

Arab Rhetoricians' Understanding of *Ijaz* Inimitability of Qur'anic Discourse

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Abstract

Purpose: The paper aims to discuss the impact of *ijaz* (inimitability) on Qur'an translation by looking at the notion of equivalence in translation studies and its application to Qur'an translation. The ability to transfer the linguistic and stylistic features of the source text is considered an important factor in achieving equivalence. The views of *al-Rummani*, *al-Khattabi*, *al-Baqillani*, *al-Qadi Abd al-Jabbar*, and *al-Jurjani* will be compared and discussed in the context of the Qur'an.

Methodology: The study follows the textual analysis as a valuable research method to gain insights into the content, language and themes of the works of Arab rhetoricians. The study conducts the content analysis to systematically examine the content of set of texts.

Findings: One of the most prominent findings of the study is that the ability to transfer the linguistic and stylistic features of the source text is considered an important factor in achieving equivalence, and due to the implications of *ijaz* for Qur'an translation and its impact on the notion of equivalence, it is recommended that the Qur'an's inimitability should be taken into account when attempting to translate the Qur'an and that any attempt to achieve equivalence should not be at the expense of the stylistic features of the source text.

Originality: The scientific value of the study is that since the Qur'an, by virtue of its inimitability, cannot be literally translated, the translation of its meaning into other languages should aim at achieving an equivalent effect in the target language, without compromising the stylistic features of the Qur'an.

Keywords: Qur'anic discourse, *ijaz*- inimitability, Muslim Scholastics, Qur'an translation, Arab rhetoricians, *al-Rummani*, *al-Khattabi*, *al-Baqillani*, *al-Qadi Abd al-Jabbar*, and *al-Jurjani*

1. Introduction

The Qur'an is the central religious text of Islam, believed by Muslims to be the word of God as revealed to Prophet Muhammad (PBUH). It is considered to be a unique and sacred text in Islam, and its inimitability is one of its key characteristics. This means that it is believed to be beyond the ability of humans to imitate or reproduce its style, eloquence, and beauty [1].

One of the challenges of translating the Qur'an into other languages is that it is difficult to maintain the inimitability of the original text while also accurately conveying the meaning and intent. This is because the Qur'an is written in a highly stylized Arabic language that is rich in literary and elevated rhetorical devices, and these devices can be difficult to replicate in other languages [2].

The notion of equivalence in translation theory refers to the idea that a translation should convey the same meaning and intent as the source text, while also taking into account the cultural, linguistic, and stylistic context of the target language. When translating the Qur'an, the goal is to achieve as much equivalence as possible while also maintaining the inimitability of the original text. This can be a difficult balance to strike, as the Qur'an's unique stylistics and eloquence can be difficult to replicate in other languages. Overall, the inimitability of the Qur'an's stylistics and eloquence is a key factor that must be taken into consideration when translating the text into different languages. It is

important to accurately convey the meaning and intent of the source text while also maintaining the unique and sacred distinctiveness of the Qur'an.

The notion of inimitability, or 'ijaz,' refers to the idea that the Qur'an is a unique and incomparable literary work that cannot be replicated by humans. This belief is based on the idea that the Qur'an is the holy book of Islam and is believed to be the word of God as revealed to the Prophet Muhammad (PBUH) through the angel Gabriel. As such, it is trusted to be beyond the ability of humans to replicate or imitate.

The scholastics, or 'mutakallimun,' who hold in the notion of inimitability based on aversion, argued that the Qur'an's language and structure are so complex and sophisticated that it is impossible for humans to replicate. This view was proposed by the theologian al-Nazzam, who inferred that the Qur'an's language and structure were so intricate and well-ordered that it could only be the work of a divine being. On the other hand, the non-scholastics, or 'mutashaddidun,' led by al-Jurjani, believed that the Qur'an's inimitability was based on its orderly structure and clear message. They argued that the Qur'an's messages are conveyed in a logical and coherent manner, and that this coherence could not have been achieved by human effort alone [3].

Overall, the notion of inimitability has been a central tenet of Islamic belief and has played a significant role in the evolution of Islamic thought and scholarship. It is seen as a testament to the divine Qur'anic stylistics and has had a profound impact on the way Muslims understand and interpret the Holy Book. It is worth noting that not all scholars agreed with these views. Some, like al-Jahiz [4] and al-Zamakhshari [5], rejected the view of aversion proposed by al-Nazzam and argued against the scholastics' view of inimitability. Despite these differences in opinion, the notion of inimitability has remained a central tenet of Islamic belief and has had a significant impact on the development of Islamic thought and scholarship.

2. The notion of inimitability

The notion of inimitability, or ijaz, refers to the belief that the Qur'an is unique and impossible to imitate. It is centered around the belief that God revealed His Will to humanity through the Qur'an and therefore must have a level of excellence and beauty that cannot be matched by any human being [6]. The belief in the inimitability of the Qur'an is central to Islam and is seen as one of the main signs of its divine origin.

Throughout history, Muslim scholars have sought to defend the inimitability of the Qur'an by pointing to its language, style, and content [7]. They have argued that the Qur'an is written in a highly eloquent and sophisticated style that cannot be imitated by humans, and that its content is both timeless and relevant to all people in all places.

Some scholars have also pointed that the Qur'an has remained unchanged since its revelation over 1,400 years ago, despite numerous attempts to alter or distort its meaning. This is seen as further evidence of its divine origin and inimitability.

Overall, the belief in the inimitability of the Qur'an is an important aspect of Muslim faith and has been a source of debate and discussion among scholars for centuries.

The Qur'an is the central religious book of Islam, believed by Muslims to be the literal word of God and its techniques are seen as divinely inspired to Prophet Muhammad (PBUH). It is considered to be a miracle of language, with many Muslims believing that its literary excellence is a sign of its divine origin. The passage you provided describes the opinion of al-Walid b. al-Mughira, who was a pre-Islamic poet and considered to be an expert in Arabic language and literature. It was reported he said that the Qur'an is the most refined speech he has ever heard, and that it surpasses but cannot be surpassed [8]. This is a testament to the belief among some Muslims that the Qur'an is inimitable, or incapable of being replicated by human beings, due to its stylistic and linguistic superiority.

3. The views of Arab rhetoricians

Inimitability, or ijaz, refers to the belief that the Qur'an is a unique and unparalleled work of literature that cannot be replicated or imitated by human beings. This belief is founded on the way the Qur'an is structured and the language it uses.

Arab rhetoricians believed that the Qur'an is composed of a series of interconnected chapters, or surahs, that work together to establish a cohesive and unified message. The language of the Qur'an is also seen as unique and

unparalleled, with its use of metaphors, similes, and other literary devices being seen as unmatched by any other human style of writing [9].

In addition to its structure and language, the Qur'an is also seen as inimitable owing to the manner it addresses various themes and issues. Its teachings are seen as universal and timeless, and its message is claimed to be applicable to all people, regardless of their time or place.

Overall, the notion of inimitability is central to Islamic belief and is seen as one of the key features that sets the Qur'an apart from all other works of literature. It is an important aspect of Muslim faith and is often cited as evidence of the divine origin of the Qur'an.

The debate over the nature of the Qur'an was a significant one within the early Muslim community. On one side, there were those who believed that the Qur'an was created by God and was therefore a product of His will and power. On another note, there were those who believed that the Qur'an was uncreated and co-eternal with God, meaning that it had always existed and was not a product of God's will or power. This debate had significant implications for the understanding of the nature of God and the nature of the Qur'an itself.

Those who argued for the createdness of the Qur'an argued that it was a product of God's will and power, and that it was therefore not eternal or necessary. They argued that the Qur'an was a revelation that God had sent to Muhammad, and that it was a message that had been revealed over a period of time. They considered that the Qur'an was a divinely inspired text, but that it was not co-eternal with God.

Those who argued for the uncreatedness of the Qur'an [10], however, believed that it was not a product of God's will or power, and that it was therefore eternal and necessary. They argued that the Qur'an was not a revelation that had been sent to Muhammad, but rather that it was a direct manifestation of the divine will and power. They believed that the Qur'an was co-eternal with God, and that it was an essential part of His being.

The debate over the nature of the Qur'an was an important one within the early Muslim community, and it had significant implications for the understanding of the nature of God and the nature of the Qur'an itself. Ultimately, the belief that the Qur'an is uncreated and co-eternal with God became the dominant view within the Muslim community, and this belief remains a central doctrine of Islam to this day.

The Mutazilites were a group of early Muslim scholars who emphasized the use of reason and intellectual inquiry in understanding Islam. They believed that the Qur'an, the central religious text of Islam, was the created, temporal speech of God and that it could be subjected to intellectual analysis and critique [11]. This position was based on their belief in the absolute unity and justice of God, and their rejection of the idea that the Qur'an was inimitable or beyond human understanding. The Mutazilites' views were officially sanctioned by the Abbasid caliphs during the period 833-848 A.D., but they were eventually overshadowed by other Islamic schools of thought that placed greater emphasis on tradition and revelation. The emphasis on the absolute unity of God and His justice is a central belief in Islam, and it is often used to support the belief in the inimitability of the Qur'an. According to Islamic tradition, the Qur'an is the word of God, revealed to Prophet Muhammad (PBUH) through the angel Gabriel. It is believed to be the perfect and unaltered revelation of God's will, and as such, it is considered to be completely unique and incapable of being imitated by humans.

The belief in the inimitability of the Qur'an is based on the idea that God's revelation is beyond the reach of human ability. It is believed that the Qur'an is so perfect and beautiful that it is impossible for humans to produce something like it. This belief is supported by the fact that, despite numerous attempts by non-believers to challenge the Qur'an and produce something similar, they have all been unsuccessful.

The views of al-Baghdadi and al-Nazzam on the inimitability of the Qur'an represent two different approaches to this belief. Al-Baghdadi (1987) rejected al-Nazzam's view that the Qur'an can be countered and that people can produce something better than it, while al-Nazzam believed that it was possible for humans to produce something similar to the Qur'an [12]. Ultimately, the debate over the inimitability of the Qur'an is an issue of faith and belief, and different people may have different perspectives on this issue. The Mutazilites and Ashari scholars were two groups of Islamic theologians who emerged in the 8th and 9th centuries, respectively. Abdul-Raof (2006) holds that the Mutazilites were known for their emphasis on reason and the use of traditionalist positions in their arguments [9]. They believed that the Qur'an was created, rather than being eternal and uncreated, as the Ashari scholars believed. The Ashari scholars,

on the contrary, argued that the inimitability of the Qur'an's discourse was due to its linguistic and rhetorical features, which were beyond the capacity of humans to replicate. They believed that the Qur'an was divinely revealed and therefore uncreated, and that it was the ultimate authority in matters of religion. Larkin (1995) contends there were debates between these two groups over the nature of the Qur'an and other religious beliefs, and the Ashari scholars were known for their confrontational approach to these debates [13]. Abu al-Hasan al-Ashari (d.324 A.H.) was a theologian who was originally a member of the Mutazilite school, but later rejected their views and developed his own theology known as Asharism. The Mutazilites were known for their emphasis on reason and their belief in the createdness of the Qur'an, while the Asharites believed in the uncreatedness of the Qur'an and the importance of divine revelation and tradition in understanding the nature of God and the world. Al-Ashari's theology had a significant impact on the growth of Sunni Islamic thought and remains an important school of thought within Sunni Islam to this day.

3.1 Mutazili views on aversion

(And whenever a surah is revealed, they look at each other, [saying], "Does anyone see you?" and then they dismiss themselves. Allah has dismissed their hearts because they are a people who do not understand.) (Q9:127)

Although Q9:127 does not state that God has intervened to stop people from producing the like of the Qur'an Mutazilite believe that God has turned man away from defying the Qur'an challenge to create an identical text of even the shortest surah of the Qur'an.

The Qur'an is a central religious text of Islam, believed by Muslims to be the word of God as revealed to Prophet Muhammad (PBUH). It is considered to be a miracle due to its beautiful language, its message of monotheism, and its ability to bring about positive transformation of the people who believe in and follow its teachings. The belief that the Qur'an is a miracle is based on the idea that it is beyond human capability to produce such a perfect and timeless text, and that it must therefore have been divinely inspired [14].

The Qur'an indeed challenges humanity to produce a text like one of its surahs, as you mentioned. This challenge is found in Surah 2:23 and Surah 10:37-39, and it is intended to demonstrate the unique and incomparable nature of the Qur'an. Many people have strived to take up this challenge over the years, but none have managed to produce a text that is considered to be equal to the Qur'an in the context of its language, its meaning, and its ability to inspire and transform the lives of its readers.

It is important to note that the belief in the miraculous nature of the Qur'an is a central belief of Islam, and it is based on the belief in the existence and power of God. Muslims believe that the Qur'an is a divine revelation and a source of guidance and wisdom, and they hold it in the highest regard.

The Qur'an is considered by Muslims to be the word of God, revealed to Prophet Muhammad (PBUH) through the angel Gabriel. It is considered to be a unique and incomparable scripture, and Muslims believe that it is impossible for any human being to produce something similar to it. The Qur'an is not only a book of religious teachings and moral guidance, but it is also considered to be a literary masterpiece, with its eloquent language, rhyme, and structure. It is classified as a miracle of divine origin, and this belief is one of the fundamental pillars of Islam. The Qur'an is revered as the ultimate authority in all matters of faith and practice, and it is considered to be the final revelation of God to humanity.

[Alif-Lam-Mim.] (Q. 2:1) [Alif-Lam-Mim-Sad.] (Q.7:1) [Alif-Lam-Ra.] (Q.12:1) [Kaf -Ha-Ya-Ain-Sad.] (Q.19:1) These *muqatta'*at cryptic stand-alone letters do not lend themselves to straightforward explanation and are considered an enigma and none but God (alone) knows their meanings. Abdul-Raof (2003) holds 'there is no unanimous agreement among Muslim scholars to what their exact meanings are [15]. He cites al-Rumi (*Wujuh al-Tahaddi wal-Ijaz fi al-Ahruf al-Muqattaah fi Awa'il al-Suwar*,) where he claims that cryptic letters refer to some names of either Allah, the Prophet, the angels, the Qur'an Chapters in which they occur, or the Qur'an. They may also refer to abbreviations of certain meanings or used as an oath.

The inimitability, or *ijaz*, of the Qur'an refers to its unique literary style and the fact that it has not been successfully reproduced or imitated by humans. This belief is based on the idea that the Qur'an is a heavenly marvel and that its unique style and content are beyond human capability.

The notion of the *ijaz* of the Qur'an. Point (i) suggests that if the inimitability of the Qur'an is based on God's ability to empower humans to bring forth something like it, but God has chosen not to do so for the rest of mankind, then this would apply to all miracles, not just the Qur'an. Point (ii) notes that many people have endeavored to produce the like of the Qur'an but have been unsuccessful and have confessed it is beyond their power, suggesting that the inimitability of the Qur'an cannot be based on the idea that people have the capability to make something like it but God has kept them from doing so. Point (iii) argues that if the inimitability of the Qur'an were based on aversion, there should be some evidence of something similar in pre-Islamic Arabic literature, but since there is not, this supports the idea that the Qur'an is inimitable.

3.1.1 al-Nazzam

Ibrahim b. Sayyar al-Nazzam was a notable theologian and thinker who lived during the Abbasid period in Iraq. He was well-educated and well-versed in Greek philosophy, and he made use of this knowledge in his writings. Among his major contributions was the theory of aversion, which he developed in response to the inability of pagan Arabs to produce something like the Qur'an through imitation of its style. Al-Nazzam's ideas had a significant impact on Muslim theology, although much of his work has been lost and is known today only through fragmentary quotations in the works of subsequent Muslim scholars [16].

It appears that al-Nazzam, a Muslim theologian and philosopher, believed that the inimitability of the Qur'an, which is the belief that the Qur'an is unique and cannot be replicated or matched in terms of its literary and linguistic excellence, is not due to the superiority of its composition or syntactic arrangement [7]. Instead, al-Nazzam argued that the inimitability of the Qur'an lies in its ability to predict the unseen and that people would have been able to produce something on a par with the Qur'an if God had not intervened to prevent it [12]. This view is attributed to Abu al-Qasim al-Balkhi al-Mutazili [17], another Muslim theologian and philosopher. It is worth noting that the notion of inimitability of the Qur'an, or *ijaz*, is a central tenet of Islam and has been a subject of debate and discussion among Muslim scholars throughout history.

It is important to mention that the idea of the inimitability of the Qur'an, or its inability to be duplicated or surpassed by human beings, is a central belief in Islam. The Qur'an is considered to be the inspired and infallible word of God as revealed to Prophet Muhammad (PBUH), and its language, style, and content are believed to be divinely inspired and perfect. The belief in the inimitability of the Qur'an is based on the idea that the Qur'an is a revelation from God and therefore cannot be matched or surpassed by human beings with respect to its beauty, eloquence, and depth of meaning. This belief is supported by numerous verses in the Qur'an itself that speak to its unique and unparalleled nature, as well as by the testimony of Prophet Muhammad's companions, who testified to the miraculous nature of the Qur'an.

It is generally accepted among Muslims that the Qur'an is a revelation from God and is considered to be the word of God in its original form. Many Muslims believe that the Qur'an contains a unique literary style that cannot be replicated by humans, and that this is one of the reasons why it has had such a profound impact on people throughout history. The challenge to produce something like the Qur'an, as mentioned in the passage, was declared by Prophet Muhammad (PBUH) when Muslims were a minority and were facing persecution and resistance from their opponents. Despite this, the challenge was not met, leading some to conclude that the Qur'an's excellence and uniqueness cannot be matched by human effort, [18].

It appears that Larkin is making several points about the views of Abd al-Jabbar (1969) on the inimitability of the Qur'an [13].

(i) Larkin suggests that Abd al-Jabbar rejects the notion of aversion, which may refer to the belief that God intervenes to prevent people from being able to imitate the Qur'an.

(ii) Larkin also contends that aversion was not a part of Abd al-Jabbar's accounting of the inimitability of the Qur'an, suggesting that Abd al-Jabbar did not believe that God intervenes to prevent people from being able to imitate the Qur'an.

(iii) Larkin further explains that Abd al-Jabbar and his community thought that the Qur'an was stylistically inimitable, and that people were unable to produce anything of comparable merit to the Qur'an because it was linguistically

superior. According to Larkin, Abd al-Jabbar and his followers did not attribute this inability to meet the challenge to Divine intervention.

(iv) Finally, Larkin notes that Abd al-Jabbar claimed that the notion of inimitability requires the ability to take up the challenge in the first place. Without this ability, the challenge is meaningless.

Ammar (1998) is discussing the notion of ‘aversion,’ or the belief that God has specifically prevented others from being able to produce something like the Qur’an [7]. The author is arguing that this belief is incorrect, and that the true miracle of the Qur’an lies in its inherent inimitability, or its inability to be reproduced due to its own inherent qualities. The author also illustrates that the belief in aversion implies that others have the capability to produce something like the Qur’an, but have been specifically prevented from doing so, which the author suggests is a flawed argument. Instead, the author suggests that the true proof of the Qur’an’s excellence and the prophethood of Muhammad (PBUH) lies in its inherent inimitability, rather than any external factors [19, 20].

3.1.2 al-Jahiz

Al-Jahiz was a prominent scholar and writer during the Abbasid period in Iraq. He was a member of the Mutazilite school, which emphasized the use of reason and logic in understanding the Islamic faith. Al-Jahiz was a strong proponent of the inimitability of the Qur’an, which holds that the Qur’an is unique and cannot be surpassed regarding its eloquence and composition. However, he held that the inimitability of the Qur’an lay in its excellence of syntax and composition, rather than in its content or message. This view was shared by other scholars such as al-Baqillani [21] and al-Jurjani [3]. Al-Jahiz was also known for his deep understanding of Greek philosophy and for his contributions to a wide range of subjects, including literature, biology, and linguistics. We are discussing the views of the 9th century Muslim scholar al-Jahiz on the inimitability of the Qur’an, otherwise called as the doctrine of *ijaz al-Qur’an* [22]. According to this doctrine, the Qur’an is considered to be inimitable and incapable of being imitated or surpassed in its literary excellence and rhetorical power. It is an important belief in Islam and is based on the doctrine that the Qur’an is the word of God, revealed through Prophet Muhammad (PBUH), and therefore must be perfect in every way.

Al-Jahiz is known for his contributions to Arabic literature and is considered one of the greatest writers in the Arabic language. Al-Jahiz is of the opinion that the inimitability of the Qur’an lies in its syntax and eloquent composition, which is similar to the views of al-Baqillani and al-Jurjani. This emphasis on the linguistic and literary qualities of the Qur’an as a source of its inimitability is a common view among scholars who have studied the doctrine of *ijaz al-Qur’an*.

According to Dayf (2004) it is thought that his book *Nazm al-Qur’an* was a work that explored the notion of *nazm*, or structure, in the Qur’an [23]. Unfortunately, the text has been lost and we do not have much information about its contents or how al-Jahiz defined the notion of *nazm*. However, it is clear that the notion of *nazm* was important in the discussion of the inimitability of the Qur’an, which refers to the belief that the Qur’an is a unique and unparalleled work of literature that cannot be duplicated or imitated.

Al-Jahiz (1979) is of the opinion that it has been apparent that the Arabs find it impossible to fully understand the context and purpose of the Qur’an, let alone, countering it in excellence [4]. That is the reason why they resorted to violence against the Prophet (PBUH). They could have simply produced the like of the shortest surah of Qur’an and ended his mission by proving the falsehood of Qur’an but that never happened. They haven’t even attempted to counter it because they were not capable of fulfilling that mission. The Qur’an has been revered for its beauty and the impact it has had on those who have read it. The Arabs have been stunned by the beauty and eloquence of the Qur’anic discourse.

Let us give an example of that in Q53:22: (That is indeed unfair division - a biased distribution!) So, the Arabic word “ضَيْرَى” *deeza* is translated as unfair or biased in English translation. However, this translation is considered translation loss as the Arabic word has other shades of meaning which shows the inimitability of the Qur’anic stylistics. ضَيْرَى *deeza* means to do injustice to, to do wrong to, to treat inequitably, to oppress, to transgress, to chew (bite and work (food) in the mouth with the teeth, especially to make it easier to swallow) - masticate; - Not only in the sense of unfair, but this word indicates that you speak this speech with your tongues and chew it in your mouths, and it has no

value, so he came with this strange word because it is a strange division..(Do you 'prefer to' have sons while 'you attribute' to Him daughters? Q53:21). The word "*deeza*" that aforementioned seems to be used metaphorically to describe speech or language that is difficult to understand or has little value. It is interesting to consider the link between the word "*deeza*" which means "to tyrannize, to wrong" or "to chew," and the metaphor of chewing something with the tongue and mouth, suggesting that the language is being thoughtfully considered or evaluated. It is also worth noting that the Arabic language is known for its rich and expressive nature, and the way that words can have multiple layers of meaning. The language is also an important component of the Islamic tradition, as it is the language in which the Qur'an, the Holy Book of Islam, was revealed. The connotation is completely variable, but this choice is surprising. Because *deeza* is not only in the sense of unjust, but rather this word indicates that one chews this speech with one's tongues and chews it in one's mouth, and it has no value, so he came up with this strange word because it is a strange division. That shows the power of language and the capacity of Qur'anic words or writing to capture the essence of a message or idea in a technique that is both beautiful and true. The privilege of Qur'anic words and the way they are arranged can greatly impact the impact and effectiveness of the message being conveyed.

Conclusion

The inimitability of Qur'an unique literary form shows the beauty of the Quranic word systems, so that these words communicate the meaning with the most wonderful, and the most accurate description. Even if another Arabic word was put to convey the same meaning in the Qur'anic structure, there would be no more eloquent and accurate expression than the chosen Qur'anic expression. The way words created and selected greatly impact the clarity and effectiveness of communication. Qur'an chooses the right words and use them in an approach that accurately conveys the intended meaning in an eloquent and expressive way to avoid misunderstandings.

The Qur'an is the central religious text of Islam, believed by Muslims to be the word of God as revealed to Prophet Muhammad (PBUH). It is considered to be a miracle in and of itself, as it is believed to be a revelation from God that has been preserved unchanged over the centuries. The Qur'an is written in Arabic and is known for its eloquence and beauty, with its rhyme and rhythm playing an important role in its impact on believers. Many Muslims believe that the Qur'an's eloquence and beauty are a testament to its divine origin and a proof of the sincerity of Muhammad's message. The Qur'an is also counted to be a puzzlement to those who claim to be masters of eloquence and literature, as it is believed to be beyond the ability of humans to produce something of such beauty and power. It sounds like you are describing a speech or written work that was particularly eloquent and had a powerful impact on those who heard or read it. Eloquence refers to the ability to speak or write persuasively and with great skill, using language that is both elegant and effective in conveying meaning. It is often associated with the use of rhetorical devices and techniques to enhance the power and impact of the words being spoken or written. In the context you describe, it seems that this speech or written work was able to captivate and move those who heard or read it, and was seen as a testament to the sincerity and power of its message. The Qur'an is the central religious text of Islam, believed by Muslims to be the word of God as revealed to Prophet Muhammad (PBUH). It is considered a miraculous work in many ways, including its eloquence, depth of knowledge, and ability to convey complex ideas in a concise and powerful manner. Many Muslims believe that the Qur'an is a book of guidance, offering wisdom and teachings that can help people lead fulfilling and meaningful lives. The Qur'an is also revered for its literary beauty and the way it uses language to convey its messages. It is often studied and analysed for its style and structure, as well as for the insights and wisdom it contains.

The idea of rhetorical magic suggests the ability of language to persuade or influence others through the use of persuasive techniques and the careful choice of words. It is important to consider the language we use and how it can shape the way others perceive our ideas and messages.

The rhetorical magic of Qur'anic discourse, its expressive beauty, and complete harmony between words and their meanings characterizes the immortal, miraculous word of God, (Falsehood cannot approach it from before it or from behind it; [it is] a revelation from a [Lord who is] Wise and Praiseworthy, Q41:42.

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