

# The Authorship of Al-Quran

**Could Al-Quran have been orated to the Prophet Muhammad (PBUH) by others?**



A Cover of Newsweek's main issue on the Bible and al-Qur'an

(Part 2 of 3):  
The Words of a Poet or a Teacher

By iiiie.net

## The Style of Al-Quran

There is a world of difference between the style of Al-Quran and Muhammad (PBUH)'s own style as recorded in the books of *Ahadith*. The differences between the two in every respect – style and contents – are immediately evident. The sayings of Muhammad (PBUH) or *Ahadith* are conversational, oratorical, and expository, of a kind the Arabs were already familiar with. By contrast, the style of Al-Quran is authoritative:

*"We created the heavens and the earth..."* (QS Al-Hijr/15:85, Al-Dukhan/44:38, Al-Ahqaf/46:3, Qaf/50:38)

Also, *"Say!..."* This is mentioned in too many places in Al-Quran, for an example: Quran Surahs Al-Ikhlash/112, Al-Falaq/113, and Al-Nas/114.

Also, *"... had it (Al-Quran) been from any other than God, they would have found therein much discrepancies."* (QS Al-Nisa/4:82)

Also, *"... Say then: 'Bring a chapter like it and call, if you can, on other than God...'"* (QS Yunus/10:38)

Also, *"... then bring a chapter like unto it... and if you can not – for surely you cannot, then..."* (QS Al-Baqarah/2:23-24)

Which fallible human being would write a book and challenge humanity to find discrepancies in it, as does the author of Al-Quran (QS Al-Nisa/4:82)? Would any sensible student after writing an exam paper add a note to the lecturer saying "Read my answers with care and find any discrepancies or mistakes in it if you can!"? The style of Al-Quran is simply that of the All-Knowing Creator.

Furthermore, Al-Quran is a literary masterpiece of Arabic which was and remains unrivaled in its eloquence. Its rhythmic style, rhyme, near-haunting depth of expression, majesty, and *"inimitable symphony, the very sounds of which move men to tears and ecstasy"* as Marmaduke Pickthall expressed in *The Meaning of the Glorious Quran*, shook the foundations of a society which had prided itself on its oratory skills. Contests were held every year in Mekah for who could recite the longest and most eloquent pieces from memory. When Al-Quran was revealed, all such contests were brought to a halt, as there was no more competition.

Like the miracle of Musa (Moses)' stick

turning into a real snake which outdid the ability of all the Firaun (Pharaoh)'s magicians at a time when the Egyptians were noted for their mastery of sorcery and magic, and the miracle of Isa (Jesus)' healing of the blind and bringing the dead back to life which outdid the ability of all the doctors at a time when the Jews were noted for their mastery of medicine, Al-Quran was the Prophet Muhammad (PBUH)'s own miracle. How could such magnificent and unrivaled expressions emanate from a man who, for 40 years, was never known for any such ability?

## Similarities and Discrepancies between Al-Quran and the Bible

The mere existence of similarities between any two books is insufficient to prove that one must have been copied from the other. Both could have drawn information from a third common source, thus accounting for some similarities between them. This, in fact, is the argument of Al-Quran that God is the Source of all authentic revelation (QS Al-Nisa/4:47).

Some scholars have noted that the only Christians the Prophet, may the mercy and blessings of God be upon him,, is recorded as having been personally introduced to prior to his mission did not spend long enough time with him to teach him of their scripture, and no other historical record mentions anyone who taught the Prophet (PBUH) from among the Jews and Christian. Furthermore, the Arabs of his time were very eager to discredit him. Hence, if there was any secret teacher, he would most likely have been exposed by them then.

Furthermore, could Al-Quran have been copied from

the Bible if they exhibit serious creedal differences? Regarding doctrines such as the concepts of God and prophethood, sin and forgiveness, Al-Quran differs significantly with the Bible. Al-Quran in fact addresses Jews and Christians directly when correcting what it states are corruptions in their own scriptures. Interestingly, Quranic revelations of doctrinal problems with Christianity were sent largely in the Mekahan period, prior to the Prophet (PBUH)'s migration to Madinah, where he would have encountered many more Jewish and Christian scholars.

Even in the case of narration common to both scriptures, vital discrepancies can be observed. For example, Al-Quran, unlike the Bible: — does not blame women for the mistake committed by Adam and Eve (may the mercy and blessings of God be upon him) in disobeying God in the Garden of Eden. (Compare Genesis 3:12-17 with QS Al-Syams/91:7-8 and Al-Baqarah/2:35-37); — emphasizes that Adam and Eve repented to God (QS Al-Anfal/7:23) and were forgiven by Him (QS Al-Baqarah/2:37); — mentions that the eventual dwelling of Adam and Eve on Earth was already part of God's plan even before He created them (QS Al-Baqarah/2:30), and not a sort of punishment (Genesis 3:17-19).

Other significant variations can be seen in the stories of Sulaiman (Solomon), Ibrahim

(Abraham), Ismail and Ishaq (Isaac), Lut (Lot), Nuh (Noah), Musa (Moses) and Isa (Jesus) (may the mercy and blessings of God be upon them).

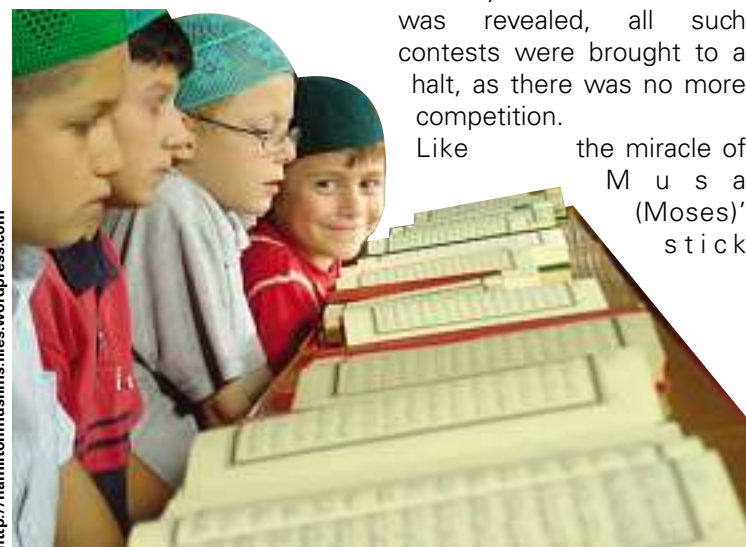
## Historical Information

Al-Quran also mentions a good amount of historical information about which the Bible is completely silent. From which portion of the Bible were the following copied?

- The stories of the people of 'Ad and Thamud, and their Prophets, Hud and Saleh.
- The dialogue between Prophet Nuh (Noah) and his son before the flood (QS Hud/11:42-43).
- The dialogue between Ibrahim (Abraham) and his father (QS Al-An'am/6:74), as well as between he and a king (QS Al-Baqarah/2:258), and between he and his people (QS Al-Hajj/22:70-102; Al-Ankabut/9:16-18; Al-Shaffat/37:83-98; Al-Anbiya/21:57).
- The mention of the city of Iram (QS Al-Fajr/89:7).
- The Firaun (Pharaoh) of the Exodus having drowned, with his body preserved as a sign for people of future generations (QS Yunus/10:90-92).
- Isa (Jesus)' miracles of speaking from the cradle (QS Ali Imran/3:46), and his producing (by God's will) a bird from clay (QS Ali Imran 3:49), etc.

For further examples, see the following references from Al-Quran Surah Al-Anbiya/21:69, Al-Baqarah/2:260, and Al-Imran/3:37.

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Muslim children reading Al-Quran in Hamilton, Ontario, Canada