal retelling you did not know before, so it is divine¹.

24. The verses that say the polytheists themselves accept that this Qur'an has been revealed²**25. Interpretation of the word of God about the Holy Qur'an³**

The application of the word of God means the divinity of its word. Because the speech namely the word conveys the meaning, so having the word and having meaning is included in the speech. The speech is also attributed to God and not the Prophet.

26. In any verse of the Qur'an, the Prophet is not the one who speaks, or the narrator is not the Prophet, but the narrator is either God or the angel or the devil, or in Surah Ḥamd, we are the ones who speak.

Consequences of accepting that the words of the Qur'an are not divine and that they are human:

1) The similarity of other divine books with the Qur'an and the non-superiority of the Qur'an, while God has considered the Qur'an important, guardian and supporter of other divine books in Surah Mā'idah, verse 48.

2) The Qur'an is human and time-dependent, neither is beyond the time and place nor is a divine book.

3) Being influenced by the culture of time.

4) Some of its messages are specific for the same time and the immortality of the Qur'an

5) No need for coordination and integration in structure and content because the Prophet has been in different situations because he is human.

6) The non-sanctity and non-transcendence of the Qur'an means the lack of sanctification of the words and phrases of the Qur'an.

7) Lack of realism and truthfulness and in some cases contrary to reality and science and truth.

8) Lack of immunity from error and mistake.

9) Lack of immortality.

10) Lack of wisdom.

11) Lack of purpose.

12) Lack of guidance.

13) Lack of universality.

14) Variability.

15) Denial of miracle in the verbal dimension.

16) Text avoidance.

17) Pluralism because they say that no religion contains the perfect truth, but every religion has the benefit of the truth, and these are the perceptions of the Prophet, not the word of God.

18) Degrading the text of the Qur'an to the hadith of the Prophet and degrading the authenticity and sanctity of the Qur'anic text to the level of the holy hadith.

But if we prove that the Qur'an, both its word and its meaning are from God, it has the following results:

1) If the commentator has such a belief, he can find points in the words and phrases of the Qur'an because he considers them divine.

١. نَحْنُ نَقُصُّ عَلَيْكَ أَحْسَنَ الْقَصَصِ بِمَا... (يوسف، ٣).

٢. وَقَالُوا يَا أَيُّهَا الَّذِي نُزِّلَ عَلَيْهِ الذِّكْرُ إِنَّكَ لَمَجْنُونٌ. (الحجر، ٦).

٣. يُرِيدُونَ أَنْ يُبَدِّلُوا كَلَامَ اللَّهِ قُلْ... (الفتح، ١٥)؛ حَتَّى يَسْمَعَ كَلَامَ

اللَّهِ... (التوبة، ٦).

2) It is not permissible to replace other words with the words of the Qur'an, so any ijtihad in the word of the Qur'an is considered unlawful.

3) Qur'anic expressions are criteria: If some of the rules of morphology, syntax, lexicon and expression were inconsistent with a phrase of the Qur'an, this inconsistency will be the reason for the inaccuracy or at least a sign of the weakness of that rule.

4) The wisdom of the word because it is divine and not human.

5) The complete fit of the text of the Qur'an with its guiding purposes.

6) Semantic compatibility and non-contradiction because it is divine and not human.

7) Purity from false beliefs.

8) To use the most prestigious and stable literary aspects and not to apply a weak literary rule.

9) Non-repetition of phrases due to its wisdom.

Conclusion

In order to confirm the holiness of the Qur'an, it is necessary to examine the three issues of the divinity of the words of the Qur'an, the soundness of the text and its wisdom, because if it turns out that the words of the Qur'an were revealed by God and those words reached us without distortion and the Qur'an is a wise text, then all aspects of the holiness of the Qur'an are proven. In this book, according to the verses of the Holy Qur'an, it was examined that the words of the Qur'an, like its content and meanings, are revelatory and from God, and the Prophet (PBUH) is only a narrator and has not interfered in it.

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