

# An Examination of The Linguistic and Literary Miracles of The Quran

Busari Kehinde Kamorudeen

PhD Scholar, Department of Religion and African Culture Adekunle Ajasin  
University, Akungba-Akoko, Ondo State, Nigeria.

Email: [kkbusari@gmail.com](mailto:kkbusari@gmail.com)

Received on: 04-07-2024

Accepted on: 08-08-2024

## Abstract

This paper presents an examination of the linguistic and literary miracles ingrained in the Qur'an, exploring its uniqueness, eloquence, intricate structure and significant influence on Arabic language and literature. The main concern is the task of comprehending how the Qur'an which was revealed over 1,440 years ago continues to be viewed as a miraculous text in terms of linguistic and literary qualities. This work combines multidisciplinary approach, using linguistic analysis, literary criticism to analyse the complexity of the Quranic text. It identifies and evaluates linguistic phenomena such as unique grammatical structures, rhetorical devices, and semantic distinctions present in the Qur'an through close textual scrutiny with a review of classical and modern scholarly interpretations. It also unveils the historical context and linguistic evolution with Qur'an's achievements within the broader cultural and literary landscape of Pre-Islamic Arabia. This work revealed that the Qur'an's linguistic richness is obvious in its creative way of using Arabic language, creating a text that surpasses conventional literary forms. Its literary excellence is noticeable by a coherent pattern of form and content, captivating diverse audiences and inducing emotional and intellectual responses. Strategic arrangement and thematic intertwining of verses contribute to a convincing narrative that sustains its timeless influence and relevance. The Qur'an's linguistic and literary features emphasise its miraculous nature, presenting a unique interplay of language and meaning that has shaped Arabic literary traditions and fascinated readers for centuries. This work recommends further studies integrating modern linguistic theories and communicational analyses to strengthen understanding of the Qur'an's literary legacy.

**Keywords:** Examination, Linguistic miracle, Literary excellence, Qur'an, Rhetorical devices.

## Introduction

For over fourteen centuries, Qur'an has served as a conspicuous signal of guidance, spiritual enlightenment and wisdom for millions around the world (Smith, J.I 2006).

Yet, beyond its role as a source of religious doctrine, the sacred scripture has also captivated scholars, literary enthusiasts and linguists alike with its exceptional linguistic inspiration and literary excellence. An examination of the linguistic and literary miracles of the Qur'an is a journey into the heart of one of the most articulate and fascinating works ever composed. It

---

is an assiduous effort that surpasses religious boundaries encouraging all who seek to appreciate the greatness and power of language to research into its verses.

At its crux, the Qur'an is a proof to the mastery of Arabic prose, using a language that is both rich in meaning and perfect in its expressions. Its verses, composed in rhythmic clausula and poetic imagery, resonate with an immortal elegance that exceeds the confines of any single era or culture, from the everlasting beautiful verses that reverberate the reverence of divine revelation to the detailed narratives that bring to life the stories of Prophets and civilization, the Qur'an remains a literacy master-piece unrivalled in its depth and complexity (Brown, D. 2007).

However, in addition to its artistic appeal, the Qur'an also throws down the gauntlet to those who would seek to reproduce its linguistic brilliance. Its use of sophisticated wordplay, rhetorical devices and linguistic precision serves as a testimony to its divine origin, defying the limitations of human authorship (Al-Azami, M.M. 2003).

Undoubtedly, many scholars throughout history have wondered about the Qur'an capability to express profound truths with such eloquence and lucidity, seeing in its verses proofs of a higher intelligence at work (Saeed, A. 2008). This work examines the linguistic and literary wonders for the Qur'an, exploring its use of language, thematic richness and stylistic devices. The secrets concealed within its verses are to be exhumed through careful analysis and scholarly inquiry while shedding light on the miraculous nature of its composition. This is also with a view to unraveling the mysteries of one of the world's most revered texts and uncover the everlasting beauty of the Quran's literary and linguistic miracles.

### **The Historical, Social and Cultural Contexts of the Revelation of Quran**

The revelation of the Qur'an amidst a varied pattern of historical, social and cultural contexts that shaped its message and reception. Perceiving the Arabian perineural in the 7<sup>th</sup> century when the Qur'an was revealed to the Prophet Muhammad (S.A.W.) over a period of 23 years. The contexts in which the Qur'an was revealed profoundly hold a significance in Islamic history, shaping the beliefs, practices and cultures of millions worldwide (Crone, P. 2004). The Qur'an ushered in a transformative period in the history of Islam. The historical context surrounding the revelation gives insights into the challenges faced by the early Muslims and the impact of the Qur'an on shaping Islamic civilization (Asad, M. 2003).

Historically, the Pre-Islamic society was characterized by tribal rivalries, incessant warfare, lack of central authority, and religious pluralism. The introduction of Islam and the revelation of the Qur'an provided a unifying force, bringing together diverse tribes and communities under the banner of social justice and monotheism.

Furthermore, social stratification was evident with disparities in wealth and status which existed among the tribes. The position of women among in society varied with some tribes granting them autonomy while others imposing stringent restrictions. Tribes were worshipping various deities associated with natural phenomena celestial bodies and tribal ancestors. The Ka'abah in Makkah was a custodian of many idols. Also, there were sizeable number of Jewish and Christian communities in the region, especially in Madinah and other urban centres (Lings, M. 2006).

The social context of 7<sup>th</sup> century in Arabia peninsula was characterized by kingship networks, hierarchical structure and tribal affiliations. The revelation of the Qur'an becalled existing

---

---

practices and social norms advocating for social justice, equality and mercy. It highlighted the importance of individual moral responsibility and accountability, surpassing tribal loyalties and ethnic diversity. This social context of the revelation of the Qur'an in Arabia was depicted by a complex interplay of religious, economic and social factors. Understanding this context leads to the appreciation of the transformative impact of the Qur'an. Tribes were often in conflict over honour, vendettas and resources. The tribal structure established security and social organization but also gave room for divisions and frequent dispute. Women generally had limited rights, though their status in the society could defer significantly between tribes. Some practices like female infanticide were rampant in some tribes (Lings, M. 2006). Makkah was an important commercial hub due to its location along major trade routes. The Quraish tribe which controlled Makkah benefited a lot from the trade that passed through the city and the Hajj economy associated with the city by the virtue of being the custodian of the holy house called "Ka'abah".

The Arabian Peninsula had a mix of nomadic Bedouins and communities. Some cities like Makkah were important commercial centres with Ka'bah which housed a lot of idols and attracted pilgrims from various places. Wealth was concentrated in the hands of a few and there was widespread exploitation of women, the poor, slaves and orphans. Unfair trade practices like usury were common which contributed to the economic disparities.

In summary, the social context of the revelation of the Qur'an was of notable tribalism, moral complexity and economic disparity. The message of the Qur'an addressed the issues straightforward, promoting a vision of Tawhid (Oneness of Allah), social justice and ethical reform that had a transformative effect on Arabian society and the whole world (Asad, M. 2008.)

Culturally, the revelation of the Qur'an introduced a new modes of expression, intellectual inquiry and aesthetics. It inspired a flourishing of Arabic poetry, literature and architecture, shaping the cultural identity of the Muslim world and influencing successive civilization. The pre-Islamic Arabia had a rich tradition of oral poetry and story-telling which play an important role in transmitting history, genealogies and values. Poetry recitation and poetry contests were popular forms of entertainment and cultural expression. Also, the pilgrimage to the city of Makkah which was a widespread practice among the various tribes fostered a sense of unity and identity (Ahmed, S.A.N. 2010).

### **The Unique, Grammatical Structures of the Qur'an**

The grammatical structure of the Qur'an is typically considered distinctive, unique, captivating scholars and linguists for centuries. Many aspects, such as rhetorical features, syntactic complexity, Arabic morphology, inimitability, semantic range, structural coherence and linguistic precision contribute to this uniqueness. The Qur'an is widely recognized for its eloquence and rhetorical devices such as repetition, balance and parallelism which heighten its aesthetic appeal and memorability.

The Qur'an employs complex sentence structures which include intricate word order and syntactic patterns, contributing to its depth and richness of meaning. The study of word forms and their changes, i.e. Arabic morphology is deeply interlaced into the Quranic verses. The Qur'an utilises a wide range of root words and derives various forms from them, displaying the versatility and flexibility of Arabic language. The inimitability of the linguistic style of the

---

Qur'an has made it difficult to be replicated by human endeavor. The Muslim's belief is based on the Quranic challenge to produce a text like that of the Qur'an which is similar in linguistic beauty and eloquences. This challenge still remains unmet till date. (Q17: 88, Q2: 116 -117). This I'ijaz (Inimitability), is the diction which holds that the Qur'an contains miraculous quality both in form and content that no speech can match. According to this doctrine, the Qur'an itself is a miracle and its I'ijaz (Inimitability), is the proof given to the Prophet in authenticating its Prophethood. The Qur'an's vocabulary encompasses a wide semantic range, and with words carrying many layers of meaning giving depth and beauty to the text (Busari, K.K. 2020).

Aside its diverse subject matter and various literary forms, the Qur'an maintains an extraordinary structural coherence with motives and themes interwoven across the text. The Qur'an implores precise language keeping away from ambiguity and delivering its message with certainty and clarity. In essence the grammatical structure of the Qur'an stands as a proof to the beauty and richness of Arabic language. Its distinctive features including rhetorical sophistication, complexity precision and syntactic complexity continue to attract scholars and admirers alike (Al- Azami, M.M. 2003).

### **Linguistic Features of the Qur'an**

The literary miracles of the Qur'an are obvious in its linguistic beauty, stylistic richness and rhetorical sophistication. Its eternal message continues to inspire and enchant readers around the world. As Muslims affirm, the Qur'an literary excellence is a proof to its divine eternal significance and origin. The Qur'an employs some rhetorical devices to convey its message effectively. These include:

**a. Repetition (*Itifat*):** The Qur'an often employs repetition of words, phrases and themes for rhetorical effect and emphasis. The use of repetition serves to fortify key messages, buttress important lessons and emphasise the core tenets of faith, human behaviour, morality that are deeply embedded in the Qur'an. This method not only assist memorization but also ensure that the importance of the repeated content is well highlighted (Aslan, R. 2011).

The example of repetition of words and phrases are contained the Qur'an 55 (Surah Al – Rahman) where Allah repeats the phrase: "Which of the favours of your Lord will you deny". This phrase occurs 31 times throughout the chapter, buttressing the enormous blessings of Allah and encouraging recognition and thankfulness. Also, in Chapter 77 (Surah Al – Mursalat) the phrase: "Woe, that Day, to the deniers" is repeated 10 times to stress the severe consequences waiting for those who refused to accept the truth ( Abu-Bakr, I. 2001).

Repetition of themes is also employed in the Qur'an, Throughout the Qur'an, the Day of judgement and human accountability is repeated.

For example, in Surah – Al – Haqqah (Chapter 69) and Surah Al – Qiyamat (Chapter 75), the detailed descriptions of the Day of judgement which are meant to warn and remind humanity of the utmost coming. Also, mercy and forgiveness of Allah is a theme that is repeated in the Qur'an frequently. For example, Surah Al – Zumar (Chapter 39) verse 53 says: "O my servants who have transgressed against themselves (by sinning), to not despair of the mercy of Allah, indeed, is He, who is the forgiving the merciful. This theme is repeated in many other verses such as Surah Al – Baqarah (chapter 2) verse 286, and Surah Al-A'raf (Chapter 7 verse 156).

There is also repetition of stories in the Qur'an which aims at conveying the message effectively example is the story of Prophet Musa (Moses) and Fir an (Pharaoh). This story is respected in the surah Al- Araf (Chapter 7), Surah Ta Ha (Chapter 20) and Surah Ash-shu'ara (Chapter 26). Each re-emphasising aspects of the story, such as the signs shown to Pharaoh, the liberation of the Israelites and the final fate of the oppressors. Also, the story of Adam and Iblis is mentioned in many chapters such as Surah Al- Baqarah (Chapter 2) Surah Al- A'raf (Chapter 7) and Surah Sad (Chapter 38). These chapters buttress the themes of obedience, the consequences of disobedience, and arrogance and the enmity between humanity and Satan (Gillot, C. 2012).

**b. Rhyme (Saj'):** The Qur'an is characterized by melodious and rhythmic rhyme scheme called Saj'. This feature enhances its aesthetic appeal and memorability. Many verses exhibit a form of rhymed prose (Saj'), for example: Surah Al-Ikhlās (Chapter 112), verses 1-4:

Qul huwallah Ahad  
Allahu s - Samad  
Lam yalid walam yulad  
Walam yakun lahu kufuwan Ahad

All the above verses ends with letter Dad(d), which is an example of rhyme (Saj').

Also, chapter 114 (Surah An-Nas), verses 1-6:

Qul Audhu birabin -Naas  
Maliki Naas  
Illahi Naas  
Min sharril waswasil Khanaas  
Alladhi yuwaswisu fi sudurin Naas  
Minal Jinnati wa- Naas

All the verses ends with letter 'S'.

Also, chapter 113 (Surah Al-Falaq), verses 1-5:

Qul Audhu birrabil Falaq  
Min sharri maa Khalaaq  
Wamin sharri Gaasiqin Idha waqaba  
Wamin sharri Nafaathaati fil Uqad  
Wamin sharri haasidin idhaa hasada

The first two verses ends with letter Qaf (Q) while the fourth and fifth verses end with letter dal"D". This is known as Saj'.

The verses are marked by a rhythmic and rhyming pattern that improved their memorability and recitability (Al-Darawardi, A.2011).

**c. Parallelism (Munqattaat):** Some Chapters of the Qur'an commences with disjointed letters. For example: Alif Lam Min, Alif Lam Ra, Ha Min, Ya Sin, Ta Ha etc. The meaning which remains a mystery. These letters add to the mystical and enigmatic nature of the Qur'an.

**d. Clear and Concise Language:** The Qur'an communicates complicated theological concepts with clarity and precision. Its language is comprehensible yet intellectually deep, making it accessible to both laities and scholars.

**e. Imagery and Symbolism:** The Qur'an employs vivid imagery and symbolism to evoke powerful emotions and convey abstract ideas. It often draws upon natural phenomena and historical narratives to clarify its teachings (Sells, M.A. 1999).

---

### **Stylistic Elements of the Qur'an**

Among the literacy miracles of the Qur'an is its stylistic elements which continues to inspire readers around the world. Among the stylistic elements of the Qur'an are the following:

**a) Prophetic Foreknowledge:** The Qur'an contains many prophecies and predictions that have been fulfilled throughout history, which demonstrates its origin. For example, it predicts the expansion of Islam and the conquest of various regions.

**b) Narrative Structure:** The Qur'an contains a rich complex of narratives, including stories of Prophets, historical events and parables. These narratives serve as moral lessons and give insight into the divine plan and human nature.

**c) Miraculous Preservation:** In spite of being revealed over 1400 years ago, the Qur'an remains constant in its original Arabic text. Its preservation is considered a miracle, as it has survived various attempts at corruption and alteration.

The preservation of the Qur'an is perceived by Muslims as a fulfillment of God's promise and a testimony to its divine origin. This belief is supported by the historical consistency of the Qur'an, the region's tradition of memorization and recitation and the region's methods of transmission. The Qur'an itself contains a verse where Allah promises to protect it from corruption (Q15:9). The uniformity and consistency of the Qur'anic text across different manuscripts sighted in many places show the divine preservation of the Qur'an (Saeed, A.2008).

The stylistic richness of the Qur'an is evident in its linguistic beauty which testifies to the eternal significance and divine origin of the text (Nasr, S.H. 2007).

### **Conclusion**

The revelation of the Qur'an to the Prophet Muhammad (S.A.W.) in the 7<sup>th</sup> century C.E. marks a crucial moment in human history, meaningfully influencing the course of political, cultural and religious developments in Arabian Peninsula and beyond. As the last and completed revelation from Allah to humanity, the Qur'an gives timeless guidance and wisdom for societies and individuals to find a way through life's challenges and compete for spiritual realisation. The revelation of the Qur'an also serves as a proof to the mercy and wisdom of Allah who chose to communicate His message to humanity through a chosen Messenger, Muhammad (S.A.W.). The Qur'an echoes the continuity of Allah's guidance throughout history while addressing the explicit needs and circumstances of the Arabian society in which it was revealed. The text also invites the Prophet and his followers to embrace monotheism, practise compassion, uphold justice and struggle for personal and communal excellence. It provides a beacon of light illustrating the path towards guiding individuals away from ignorance injustice and moral decay while it shows clearly the way towards righteousness (Neuwirth, A.2010).

### **Recommendations**

Some recommendations from the teaching of the Qur'an are the following:

**a - Commitment to Moral Integrity:** The Qur'an condemns arrogance, injustice, oppression, while Prophet Muhammad (S.A.W.) leads by example, demonstrating moral integrity, humility in all aspects of his life and honesty, calling upon believers to stand up for righteousness and truth.

**b – Dedication to Faith and Worship:** The Qur’an emphasises the significance of maintaining a close relationship with Allah through worship, remembrance and supplication. The Qur’an encouraged the Prophet and his followers to deepen their faith in Allah and to devote themselves to fasting, charity, prayer and other acts of worship. This invariably is directing Muslims towards dedication of faith and worship.

**c – Building a Just Society:** The Qur’an makes provision for guidance on matters of governance, life, family, economics, interpersonal relationship, promoting cohesion and harmony. The Prophet and his followers are enjoined to establish an egalitarian society based on the principles of compassion, fairness and mutual respect. Muslims are also enjoined to follow suit.

**d – Patience and Perseverance:** The Qur’an acknowledges the trials and challenges that Muslims may encounter but assures them that patience and perseverance will eventually lead to success. The Prophet Muhammad (S.A.W.) and his companions are reminded to remain steadfast in the time of adversity, having trust in Allah’s promise, guidance and support.

**e – Promoting Learning and Knowledge:** The Qur’an elevates the pursuit of knowledge as a means of moving closer to Allah and fulfilling one’s potential as His servant. Prophet Muhammad (S.A.W.) and his companions are encouraged to cultivate a culture of intellectual inquiry and learning within their community, breeding a spirit of critical thinking, innovation and curiosity (Watt, W. Montgomery, 1974).

The revelation of the Qur’an to Prophet Muhammad (S.A.W.) represents a divine endowment given to humanity, offering timeless wisdom and guidance for societies and individuals to aspire towards moral excellence and spiritual enlightenment. By cleaving to its teaching and actualising its principles, Muslims can fulfil their purpose as servants of Allah contributing to the advancement and betterment of humanity and the realization of a compassionate and just world.

## References

1. Simth, J.I. (2006). *Islam in the Modern World*. Prince-ton University Press.
  2. Al-Azami, M.M. (2003). *The History of the Quranic Text: From Revelation to Compilation: A Comparative Study with the Old and New Testaments*, U.K. Islamic Academy.
  3. Saeed, A. (2003). *The Qur’an: An Introduction*. Routledge.
  4. Asad, M. (2003). *The Message of the Qur’an*. Bristol, U.K. The Book Foundation.
  5. Lings, M. (2006). *Muhammad: His Life based on the Earliest Sources*. Inner Traditions
  6. Ahmed, S.A.N. (2010). *The Qur’an: A Historical Critical Introduction*. Edinburgh University Press.
  7. Sells, M.A. (1995). *Approaching the Qur’an. The Early Revelation*, White Cloud Press.
  8. Gillot, C. (2012). *Creation of a Fixed Text*. In J.D. McAuliffel (Ed.), *The Cambridge Companion to the Qur’an*, Cambridge University Press.
  9. Abu-Bakr, I. (2001). *The History of the Qur’an*. Cambridge University Press.
  10. Neuwirth, A. (2010). *The Qur’an and Late Antiquity: A shared Heritage*. Oxford University Press.
  11. Aslan, R. (2011). *No god but God: The Origins, Evolution and Future of Islam*. Random House.
  12. Nasr, S.H. (2007). *The Study of Qur’an. A New Translation and Commentary*. Harperone.
  13. Al- Darawardi, A. (2011). *Inimitability of the Qur’an*. Sar Al - Kotob Al – Ilmiyah.
  14. Brown, D. (2007). *A New Introduction to Islam*. Willet – Blackmail.
  15. Busari, K.K. (2020). *A Reflection of Qur’an and its Uniqueness Among World Literature*. Akungba Journal of Religion and African Culture, Akungba – Akoko, Nigeria.
-