Miraculous Aspects of the Holy Qur'an

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Introduction

Different prophets and messengers of Allah ('God') were given miracles and signs as proofs of their prophethood. Abraham (PBUH), was saved from the fire into which he was thrown. "They cried: Burn him and stand by your gods, if ye will be doing. We said: O fire, be coolness and peace for Abraham! And they wished to set a snare for him, but We made them the greater losers." (The Qur'an 21:68-70)

Moses was given many miraculous signs, two of which were: "Then he flung down his staff and lo! It was a serpent manifest. And he drew forth his hand (from his bosom) and lo! It was white for the beholders." (7: 107-8)

In the contest with the wizards his staff swallowed up their works of wizardry. (The Qur'an 7: 115-119)

For Prophet David, "And We subdued the hills and the birds to hymn (God's praise) along with David...." (The Qur'an 21:79)

For Prophet Solomon, Allah made the winds and the Jinn servants at his command, and he spoke to birds and understood the language of ants. (The Qur'an 27:16-18; 21: 81)

Jesus was given the ability to fashion out of clay the like of a bird, breathe into it and make it alive, cure the blind and the leper and raise the dead, all with God's permission, as he declared. (The Qur'an 3: 49).

But all those miracles, however great they were, were of temporal nature, witnessed only by the people who saw and met those

great prophets of Allah, because their messages were limited both in time and space.

On the other hand, the message brought by Prophet Muhammad (Peace be upon him) is a universal one, unlimited by people, place or time. For he is sent "but a mercy to all the universes/ worlds." (21:107)

"Say(O Muhammad): O mankind! Lo! I am the messenger of Allah to you all…." (The Qur'an 7:158).

Prophet Muhammad (PBUH) was given many miracles which he performed on various occasions. But the miracle of miracles given to him was certainly the Qur'an, the exact Words of God. This miracle is different from all other miracles or signs given to other messengers and prophets of God. It is concrete and eternal; therefore, it is **not** limited either by space or time.

People (and other beings) can see it, read it, analyze and evaluate its form and content at any place or time, until the end of the world. For Allah has promised: “Surely, it was We who have revealed the Reminder [the Qur’an] and verily We are going to preserve it.” (15:9)

But the question is: “In what way or ways is the Qur’an miraculous? And how can we prove that it is from God Alone, not the prophet or anyone else?” This is what we will try to answer in the next few pages.

The Miraculous Aspects of the Qur’an

First, we should remember that there are many signs and proofs that demonstrate beyond any shadow of doubt that the Qur’an came from Allah Alone. What we will be discussing is only one set of these proofs. Others include the verses of reproaching the Prophet Muhammad (PBUH), such as: verse 1 of Chapter 66 and verses 1-10 of Chapter

80, and the universal challenge to all creatures to bring forth a book like the Qur'an, ten suras (chapters) or even one surah! "Or say they: He hath invented it? Say: Then bring a surah like unto it, and call (for help) on all ye can besides Allah, if are ye are truthful." (The Qur'an 10: 83)

In fact, the strongest challenge and most universal is the one given in Chapter 17: "Say: Verily though mankind and Jinn (invisible beings) should assemble to produce the like of this Qur'an, **they could not produce the like thereof** though they were helpers one of another." (17: 88)
Another important declaration is the internal and external consistency of the Qur'an; i.e., the absence of any contradictions within the text itself and with facts related to natural phenomena, as we will see shortly. This declaration is given in Chapter 4 of the Qur'an: "Then do they not reflect upon the Qur'an? Were it from [any] than Allah, they

would have found within it much contradiction/ inconsistency." (4:82)

Let us now look at some of the miraculous aspects, which can be grouped into the following main categories:

1- Linguistic and stylistic
2- Internal and External Consistency
3- Historical (past, contemporary to the Prophet (PBUH), and the future)
4- Natural phenomena and facts about the universe
5- Legislative and teachings
6- Numerical and mathematical, including the ratio of certain letters or sounds in specific chapters or words of certain categories in the whole Book.
7- The preservation of the Qur'an in its original intact form even after more than 1400 years. (In fact, even the language of the Qur'an, Arabic, is unique among the

languages of the World in the sense that it is the only living language for more than 14 centuries.)

a. Linguistic and Stylistic Miracle

We have seen the Divine challenge to the whole creation to bring forth anything like the Qur'an. We also know that the Arabs were best in their use of language during the time of Prophet Muhammad (PBUH). They even hung some of their best poems in the Ka'aba, and held annual poetry competitions at Okaz, near the city of Taif. Yet, no one could respond to the challenge. Why?

- The Qur'an is unique in that it uses the *same* style to address people of all walks of life and of all ages, while any human author of speech has to vary his style in order to be understood by each group of listeners or readers. The same Qur'anic text can be read and understood on many levels, depending on the reader's knowledge and

capacities. (It might be interesting to note that one study found that more than 80% of the Qur'anic text consists of not more than 800 words, repeated in their different forms throughout!): "And in truth We have made the Qur'an easy to remember; but is there any that remembers?" (54:22)).

- The unique precision and conciseness of its language (lexical, syntactic and pragmatic) even down to the letter and sound. For each word (including its singular, dual or plural form) has an exact place in its context, and any change may alter the meaning of the verse. This covers not only the choice of the words but also the exact word order of each sentence, such as "hearing" before "seeing / sight". We can also see exactness in the Divine Attributes that close many verses ('Most Forgiving, Most Merciful; All-Hearing,

Omniscient; All-Hearing, All-Seeing; Omniscient, All-Wise; Ever Powerful, Mighty').A close scrutiny of the context would reveal to us the amazing appropriateness of each pair of Attributes to that specific context. (See al-Sha'rawi " The Rhetoric and Eloquence of the Qur'an" in his book: 35-48)

For simple examples, let us just look at Surat al-'Asr (Chapter 103). In three short verses, the whole road to salvation is succinctly given: "belief, doing righteous deeds, and commending each other to truth and perseverance". Another example is Suurat al-Ikhlaas ('Purity of Faith' – Chapter 112) where we find in four short verses the most comprehensive description of God, the Most Perfect Being, as He should be: "Say: He is Allah the One! Allah, the eternally Besought of all! He begets not nor was He begotten.

And there is none comparable to Him." If we carefully study the concept of God or the deity in any religion other than Islam we will find that it suffers from one or more of the shortcomings negated in this short Chapter of the Qur'an. (No wonder the Prophet Muhammad (PBUH) said that this Surah equals one **third** of the Qur'an.

- Comprehensiveness of many Qur'anic words (taqwaa, Hisaab, RaHmaan, RaHiim, ..) which any good translator must have appreciated in his attempt to render them into any language.

- Possibility of different pauses in the same verse, with the resulting change in meaning, as in the second verse of Ch2.

where we find that one pause renders: "That is the Book for sure. In it is guidance for the God-fearing" The other pause gives the meaning: "That is the Book. In it there is no

doubt. (It is) guidance for the God-fearing." (The Qur'an 2:2)

- Uniqueness of style: neither pure prose nor poetry. It combines both, and shifts from a metered composition to normal prose in a smooth manner. Sheikh Al-Sha'rawi gives the example from Chapter 15 of the Qur'an, verses 45-52 (See his book, p. 31). In his introduction to the translation of the meanings of the Holy Qur'an (*The Koran Interpreted*) the well-known English orientalist, A.J. Arberry says: "In making the present attempt to improve on the performance of my predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pains to study the **intricate and richly varied rhythms which – apart from the message itself—constitute the Koran's undeniable claim to rank amongst the greatest literary**

masterpieces of mankind. This very characteristic feature –'that inimitable symphony', as the British Muslim Pickthall comments, "the very sounds of which move men to tears and ecstasy'— has been almost totally ignored by previous translators…." (1964:x)

- Al-Muqatta'aat or letters/ letter combinations that begin some surahs of the Qur'an deserve a discussion of their own.

(Many Arab scholars have discussed these issues in lengthy treatises: al-Baqillaanii and ibn al-Qayyim of old, and al-Raafi'ii and Sheikh Muhammad al-Sha'raawii, one of the foremost authorities on the subject, of the present century.)

However, one of the most convincing of these explanations is that these letters and the verse(s) that follow them emphasize the Divine origin of the Qur'an, which is composed of such letters. A good example is

what we read at the beginning of Chapter 2:1 “Alif, Lam, Mim [A, L, M]. This is the Book about which there is no doubt, a guidance for those conscious of Allah (God-fearing).” (2:1-2)

- The clear difference between the language of the Qur’an and that of the Hadeeth (Prophet’s sayings).

Obviously, the unbelievers in the time of the Prophet (PBUH) realized the supernatural origin of the Qur’an, but they tried to attribute that to beings other than Allah. So they accused the Prophet of being a possessed person, a soothsayer and a poet, all of whom were believed to have supernatural sources for their speech.

b. Internal and External Consistency

The Qur’an refers to this particular miraculous aspect in a very important statement: “Will they not then ponder on the

Qur'an? **If it had been from other than Allah they would have found therein much incongruity**" (4:82) The Arabic word *ikhtilaaf* can be translated in many ways: incongruity, inconsistency, contradictions….

The consistency or absence of inconsistency referred to in the above verse can be witnessed in the fact that (1) the Qur'an was revealed to the illiterate Prophet Muhammad (PBUH) over a period of 23 years, and it deals with hundreds of issues, and reiterates many stories of the past nations. Yet, no one can show any incongruity or contradictions among the more than 6000 verses of the Book.In fact, a non-Muslim orientalist says**: "**Each Sura (Chapter) will now be seen to be a unity within itself**,** and **the whole Koran will be recognized as a single revelation, self-consistent to the highest degree**. (Arberry 1964:xi)

(2) The other aspect of consistency is found in the agreement of the Qur'anic statements with scientific facts, which are being discovered about nature and the universe and historical facts, verifiable through various sources, as we shall see shortly. There is a Qur'anic reference to this in the following verse: "We will show them Our signs in the horizons and within themselves until it becomes clear that it is the truth…." (The Qur'an, 54: 53).

c. Historical Proofs

(i) The Past: The Qur'an is full of stories of past nations and descriptions of some of their beliefs and practices, including the stories about the Biblical prophets. Yet, no one could prove any error in those stories, despite the fact that some may contradict what is mentioned in the Bible. The pictures depicted for the Prophets of God (e.g., Jacob, David, Solomon, Lot,

> Jesus….) are certainly much more logical and fitting to their roles as models of conduct, compared to the false allegations made against them in the Bible. Secondly, most, if not all, the prophets and peoples of the Arabian Peninsula have no reference to them except in the Qur'an. A large number of their stories are verifiable through archeological findings.

Before we close this section, let us look at what Dr. Maurice Bucaille has to say on the story of the Exodus and death of the Pharaoh, especially on the Qur'anic words: "We **save thee in thy body** so that thou mayest be a sign for those who come after thee." (The Qur'an 10:92) Bucaille says: "For those facts which can be checked with historical, geographical and archeological data therefore, it should be noted that the Qur'anic and Biblical narrations differ on the following points:

"the absence of any mention in the Bible of the rescue of the Pharaoh's body after his death" (223-224) He comments at another part of his book (1997: 241): "Those who seek among modern data for proof of the veracity of the Holy Scriptures will find a magnificent illustrationof the verses of the Qur'an dealing with the Pharaoh's body by visiting the Royal Mummies Room of the Egyptian Museum, Cairo."

(ii) Contemporary to the Prophet (PBUH): The Qur'an has many references to conspiracies and incidents that took place in the life time of Prophet Muhammad (PBUH) that were unknown except to the participants, such as some of the polytheists of Makkah, the Jews and the hypocrites at Medina. No one could challenge those statements about them.(Examples are found in the Qur'an, 2:8-9 and 146; 6: 20 ; 9:42 and 95-96; 58:8) Had those Qur'anic statements been

false, the contemporaries of the Prophet (PBUH) would have been the first to declare their falsehood. Yet, not even the non-Muslim historians have ever shown that that ever happened.

(iii) The Future: The Qur'an has many prophecies about future events, some of which occurred during the life time of the Prophet (PBUH), such as the reference to the victory of the Romans over the Persians within ten years (The Qur'an 30:2-4). Haroun writes; "A few years before the death of the Prophet Muhammad (PBUH), Persia has given a strong blow to the Romans that was culminated by the conquest of Jerusalem in 614-15 AC. The Qur'an, however, has given a prophecy, against all odds at that time, that victory will swing back to the Romans, within less than ten years. We read in the Qur'an: "The Romans have been defeated – in a land close by: But

> they, (even) after (this) defeat of theirs, will soon be victorious- within a few years.' (30:2-4)"The surprise victory did occur, in the decisive battle of Issues in the year 622 AC. [sic], and the Romans struck into the heart of Persia in the year 624 AC. This gave a further confirmation to the truth of the Qur'an." (Haroun 1997:39-40)

Another example is the prophecy of 'the great victory' for Islam (فتحاً مبيناً) at the time when the Prophet (PBUH) signed with the polytheists a truce that even some of his companions thought was a humiliating one to Islam and its followers (See Chapter 48 of the Qur'an). The Qur'an was explicit on this victory where it says: "Allah hath fulfilled the vision for His messenger in very truth. Ye shall indeed enter the Inviolable Place of Worship [i.e.,Holy Mosque of Makkah], God willing, secure, (having your hair) shaven and cut, not fearing. But He knows that

which you do not know, and has given you a near victory beforehand." (48; 27) Naturally, that truce proved very beneficial for the spread of Islam. Thousands and thousands of Arabs joined the faith during in the following months. In two years Muslims entered Makkah victoriously, to add a new page to the glorious history of Islam.

A more general prophecy is given in Chapter 41 about God's promise to show His portents to the unbelievers both in the universe and in themselves: "We shall show them Our portents on the horizons and within themselves until it will be manifest to them that it is the Truth.…" (41:53)

Today, as we shall see shortly, scientific discoveries in every field are giving more and more evidence to the truth of this Qur'anic statement.

d. Natural Phenomena and Facts about the Universe

Many Muslim scientists, physicians and other thinkers have shown that the Qur'anic statements (more than 1400 years ago) about natural phenomena and facts are being proven every day.

There is a committee called "Committee of Scientific Miracles in the Qur'an" at the World Muslim League in Makkah, and an international conference was held in Egypt a few years ago under the title "Medical Miracle of the Qur'an" where many issues have been discussed pointing out the miraculous aspect of the Qur'an in dealing with the facts many of which have only been recently discovered. Recently an international committee has been set up under the title: "Organization of Scientific Miracles in the Qur'an and Sunnah ('Tradions of the Prophet Muhammad')

which is devoted to research and publication of scientific facts and discoveries that prove the authenticity of Qur'anic statements.

In the following, I will try to mention only a few of the comments made by Muslim scientists:

(i) Process of Formation of the Universe:
"The Qur'an presents in two verses a brief synthesis of the phenomena that constituted the basic process of the formation of the Universe.

- "Do not the unbelievers see that the heavens and the earth were joined together, then We clove them asunder and We got every living thing out of water. Will they not then believe?" (21:30)

Here is a clear reference to the so-called big bang theory and the aqueous nature of all living beings.

- “Moreover (God) turned to the Heaven when it was smoke and said to it and to the earth: ‘Come both of you, willingly or by compulsion’. They said: We come obedient.” (Qur’an, 41:11)

- From many verses of the Qur’an, we understand that there are three groups of beings created: in the heavens, in the earth and between them. Examples of these verses include: “Unto Him belongs whatsoever is in the heaves and whatsoever is in the earth, and whatsoever is between them, and whatsoever is beneath the soil.” (The Qur’an 20: 6; 25:59; 32:4; 50:38).

(Bucaille, 1997: 138ff)

- The constant expansion of the universe is declared in the following verse: "We have built the heaven with might, and We are expanding (it)." (51:47)

(ii) The Sun and the Moon:
On the nature of the sun (as a source of light) and the moon (a reflector of light) and their movements in exact courses, we find many verses, such as the following: "Blessed be He Who has placed in the heaven mansions of the stars, and has placed therein a great lamp [the sun] and a moon giving light. And He it is Who has appointed night and day in succession,…." (25:61-62)

"And the moon We have appointed mansions till she returns like an old shriveled palm-leave. It is not for the sun to overtake

the moon, nor doth the night outstrip the day. They float in an orbit." (36: 39-40)

It is noteworthy how the Qur'an refers to "the rising place - Orient" and "the setting place- Occident" in the singular, dual and the plural forms. Bucaille comments: "Further to the above reflections on the sequence of day and night, one must also mention, with a quotation of some verses from the Qur'an, the idea that there is more than one Orient and one Occident.…
"Anyone who carefully watches the sunrise and sunset knows that the sun rises at different points of the Orient and sets at different points of the Occident, according to the season." (Bucaille, 1997: 164)

(iii) The Water Cycle:
Many verses are found in the Qur'an which accurately describe the water cycle as well the existence of fresh water next to the salty water in the sea.

- "Say: Do you see if your water were to be lost in the ground, who then can supply you with gushing water." (67:30)

- "Haveyou not seen that God sent water down from the sky and led it through sources into the ground? Then He caused sown fields of different colours to grow." (39:21)

- "Therein We placed gardens of palm-trees and vineyards and We caused water springs to gush forth." (36:34)

"The importance of springs and the way they are fed by rain-water conducted into them is stressed in the last three verses…." This idea was not known to man until later in history. (Bucaille, P. 176)

- The phenomenon of fresh water existing side by side with salty water in certain parts of the world:

There are three verses where the Qur'an speaks about the separation of salty sea water and fresh river water, one of which is: "(God) is the One Who has let free the two seas, one is agreeable and sweet, the other salty and bitter. He placed a barrier between them, a partition that it is forbidden to pass." (25:53)

In fact, there are many reports that confirm that Jacques Cousteau, the world famous French oceanographer, embraced Islam upon learning that this phenomenon was mentioned by the Qur'an more than 1400 years ago.

(iv) Reproduction and Human Embryo:
There are many verses that speak about reproduction in the vegetable kingdom and the development of the human embryo in a manner that has amazed modern scientists.

- “And He it is Who hath created man from water, and hath appointed for him kindred by blood and kindred by marriage….” (25:54)

  “Verily, We created man from a product of wet earth; then placed him as drop (of seed) in a safe lodging; then fashioned We the clot of a little lump, then fashioned We the little lump bones, then clothed the bones with flesh, then produced it as another creation….” (23: 12-14)

- “Lo! Allah (it is) Who splitteth grain of corn and date-stone (for sprouting). He bringeth forth the living from the dead,

and is the Bringer forth of the dead from the living…." (6:95)

"Glory be to Him Who created all (the sexual) pairs, of that which the earth groweth, and of themselves, and of that which they have no knowledge." (36:36)

- "And We send the winds fertilising…." (15: 22)

(v) Pairs in the Creation:

The Qur'an declared that there is a pair of everything in nature, "And of everything We created pairs." (51:49)

A Muslim scientist says: "W now know that this applies to the whole animal kingdom; the hugest creatures as well as the infinitesimally small, i.e. viruses, bacteria and microbes all being in pairs. Pairity [sic.] also applies to plants that have stamens carrying pollen (male) grains and carpels

whose ovule carries (female) eggs, a fact that was not known at the time of the revelation of the Qur'an: "…and fruit of every kind He made in pairs, two and two." (13:3)
"Pairity even applied to solid matter. On the smaller end, we have atoms consisting of positively charged protons and negatively charged electrons, in pairs… On the other end of the scale, in the universe at large, cosmic bodies are believed to have their 'negative' counterparts, the so-called 'black holes.'" (Haroun 1997:910)

(vi) Skin as the Element of Feeling Pain:
Many scholars have pointed out the miraculously accurate statement in the Qur'an when it spoke of the skin being the element of feeling pain in the following verse: "Lo! Those who disbelieve Our revelations, We shall expose them to the Fire. As often as their skins are consumed We shall exchange them for fresh skins that

they may taste the torment. Lo! Allah is ever Mighty, Wise." (4:56)

(For more examples and detailed discussions, see Bucaille, Deedat, Haroun, al-Sha'rawi, Soliman in the reference list.)

V. **Legislation and Other Teachings**

Many of the teachings the Qur'an regarding social relations, family life, eating, hygiene, crime and punishment are proving superior to any other system, despite the objections raised by the enemies of the faith or some ignorant so-called Muslims. Clearest among these are the penalties for murder and other crimes; laws related to marriage (including polygyny or multiplicity of wives) and divorce; prohibition of intoxicants, games of chance, usury, and pig's meat. Regarding intoxicants (alcoholic beverages and drugs) and gambling, we read in the Qur'an: "They

ask you about wine and gambling. Say: 'In them there is great sin/ evil and benefits for people. But their sin/ evil is greater than their benefit." (2: 219). Prophet Muhammad said: "Wine is the mother of all bad things." الخمر أم الخبائث. If we take the percentage of fatal accidents and crimes, we will find that they are caused by intoxicants and gambling, one way or another.

Each one of these areas requires whole lectures of its own, but I am sure any unbiased person can easily see the superiority of Islamic teachings on these subjects.

VI. **Numerical and Mathematical Aspects**

Even before the first successful attempt of using the computer to study the Qur'an from a mathematical point of view (in the U.S. in the late sixties or early seventies), many

Muslims made statistical studies of the Qur'an, noting its number of words and letters, for example, and deciding on the exact middle word in the Book.

- The number 19: In the second half of the twentieth century and early part of the present century, some Muslim scholars have been pointing out certain unique numerical aspects of the Qur'an. They point out, for example, that the basmalah ("bismi-Llaahi-RraHmaani-RraHiim" 'In the Name of Allah, the Beneficent, the Most Merciful') consists of 19 letters and that the total number of the chapters of the Qur'an (114) is divisible by 19. We also notice that there is one Surah which does not begin with basmalah, yet the total number of basmalahs is 114, because it is found inside one Chapter of the Qur'an (27:3). It is also interesting to note that the first Chatpter ever revealed in the Qur'an, "Iqra'" / "al-'alaq' ('Read' or

'Clinging Substance', Chapter 96) consists of 19 verses.
Ahmad Deedat, a specialist in comparative religious studies, devoted many pages of his book (*Al-Qur'an: the Ultimate Miracle*)to discuss the various aspects and manifestations of the number 19 in the Qur'an. See Deedat.

- In the surahs (chapters) that begin with a certain letter (such as Saad, Qaaf, Nuun), the frequency of that letter is found to be much higher in that particular surah than anywhere else in the Qur'an.

- It has also been pointed out, as mentioned earlier, that the 800 most frequent words of the Qur'an make up about 87% of the text of the Book. (Dr. Mohammad. Abul-Futouh,(1990, in Arabic). This is a proof that the Qur'an is made easy to remember as pointed out in Chapter 54 of the Qur'an. We

read: “And We have certainly made the Qur’an easy for remembrance….” (54: 32)

- Typical examples of numerical ‘miracles’ are discussed by many Muslim scholars. These examples include the ratio of words expressing good and evil, heaven and hell, among others. (See, for example, Nawfal, 1987).
It is noteworthy that numerical analysis of the Qur’an text are made easier through computer applications, such as www.qur’an corpus.
Below we give a few examples:

The Word **“shahr” (month)** is mentioned **12 times** in the Quran, just as the **number of months there are in a year**.

The word **“yawm” (day)**, in singular, is mentioned **365 times** in the Quran, just as the **number of days there are in a year**.

The word **“ayyam” (days)**, in plural, is mentioned **30 times** in the Quran, just as the **number of days there are in a month**.

Another example:The word “salawat” (prayers) is mentioned 5 times in the Quran, and the number of daily prayers mandatory for every Muslim are: A- Subh, A-Duhr, Al-Asr, Al-Maghrib, Al-Isha.

A third set of examples is the equality of the number certain words and their antonyms, as we see in the following:

“al hayat” (life), 145 times : “al mawt” (death), 145 times

“al-dunya” (the present life), 115 times : “al-aakhirah” (the Hereafter), 115 times.

Engineer Abdul-Da’im Kuhail has written a long paper discussing the fascinating manifestations related to number seven in the Qur’an. (See the list of Arabic refences.)

e- Preservation of the Qur'an

One of the indisputable facts about the Qur'an is that it is has been preserved intact (as promised by God (Qur'an, 15:9)), since its revelation more than 1400 years ago, without any alterations to its text. It has been preserved through different means:

(i) By Muslims: The Qur'an is the only book in the world which has been memorized by millions of people all over the globe and throughout the ages, even by children who have no knowledge of Arabic. It is also probably the only scripture that was committed to writing in the days of the messenger who brought it. The Qur'an was also the motive for the development of many sciences of the Arabic language: phonetics, grammar, rhetoric, lexicology. Most of these linguistic sciences started as means of

preserving the correct recitation and understanding of the Qur'an.

The oral rendition and recitation of the Qur'an has been preserved in reality by this memorization as well as by the tradition of oral transmission from generation to generation, beginning with the generation of Prophet Muhammad (PBUH).We have a special science known as tajweed (perfect enunciation of the Qur'an; i.e., qur'anic phonology) which gives all the rules necessary for pronouncing Qur'an words and phrases according to the way it was done by Prophet Muhammad himself.

(ii) **By Non-Muslims**: Even many Non-Muslims have one way or another been serving the Qur'an, such as by translating its meanings, preparing indices and concordances for it and printing it, regardless of their true motives for so doing.

Conclusion

The subject of the miraculous aspects of the Qur'an is indeed a very vast field of investigation that requires encyclopedic knowledge and deep understanding of various areas of study. I tried to touch on some of these areas in the last few pages, pointing to some of the linguistic, scientific, historical, legislative and numerical aspects, besides the internal and external consistency of the Book and its preservation. It is my hope that this will help explain the meaning of the Qur'an being "the Miracle of Miracles".

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