



Critique of Orientalists' Views on the Literary Miracle of the Qur'an

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Abstract

From the very beginning of its revelation, the Qur'an has always been considered by Muslims and non-Muslims due to its important place in Islam. For this reason, from the beginning of the descent until today, it has always been the subject of discussion among scientists and researchers around the world. Orientalists, who have always considered the Qur'an as a book born of the thoughts of the Prophet (PBUH), have criticized the Qur'an by expressing the flaws and inadequacies that they see in the Qur'an. Most of the Orientalists' material on the miracle of the Qur'an is related to the literary miracle, which has raised doubts about the eloquence and rhetoric of the Qur'an, as well as the contradictions in the Qur'anic expressions. One of these problems is the discussion of the literary miracle of the Qur'an. Orientalists by expressing such things as dry and unpolished prose; Repetition of stories and phrases; The confusion and lack of thematic connection between the verses of these cases has been considered as a reason for the lack of literary miracle of the Qur'an. In this article, with a descriptive-analytical method, while responding to the criticisms and problems of Orientalists, it has been proved for various reasons that it is one of the most important miraculous aspects of the Qur'an from a literary point of view. And all the issues raised by Orientalists are due to the lack of accurate translation and unfamiliarity with the culture of the Qur'an, as well as the lack of attention to the specific system of verses and verses of the Qur'an.

Keyword: *Quran; Orientalists; Literary Miracle; Opponents*

1-Introduction

One of the topics that Orientalists have addressed; Literary and rhetorical issues of the Qur'an. Among the Orientalists who have criticized the literary issues of the Qur'an are: Raji Blasher, Yousef Haddad and other This study examines the views of Orientalists who are opposed to literary miracles (including Reggie Blasher, Yousef Haddad, etc.) and critiques their views.

2- Background

Many books and articles have been written about the opponents and supporters of the literary miracle of the Qur'an, including the books that have been written in this field, including the book of the Qur'an and the Orientalists by Mohammad Hassan Zamani, Cited Also in this field, articles such as: Another look at the literary miracle of the Qur'an by Reza Babaei, the Qur'an and Orientalists by Zahra Riahi Zamin, or a critique of the theory of Qur'an adaptation and the literature of the time have been written by analyzing the views of Yousef Haddad by Ali Hamzeh Layan and Mohammad Hadi Mofteh.

According to the views and views of these writers on the literary miracle, they criticized the literary miracle of the Qur'an from the perspective of Orientalists in a partial, transient and brief way, but in this article we intend to discuss the literary and rhetorical miracle of the Qur'an in a specialized and complete way. Let's review.

3- Key Concepts

Before entering into the discussion, it is necessary to explain some key concepts such as Orientalists and miracles, and then enter into the discussion.

3-1. Orientalists

The word "Orientalism" consists of three words; "Orient" means East, East or Asia, the suffix "al" for connection, meaning matters of the Orient and Orientalism, and the suffix "ism" means school. (Zamani, 1385, p. 53).

Orientalism in the specific term and meaning of seminaries and religious culture societies is Islamology by non-Muslims. (Zamani, 2006, p. 50) In other words, any non-Muslim researcher who has done research in the field of Islam is called an Orientalist.

3-2. Miracle

The word "miracle" is from the article "impotence", which in principle contradicts "Hazm" (tightening the rope) (Ibn Manzur, 1414 AH, vol. 5, p. 369) meaning weakness and inability. (Farahidi, 1410 AH, vol. 1, p. 215) But in the religious term "miracle" means that man brings something and the enemy is unable to bring it (Tarihi, 1375, vol. 4, p. 24) And "miracle" is a supernatural thing that can be challenged (militant) and safe from conflict (Suyuti, 1429 AH, vol. 2, p. 228), of course, to provide a more accurate and complete definition, other restrictions have been added to this definition, including: 1. Miracles must be performed by divine prophets; 2. Be accompanied by defiance and rivalry; 3. As a witness to the truth of the claim of prophecy. (Knowledge, 2007, vol. 4, p. 23)

4-Motivation of Orientalists in Opposition to the Qur'an

From the very beginning of its revelation, the Qur'an has always been considered by Muslims and non-Muslims due to its important place in Islam. Muslims paid attention to the great themes of the Qur'an in order to achieve happiness in its shadow. But non-Muslims have explored the Qur'an and its verses because Muslims consider the Qur'an to be the Bible and also because of the religious and cultural centrality of the Qur'an among Muslims. Among the non-Muslims were named Orientalists who have criticized the Qur'an for various reasons, which include:



- 1-Decreasing the value of believing in the miracle of the Qur'an and devaluing this book among Muslims
- 2-Showing the Qur'an without content (Bani Amer, Bitā, p. 319)
- 3-The anxiety of the words of the Qur'an and as a result the non-revelation of the Qur'an and showing the Prophet (PBUH) a liar
- 4-Shaking the high position of the Qur'an as a divine source in empowering the population and the will of Muslims (Al-Mutairi, Bitā, p. 72)
- 5-Sowing the seeds of sedition and discord among Muslims and finally destroying Islam (Al-Mutairi, Bitā, p. 73)
- 6-Hitting the Qur'an for fear of its important impact on the overall development of Islam (Salem, Bitā, p. 25)

5-Four Forms of Blasher Regency on the Coherence and Order of Quranic Verses:

On the coherence of the Qur'an, Blasher introduces the following four forms of the Qur'an:

- 1- Dry and unpolished prose;
2. Common terms translated by French scientists;
3. Repetition of stories and phrases;
4. Confusion and lack of thematic connection between verses

5-1. Critique of the First Case: Dry and Bare Prose

One of the clearest manifestations of the beauties of the Qur'an is its eloquence, rhetoric and attractive and refreshing prose. And all the opponents of the age of revelation and the latter have acknowledged it. Including Walid Ibn Mughirah who after hearing Surah An-Nahl from the Prophet (s) said: <<wallah 'ana lah alhalawuh w ean ealyh litalawih w 'ana asflh limaghriq w 'ana aelah limuthamar mahdhaan qawl bshr>> I swear by God how sweet this Qur'an is, the beautiful covering on its body means that it is covered, only its fruitful branches are full of fruit. These verses are not the words of human beings (Maaref, 2007, vol. 4, p. 192).

Or in the case of other interesting verses in which a group of twenty Christians from Najran, who came to the service of the Prophet to investigate the truthfulness of the prophethood and revelation of the verses of the Qur'an, heard tears in their eyes when they heard a few verses from the Holy Prophet (s.) brought down (Maaref, 2007, vol. 5, p. 204).

And in addition to the degree of judgment for the dry and unpolished or fresh and attractive of a text, recognizing the characteristics of the attractiveness of the text. One who intends to judge a text must first recognize its characteristics and then compare the text.

The scientific discipline (meanings, expression, novelty) is in charge of explaining this characteristic. And scholars in this field have written many books about this science for centuries. And it is interesting that most of their evidence in examining the types, rules and industries of this field is one of the noble verses of the Qur'an, which in itself is the richness of the Qur'an in this regard. If we claim that these literary delicacies and rhetorical beauties of the Qur'an itself are the most important factor in the attention of thinkers in this field to these rules, and the Holy Qur'an not only conforms to those standards. But also the largest share in He was born and raised and has the knowledge of eloquence and rhetoric in the history of Arabic literature. One of the indicators of the freshness and attractiveness of the text is the variety of contents, the use of literary techniques and craftsmanship, the rhythmicity of sentences and combinations (Zamani, *ibid.*, P. 310).



5-2. Critique of the Second Case: Common Terms Translated by French Scientists

Apparently, these forms come from the words of Haqq (Blasher). Because Western translators, including French and others, when translating Arabic meanings and words, due to lack of complete knowledge of the meanings and scientific burden of those words in Islamic culture, have used inadequate equivalents of French and other Western languages, which are also able to reflect those words. Those meanings are not the Arabic words of the Qur'an, and sometimes the traditional or technical idioms of those translators seem unfamiliar and eloquent to French readers (Zamani, *ibid.*, P. 314).

5-3. Critique of the Third Case: Repetition of Stories and Phrases

Two factors make it necessary to repeat the stories in the Qur'an: First: the principle of gradual revelation of the Qur'an.

Second: the ability to chronicle for various inferences and multiple lessons.

Because in any occasion that a social phenomenon required the revelation of verses in order for God to provide the necessary knowledge to the people in that regard, it is possible that God used a historical ascent appropriate to that subject and by quoting that ascent and inference appropriate to That subject revealed verses from Qur'anic stories. If after a while another social phenomenon required the revelation of other verses and the same old story could be used to understand a new subject, divine wisdom would require that historical ascent. Re-submit with a new format appropriate to this new topic and provide a new inference from it.

Therefore, it can be said that there is no (purely repetitive story) in the Qur'an at all, because it offers a special inference from a historical statement everywhere, and this kind of multiple educational use of a historical ascent is not only a defect but also one of the advantages of historiography. And it is one of the arts of storytelling. And of course these subtle differences may not be so noticeable to a non-Muslim Western reader, and he sees them all as repetitive as an Iranian sees dozens of Japanese boys exactly the same and indistinguishable, but a Japanese sees them all. Sees differently and recognizes their eyes and limbs (Zamani, *ibid.*, P. 322).

5-4. Critique of the Fourth Case: The Confusion and Lack of Thematic Connection Between the Verses

These forms have been proposed by Blasher and have been proposed many times by other Orientalists such as (Carlisle, Will Durant), all of which are due to not paying attention to the specific system (texts of the holy books) and (how to compile and compile the Qur'an) in the lower pages. Answered. (Zamani, 2006, *Orientalism and Western Islamology*, p. 327).

Other forms:

British encyclopedic forms of non-observance of the chronological order of Quranic stories. There are verses and stories. Another drawback is that some of the statements in the Qur'anic stories are incompatible with the stories of the Torah.

Cash:

It is a look at the stories and histories of the prophets and the history of the previous nations. The principle of the necessity of historiography in the culture of human society is not in doubt, because the field (history) has a special place in the world of knowledge in the division of sciences in the category of humanities, and yet it is very surprising that some users have asked Introduce the tenth essential thing in the Holy Quran as a defect for it .

In this section, the author does not seek to prove the value of the knowledge of history and storytelling, as well as the existence of this valuable human knowledge, which is the manifestation of civilization and the promotion of human thought in the Qur'an, because it is clear. However, it is worthwhile to explain the superiority of the method of Qur'anic historiography over the common human historiography with the characteristics, goals, and historiography of the Qur'an, because many Orientalists' doubts and drawbacks about the Qur'an stem from their lack of attention to the specific style of history. It is Quranic painting.

6-Yousef Haddad's Point of View

Yousef Darreh Haddad says: <<w lys muhamad bialquran fayiqaan ely bilaghih albilgha' fy zarf kant suq albalaghih fyh rayijuh yeny 'ana alquran qad qasad bih 'an ykwin muejazaan fy fasahatih w balaghatah allaghwyh w alnazmyh w alfanyh kanima hu muealaquh min muealaqat alshueara' alkhalhdh,aw qasad bih 'an ykwn aely min mustawi aifham alnnasu bilagha bilighayihim .w hdha la ysh fy aietiqadna.>>(ywsf hddad,1993,s 61)

Translation: In the place where the rhetoric market was prevalent, Muhammad was not superior to the rhetoric of the Qur'an ... , Or if the intention of the Qur'an is to be at a higher level than its contemporary literature and the understanding and literature of the people, this is not true in our opinion. We believe that it has not reached this destination.

In criticizing Yousef Haddad's point of view, we can say:

The Qur'an was revealed in the Arabian Peninsula and among the people, and it was necessary to establish the first verbal and communicative communication with the Arab people so that it could gradually find its place and penetrate among human beings.

<<w ma 'arsalna min rrasul 'illa bilisan qawmih liyubayn lahum fayudill allah man yasha' w yahdia man yasha' w hualeazyz alhakiymu>> (abraham/4) And We did not send any messenger except in the language of his people to convey to them the message of revelation. So Allah guides whomever He wills, and guides whomever He wills, and He is the Invincible, the Wise.

The prophets were sent to educate the people, so they must speak to their culture and customs so that the people will understand and listen to what they have to say. Naturally, in order for opinion holders to be productive and constructive and to force the audience to accept and move, it is necessary to interact and communicate with people so that as a result, their opinions will be valued and valid, and we must say the word of the day. Every physician and counselor, in order to be able to treat the patient and his clients, first needs to know the type of disease, while using the language and literature of the clients and their ideas, thoughts and customs, first use his capacity and ratio. Treat it. Regarding the blessed existence of the Holy Prophet Ali (AS), he says: A rotating physician with his own physician has ruled over his seasons and heated his season."The Holy Prophet, Muhammad (s) is a physician who spreads the scent of guidance and love everywhere with his medicine and treatment. Obviously, the Arabs of the peninsula, like other tribes, have a culture and knowledge, and their lives and relationships are based on beliefs and conventions. And God Almighty, who wanted to change and adjust their do's and don'ts with the revelation of the Qur'an, it was necessary to send an ambassador. Gay and homosexual, they have the right influence. Because the Arab community and the Jews and Christians living and migrating to Mecca were not ready to receive and implement Islamic laws and orders, the laws and regulations of the Qur'an were presented to them step by step and according to the spirits, and the Prophet.

He used this way to prepare the society to receive the advanced and perfected rules and beliefs of Islam, which is the path of growth of religion, and an interest that God Almighty has deemed appropriate



(Ali Hamzeh Lavian, Mohammad Hadi Mofteh, Critique of the Theory of Adapting the Qur'an from the Literature of Time By analyzing the views of Yousef Darreh Haddad, p. 106).

7- Other Opinions of Orientalists

Most of the Orientalists' material on the miracle of the Qur'an is related to the literary miracle, which has raised doubts about the eloquence and rhetoric of the Qur'an, as well as the contradictions in the Qur'anic expressions. For example, William James Durant (1885-1981) in his book "History of Civilization" claims that there is repetition and discontinuity in the text of the Holy Qur'an due to the dignity of various revelations and their revelation on different occasions. He knows this repetition and discontinuity to such an extent that they guess that the Prophet did not intend to collect the parts of the Qur'an in one book. (Durant, 2002, vol. 4, p. 235).

Such objections, which have been raised in general and without citation, are far from fair; Because the Holy Qur'an, according to many contemporary scholars and writers of the revelation of the Qur'an who were not even Muslims, is miraculous in terms of rhetoric and eloquence; People such as: Walid ibn Mughirah, Khalid ibn Aqaba, Tufayl ibn Amr, Nadr ibn Harith, Utbah ibn Rabia and Anis ibn Janadah have acknowledged this greatness of the Qur'an. We can also claim that these literary subtleties and rhetorical beauties of the Qur'an have been the most important factor in paying attention to these rules. (Zamani, 2006, Quran and Orientalists, p. 309).

Another skepticism of Orientalists about the literary miracle of the Qur'an is the claim of contradiction among the phrases of the Qur'an. In critique of this skepticism we must say: it is true that the length of time naturally makes a difference in human speech; However, the Holy Qur'an, although revealed during the twenty-three years, is generally free from these differences, and this feature of the Qur'an indicates that it is a miracle. What the Orientalists have given as evidence of the contradictions and contradictions of the Qur'an does not imply their claim; Such as the difference in the original article of the creation of man, which is once described as "Torab", once as "Hama Masnoon", in one verse as "Tain Lazeb" and in another verse as "Salsal"; But all the commentators have stated that each of these phrases refers to a stage in the raw material of the first man; Therefore, there is no contradiction between these different expressions. (Knowledge, 2007, vol. 7, p. 270)

8-Proponents of Literary Miracles

It goes without saying that some orientalists, regardless of its revelatory aspect, consider the Qur'an to be only a valuable literary work in the field of Arabic literature and consider it in terms of literary values and aesthetics of speech. Many of these people express their views on the verbal and spiritual validity of the Qur'an with a fair eye. "How did I know the Qur'an?" Says:

Kint Greck, author of Contemporary English Oriental Studies and a professor at the University of Cambridge. Needless to say, the Qur'an does not have the slightest religious impact on a European Christian, and a European reader, unlike Muslims, does not know the Qur'an and does not believe it was revealed to God by the Prophet of Islam. So the effect that the Qur'an has on a European reader is an effect that words and The meanings of the Qur'an are revealed in him... that is, they [Europeans] are primarily influenced by the words of the Qur'an. (Kint Great, 1990, pp. 27-25).

John Dion Port, an English orientalist, in his book "Excuse for Blasphemy in the Presence of Muhammad (pbuh) and the Qur'an", while referring to the literary value of the Qur'an and the weight and melody of its components, deals with the following:



The Qur'an is accepted as the supreme example of the Arabic language and is full of the most brilliant forms and the strongest similes, and although it is vague and inclined to elaboration and elaboration, at the same time it is generally strong (rich) and excellent. (John Dionport, 2012, p. 91).

Although this scholar considers the Qur'an to be inclusive of all aesthetic manifestations and free from any inconsistencies, many orientalists, who do not have a complete and sufficient familiarity with Arabic literature and the theological subtleties of the Qur'an, sometimes judge judgment in their research. The literary value of the Qur'an goes astray and raises issues that are unacceptable to scholars of Arabic literature and other Qur'anic scholars; For example, Thomas Carlyle, a well-known English scholar who is known among orientalists for his fairness and realism, considers the Qur'an to be a difficult and disorderly book.

<<Karl Brockelmann>>, a professor of many Oriental languages at German universities and author of *The History of Arabic Literature*, considers the Qur'anic style to be similar to that of the Arabian Peninsula and does not attach much rhetorical value to it. (Carl Brockelman, 1919 AH, vol. 1, p. 134).

There is a lot of talk about the literary and rhetorical value of the Qur'an and there are many differences of opinion; But what all or most orientalists have accepted and acknowledged is the influence of the Qur'an on Arabic literature and the evolution of Arabic literature because of its contact with the Qur'an, which is not hidden from anyone. Dr. Toshihiko Izutsu, a contemporary Japanese scholar and English scholar Kint Greek, believes that the Arabic language has been strongly influenced by the influence of Qur'anic vocabulary for fourteen centuries and has been watered down by the rich source of the Qur'an. (Izutsu, 1373, p. 33).

Petroshovsky, in his book "Islam in Iran", says:

The Qur'an in the Islamic environment, it was known as a literary work that has no equal. Although the rules and regulations of the Arabic language have been hidden under the influence of the poems and poems of the Arabs of the pre-Islamic period, before Islam, the Qur'an has been very influential in its subsequent development as a language. (A.P. Petroshovsky, 1350, p. 113) One of the most beneficial results of this effect, as "Philip K. Hatti" says, is the unification and unification of the different dialects of the Arabic-speaking tribes thanks to the existence of the Qur'an (Philip, 1985, vol. 1, p. 175).

Carlton. S. "One of the great benefits of the Qur'an is the rhetoric of the Qur'an," says the American Orientalist. When the Qur'an is recited correctly, whether the listener is familiar with the Arabic word and understands it or not, it has a strong effect on him and is placed in his mind. This rhetorical advantage of the Qur'an cannot be translated"(S. Gon Carlton, 1991, p. 150).

9-Optiinah Theory

According to the views of orientalists on the literary and rhetorical miracle of the Qur'an, the author believes that the opponents of the literary miracle had a destructive approach to the Qur'an and their only goal was to deny the revelation of the Qur'an, but the truth is that the Qur'an Orientalists' opinions speak outside of literary and other Qur'anic discussions with a strong text and, most importantly, of all sciences and knowledge in any field. Of course, there are Orientalists whose goal is to reach the truths of the Qur'an, including Philip, who says: "Thanks to the Qur'an, all dialects and dialects have been gathered together" is one of the most important The weaknesses of Orientalists are their view of the Qur'an, which has led them to have inadequate relations with the Qur'an.



Conclusion

1-Most of the views of Orientalists in the field of the miracle of the Qur'an are related to the literary and rhetorical miracle of the Qur'an, and in this regard there have been opponents and supporters, and each of the different views of the Qur'an has been criticized.

2-The results of Orientalists' research is the most important acquaintance of Western scholars with Islam and the Qur'an, and their words have a great impact on the formation of the attitude of the people of the West to Islamic teachings. It becomes.

3-Most orientalists have accepted that the influence of the Qur'an on Arabic literature and the development of Arabic literature is due to its contact with the Qur'an, and this is not a secret to anyone.

4-One of the brightest manifestations of the beauties of the Qur'an is its eloquence, rhetoric and attractive and refreshing prose. And all the opponents of the age of revelation and the latter have acknowledged it.

5-Orientalists have given various reasons (Blasher, Yusuf Haddad, etc.) in order to reduce the literary and rhetorical value of the Qur'an, and their views and opinions have been answered by the great scholars of Islam.

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