



the native language of the audience where the revelation has been revealed so that no excuse would be left regarding the understanding and clarification of the language of the message. Fourthly, this governed the conjecture that a Messenger was ever given the message in a different language just for the sake of a miracle. Allah Almighty measured it more important to make the people comprehend with the message and escort them rightly than to fulfill their curiosity. Fifthly, through this the purpose of the revelation could be accomplished and served in best manner if revelation and its message is conveyed in the native language of the first audience. It's not necessary that all of those who understand the message may accept it, however the objective of the message could be served better in this way. Lastly, Prophet Muhammad (ﷺ) with the title of an "*ummi*" has fulfilled this mission of Allah through his marvels and remarkable linguistic expressions of preaching. The amalgamation of philosophers, educationists and logicians in one man, is the rarest spectacle in human history; with consistency of magnitude" only found in the person named Prophet of Islam "Muhammad (ﷺ)" as miracle of language, communication expression, and behavior..



the first audience

- One of the remarkable attribute of Prophet Muhammad (ﷺ) was his impressive linguistic expression endorsed by Qur'ān.
- Prophet Muhammad (ﷺ) was noted for eloquence and fluency in Arabic yet never went to any language expert or poet to learn the skills of linguistics. He was a remarkable, accurate, unpretending and straightforward speaker.
- Such surprising attributes of great expression of Arabic text and linguistic had surprised so much the Arab community that they tagged him with different titles such as Poet, Sorcerer, Kāhin (soothsayer), Majnūn (One possessed by Jinn), and insane man with insane message.
- Allah Almighty has revealed Qur'ānic verses not only to answer the allegations raised by opponents but also regards to present commentary of the remarkable linguistic expressions of Prophet Muhammad (ﷺ) known as illiterate among his people.
- It was an intellectual proof of the Muhammad (ﷺ) being an ummi, Prophet blessed with the miracle of Qur'ān. The Arabs were challenged to bring forth something comparable to the Qur'an, and they were unable to do so because the beauty, structure and deep meanings of the Qur'ān amazed them as so much to accept Qur'ān as everlasting miracle of Prophet Muhammad (ﷺ).
- Qur'ānic commentary about the Prophet's expertise in language and linguistic was a miracle of revelation given by Allah in the form of Qur'ān. Allah Almighty has attributed Prophet Muhammad (ﷺ) as favor upon Arabic community, culture, language and literature.

### **Conclusion:**

Here few points are considerable for understanding of above whole discussion and as conclusive remarks; one, just like other intellectuals of his time Prophet Muhammad (ﷺ) was not the student of philosophy, poetry and literature. But he has asserted the highest truths of perpetual value to mankind. Prophet Muhammad (ﷺ) had and eloquent speech that could move the listeners to tears.

Secondly, Man cannot bring about laws equal to the laws of Islam which are best in every aspect of life, including transactions, marriage, social conduct, politics, acts of worship and the like. So, how is this done by a person who could not get formal education? Isn't this a clear proof and sign of his Prophet Hood? Thirdly, Allah led towards His message in

*prolonged from morocco to indies and influenced the thought and life of three continents -- Asia, Africa and Europe”.*<sup>(1)</sup>

Annie Besant said about Prophet Muhammad (ﷺ), it is incredible for anyone who likes to say anything about the life and character of the great Prophet of Arabia, who knows how he taught and how he lived, to feel anything but admiration for that immense Prophet, one of the great messengers of the Utmost. And although I shall say many things which may be familiar to many, yet I myself feel whenever I study them, a new way of approbation, a new sense of respect for the great Arabian teacher<sup>(2)</sup>.

*“Muhammad as an enthusiastic man undergo subjugation for his beliefs but proved to be high moral character man of his time and those who believed in him and considered him as great leader, and the enormoussness of his decisive achievement is his ultimate uprightness. And to suppose Muhammad a masquerader raises more problems than it solves. Moreover, none of the profuse figures of history is so poorly cherished by West like Muhammad”*<sup>(3)</sup>.

Above mentioned are the words of Mr. Watt Montgomery. According to James A. Michene:

*“Muhammad was illiterate man of Arab community, but when he started to deliver his inspired words which would soon transform a large number of the almost entire world. In all his matters Muhammad was proved to be a profoundly concrete mind. When one of sons died, an eclipse befallen, and tales of commiseration by God prevailed. Upon that rather than to take sympathies of people, Muhammad publically said that eclipse is a spectacle of nature. There is no need to attribute them with any benefit or loss”*<sup>(4)</sup>

### Findings:

Keeping in view above discussion of the research followings are the findings of analysis.

- Arabic was a familiar language of Arabs just like other Prophets who were given scriptures in other languages as per their audience, Qur’ān was sent in Arabic language according to the language of

(1) Prof. K. S. Ramakrishna Rao, Islam and Modern Age, (Hyderabad: 1978 A.D), 179.

(2) Annie Besant, the Life and Teachings of Muhammad, (Madras: 1932 A.D), 4.

(3) Montgomery. Watt, Mohammad at Mecca, (Oxford: 1953 A.D), 52.

(4) James A. Michene, Islam: The Misunderstood Religion, Reader’s Digest (New York: 1955 A.D), 68-70.

﴿وَإِنْ كُنْتُمْ فِي رَيْبٍ مِّمَّا نَزَّلْنَا عَلَىٰ عَبْدِنَا فَأْتُوا بِسُورَةٍ مِثْلِهِ وَادْعُوا شُهَدَاءَكُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ﴾<sup>(1)</sup>

*And if you are in doubt as to what about what we have sent down to our servant is from us, then produce a Surah like this, and you may call your associates to assist you and avail yourselves of the help of anyone other than Allah. If you are true in your doubt.*

Then Allah Almighty challenges mankind at large with this challenge that even if all human beings and Jinn's cooperate with one another to produce a book like Qur'ān, they will not be able to produce anything like it, even though all of them help one another<sup>(2)</sup>. Centuries have passed away, no one has accepted this challenge of the Qur'ān. If we look at the circumstances of the Arabian society at time of arrival of Qur'ān and unbounded reverence of Prophet Muhammad (ﷺ) it is clear that most miraculous thing about Prophet Muhammad (ﷺ) is that he never claimed the power of working miracles. Miracles were done but not to broadcast his fame and were attributed entirely to Allah and his enigmatic ways. And Qur'ān was one of that enigmatic miracles.

#### **Orientalists view about Prophet Muhammad (ﷺ)'s linguistic miracle:**

Any great man should be best refereed by his opposite group to be of true metal facts. And no doubt all of assessments by majority of the modern orientalist of greatness are exceedingly satisfied to the highest degree in case of Prophet Muhammad (ﷺ). Here it is worth pondering the analogy between orientalist's views of Muhammad and Jewish views of Jesus). In both cases, in pre-modern times these views were almost uniformly negative and still today Jews and Christians tend to react cautiously to the figure in whom the true fulfillment of their faith is said to be achieved. In modern times, however, there have been those who have articulated more positive Jewish accounts of Jesus and more positive Christian accounts of Muhammad.

*“Muhammad to me the greatest mind among all the sons of Arabia. He means so much more than all the poets and kings that heralded him in that impermeable desert of red sand. When he appeared, Arabia was nothing more than a desert. According to Prof. K. S. Ramakrishna “Out of nothing a new world was shaped by the mighty spirit of Muhammad who gave a new life, a new culture, a new civilization, a new kingdom which*

(1) Sūrah Al-Baqarah: 23.

(2) Sūrah Al-Isrā': 88.

ever given the message in a different language just for the sake of a miracle. Allah Almighty measured it more important to make the people comprehend with the message and escort them rightly than to fulfill their curiosity. No doubt through this the purpose of the revelation could be accomplished and served in best manner if revelation and its message is conveyed in the native language of the first audience. It's not necessary that all of those who understand the message may accept it, however the objective the message could be served better in this way<sup>(1)</sup>.

### **Intellectual Proofs which Support the language miracle of Prophet Muhammad (ﷺ):**

The Prophet Muhammad (ﷺ) has been titled as “*ummi*” (the one who cannot read and write) by the Qur'an. Therefore one cannot claim that the Qur'an was authored by Muhammad (ﷺ)! Allah Almighty says:

*“And you did not recite any Book before it, nor did you write one with your right hand; in that case the liars would have doubt”.*<sup>(2)</sup>

The Arabs were challenged to bring forth something comparable to the Qur'an, and they were unable to do so! The beauty, structure and deep meanings of the Qur'an amazed the Arabs as everlasting miracle of Prophet Muhammad (ﷺ). Even Prophet himself said:

«مَا مِنَ الْأَنْبِيَاءِ مِنْ نَبِيٍّ إِلَّا قَدْ أُعْطِيَ مِنَ الْآيَاتِ مَا مِثْلُهُ آمَنَ عَلَيْهِ الْبَشَرُ،  
الَّذِي أُوتِيَتْ وَحْيًا أَوْحَى اللَّهُ إِلَيَّ، فَأَرْجُو أَنْ أَكُونَ أَكْثَرَهُمْ تَابِعًا<sup>(3)</sup> وَإِنَّمَا كَانَ  
يَوْمَ الْقِيَامَةِ»

*The miracles given to previous Prophets were limited to their times. But miracle of Qur'an which I have given is endless, and I hope to have the larger number of followers.*

Even though Arabian people were persuasive and well known for their rich poetic treasure, they could not produce a single verse similar to the Qur'an. They were challenged again and again by Qur'an to produce a chapter, or ten verses or even a single verse similar to it, and they did not accept any one of these challenges. Allah Almighty said:

(1) Tafhīm al-Qur'ān, 13/37.

(2) Sūrah Al-'Ankabūt: 48.

(3) Ṣaḥīḥ Muslim, Hadith No: 152.

person not belonging to them as a Prophet. Employing the same term which they themselves had used, the Qur'an tells them that their destiny was linked with this ummi Prophet. By obeying him they would become successful. As for disobedience to the Prophet (ﷺ) it would continue to arouse Allah's wrath which had been afflicted upon them for centuries. One opinion is that term "Ummi" is based on the word "Umm" which means that Prophet Muhammad (ﷺ) didn't learn reading or writing from any teacher. Yet He has been blessed by Allah Almighty with the revelation. Second opinion is that it is pointing towards the followers of Prophet Muhammad (ﷺ) because of their large number.<sup>(1)</sup>

﴿وَكَذَلِكَ أَنْزَلْنَاهُ حُكْمًا عَرَبِيًّا﴾<sup>(2)</sup>

*And thus we have revealed it as an Arabic legislation.*

Qur'ān is revealed in Arabic language, same as the previous books were revealed in the native languages of the Prophets and the audience. Allah Almighty is refereeing that He has sent Messengers before Prophet Muhammad (ﷺ) and revealed to them Divine Books in their own native languages, just alike the Qur'an, is a judgment of power in Arabic, as an scrupulousness scripture, and a vibrant, plain and unmistakable Book of Allah on Prophet Muhammad (ﷺ).<sup>(3)</sup>

﴿وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ لِيُبَيِّنَ لَهُمْ...﴾<sup>(4)</sup>

*And we did not send any messenger except [speaking] in the language of his people to state clearly for them...*

Arabic was a familiar language of Arabs just like other prophets who were given scriptures in other languages as per their audience, Qur'ān was sent in Arabic language according to the language of the first audience. Another reason for this was to make the message clear and understandable to the first audience and also to establish proof against rejecters of Qur'ān. Prophet (ﷺ) is the prophet for all mankind but initially the direct audience was the tribes of Quraysh<sup>(5)</sup>.

Here two points are considerable for understanding of above verse; One, Allah lead towards His message in the native language of the audience where the revelation has been revealed so that no excuse would be left regarding the understanding and clarification of the language of the message. Secondly, this governed the conjecture that a Messenger was

(1) Maudūdī , Tafhīm al-Qur'ān, 7/157.

(2) Sūrah Al-Ra'd:37.

(3) Ibn Kathīr , Tafsīr Ibn Kathīr ,13/37.

(4) Sūrah Ibrāhīm: 04.

(5) Qaḍī Sulaymān Maṣūpūrī, Mercy for the Worlds, (New York: Rutledge, 2003 A.D), 3/299.

Additionally it was a known fact that previously revealed books were not understood without having an expert teacher with whom you spend a lot of time, how can this revelation with all persuasive style and faultless meanings have been learnt from a lay man or slave of non-Arab origin who can hardly understand the language? Surely a wise and just mind cannot think like this <sup>(1)</sup>. Another one important fact is that they were non-Arab slaves and have little information about Torah and the Gospel and had consociate with the Prophet (ﷺ). For this reason disbelievers blowout this false report that it was the particular slave who was the real author of the Holy Qur'ān, but Muhammad (ﷺ) presented it as book of God. This not only shows that his opponents were very insolent in spreading false accusations against the Prophet (ﷺ) but also that they had become blind in their opposition, preferred to attribute the authorship of the matchless Arabic Qur'ān to a non-Arab slave who had a smattering knowledge of the Torah and the Gospel<sup>(2)</sup>. As far as the remarkable linguistic expressions and expertise of Prophet Muhammad (ﷺ) are concerned, they are because of the revelation revealed to him as mentioned in below verse of the Qur'ān.

﴿قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمْ إِلَهٌ وَاحِدٌ...﴾<sup>(3)</sup>

*Say, I am only a man like you, to whom has been revealed that your god is one God.*

In the opinion of Ibn Abbas purpose of revelation of this verse is to declare Prophet (ﷺ) as human being with miracle of perfect linguistic expressions of Qur'ān. Ibn Abbas added that Prophet Muhammad (ﷺ) was given miracles more than 'Īsā (A.S) but no one else is to be worshipped except Allah Almighty <sup>(4)</sup>.

#### **Qur'ān as miracle on Prophet (ﷺ):**

﴿الَّذِينَ يَتَّبِعُونَ الرَّسُولَ النَّبِيَّ الْأُمِّيَّ الَّذِي يَجِدُونَهُ مَكْتُوبًا عِنْدَهُمْ فِي التَّوْرَةِ وَالْإِنْجِيلِ﴾<sup>(5)</sup>

*Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel.*

In the above mentioned verse Prophet Muhammad (ﷺ) has been titled as ummi which is significant as the Israelites branded all other nations as Gentiles (ummis). Immersed in racial prejudice, they did not consider members of other nations as their equals, let alone accept any

(1) Ibn Kathīr , Tafsīr Ibn Kathīr , 16/103.

(2) Maudūdī , Tafhīm al-Qur'ān, 16/103.

(3) Sūrah Al-Kahf: 110.

(4) Muhammad Bin Abdullah At-Tabarayzī, Mishkāṭ al-Maṣābīh, (India: Maktabah Rahīmiyah, Deoband, 1988 A.D), 2/149.

(5) Sūrah Al-Naḥl: 103.



« إِنَّ الْحَمْدَ لِلَّهِ، نَحْمَدُهُ وَنَسْتَعِينُهُ، مَنْ يَهْدِهِ اللَّهُ فَلَا مُضِلَّ لَهُ، وَمَنْ يُضِلَّهُ فَلَا هَادِيَ لَهُ، وَأَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ، وَأَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ، أَمَا بَعْدُ »<sup>(1)</sup>

*No doubt all praises are for Allah. To whom we praise and ask for help. To the one Allah guides, none can mislead him, and to whom Allah is led astray cannot be guided. I bear witness no one deserves worship except Allah, The One has no partners, and Muhammad is His Servant and Messenger.*

The desert Arab healer stuck by the beauty of the words that he said, 'I have heard the words of mystics, enchanters, and rhymesters, but I have never heard such verses which are deep like the oceans. And he pledge his allegiance to Islam.

### Does Prophet (ﷺ) learned Qur'ān from a foreign teacher?

Another accusation raised by the opponents of Qur'ān is learning from a human being. Experts has mentioned a list of the slaves who were tagged as the teachers of prophets by the opponents. Among them includes the following names mentioned in history books:

- According to Ibn e Abbas he was "Bal'am" a Christian non-Arab.
- According to 'Ikramah a slave named "Ya'esh" from the tribe of Banī Mughīrah.
- According to Farrā' a slave named "Ayesh" slave of Huwatib bin Abdul 'Uzza.
- Ibn e Is'hāq narrates that he was a Roman Christian slave named Jabbar, slave of Al Haḍrmī.<sup>(2)</sup>

Allah Almighty has rejected all their blames through the following verse of Qur'ān:

﴿وَلَقَدْ نَعْلَمُ أَنَّهُمْ يُمُولُونَ إِمَّا يَعْلَمُهُ بَشَرٌ لِّسَانُ الَّذِي يُلَجِدُونَ إِلَيْهِ أَعْجَمِيٌّ وَهَذَا لِسَانٌ عَرَبِيٌّ مُبِينٌ﴾<sup>(3)</sup>

*And we certainly know that they say, "It is only a human being who teaches the Prophet." The tongue of the one they refer to is foreign, and this Qur'an is [in] a clear Arabic language.*

Experts of explanation of Qur'ān have explained that all above mentioned slaves were non Arabs and their language was non-Arabic which is not understandable by any Arab audience, neither the Prophet (ﷺ).

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- (1) Muslim Bin Ḥajjaj al Qushayrī al Nishāpūrī, Ṣaḥīḥ Muslim, (Beirut: Dar Iḥyā al-Turāth al Arabī, 1988 A.D), 2/593.
  - (2) Imām Muhammad Ibn Is'hāq, Sīrat Ibn Is'hāq (Lahore: Maktabah Dar-us-Salam, 2011 A.D), 1/84.
  - (3) Sūrah Al-Naḥl: 103.

prophet is sent, he is sent from them to make the message clear for the addressees. <sup>(1)</sup>In the opinion of Maulānā Maudūdī sorcerer's only aim is to yield an emotional upshot to mislead the people by using theatrically decked language rather than to ceremonial things of wisdom. As a result of this, inconsistent and excessive accusation did not affect the mission of Prophet Muhammad (ﷺ). So the allegation of sorcerer on Prophet Muhammad (ﷺ) is refuted because the language expression of Prophet (ﷺ) is quite systematic, balanced, just and upright. The words which are uttered by him are so structured, valuable and precious linguistically that the audience are influenced by them. The only mission and desire of Prophet Muhammad (ﷺ) is to counsel the people of the costs of their negligence. Effects of his linguistic expression is so eloquence that produced outcomes by the rhetoric of this sorcerer are more productive and positive in conduct. Those who have been influenced by him have been so amended that they have become simulations of high moral character and excellent conduct <sup>(2)</sup>.

Prophet Muhammad (ﷺ) never liked sorcery practices. Rather he used to teach his followers how to seek protection against it because sorcerers are strongly affiliated with the devil. Their only business is to deceive people. Devils promotes lies, sins, vulgarities, evil, and like to destroy kinfolks as Qur'ān said in the following verse:

﴿هَلْ أُنَبِّئُكُمْ عَلَىٰ مَن تَنَزَّلُ الشَّيَاطِينُ . تَنَزَّلُ عَلَىٰ كُلِّ أَفَّاكٍ أَثِيمٍ . يُلْفُونَ السَّمْعَ  
وَأَكْتَرُهُمْ كَاذِبُونَ . وَالشُّعْرَاءُ يَتَّبِعُهُمُ الْغَاوُونَ﴾ <sup>(3)</sup>

*Shall I inform you upon whom the Satan are descend?  
They descend upon every lying wrongdoers. Who give  
ears and most of them are liars.*

Unlike sorcery Prophet Muhammad was recognized and acknowledged as a man of integrity most truthful and trustworthy of his whole community. No sorcerer could be like his.

### Was Prophet Muhammad (ﷺ) insane?

One of Arab desert healer who specialized in mental illnesses visited Mecca he heard about Prophet Muhammad (ﷺ) as insane. He was so much Confident of his skills that he came to Prophet (ﷺ) and said: I can cure anyone who suffers from mental illness or under sorcery by the grace of God because every cure is in the hand of God. I can cure you as well if you wish to be healed? In reply to his question The Prophet Muhammad (ﷺ) recited following verses:

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- (1) Ibn Kathīr , Tafsīr Ibn Kathīr , 10/2.  
(2) Maudūdī , Tafhīm al-Qur'ān, 10/2.  
(3) Sūrah Al-Shu'arā: 221-223.

accurate and well versed in Arabic language and linguistics. Qur'ān has declared Prophet Muhammad (ﷺ)'s status as Prophet of Allah in the following verse that:

﴿وَمَا مُحَمَّدٌ إِلَّا رَسُولٌ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ أَفَإِنْ مَاتَ أَوْ قُتِلَ انْقَلَبْتُمْ عَلَىٰ أَعْقَابِكُمْ...﴾<sup>(1)</sup>

*Muhammad (ﷺ) is not but only a Messenger like those Messengers passed away before him. If, then, he were to die or be slain will you turn about on your heels.*

In the commentary of above mentioned verse of Qur'ān Maudūdī in Taf'hīm al-Qur'ān described that these verses were revealed at the time of Uḥud expedition when the rumor about Prophet (ﷺ) martyrdom spread, hypocrites who were in the Muslim camp started propagating against Prophet (ﷺ) in such an influential way that asked some of the Muslim for the protection of life from non-believers. In this regard Muslims are now commanded to reserve their devotion to the truth is wholly bound up with the personality of Muhammad (ﷺ) as well with the mission of Prophet Muhammad (ﷺ) even and no decease would cause them to plunge back into the disbelief because then Islam does not need such followers who step back in calamity<sup>(2)</sup>. Imām Ismā'īl Bin Kathīr has collected the opinion of companions in this regard that Prophet (ﷺ) is not the "Rab" who is everlasting but a human being and he never called for his worship but towards worship of only one Lord. And Death will come to him as the rest of Prophets and if somebody leaves religion because of this reason then it is totally his own loss<sup>(3)</sup>.

### Was Prophet Muhammad (ﷺ) a Sorcerer?

On the same subject of Prophet (ﷺ) as human being with excellent linguistic expressions was blamed by disbeliever as sorcerer. Qur'ān has responded their blame in the following verse:

﴿أَكَانَ لِلنَّاسِ عَجَبًا أَنْ أَوْحَيْنَا إِلَىٰ رَجُلٍ مِنْهُمْ أَنْ أَنْذِرِ النَّاسَ وَبَيِّنِ لِلَّذِينَ آمَنُوا...﴾<sup>(4)</sup>

*Why people are amazed on this that a man has been sent as prophet who is among them and gives tiding to righteous...*

According to Ibn Kathīr , from Adam (A.S) to Prophet Muhammad (S.A.W) all prophets were from human race because whenever a king addresses his people, he addresses them in their language, similarly when a

(1) Sūrah 'Āl -'Imrān: 144.

(2) Sayyid Abul A'lā Maudūdī, Tafhīm ul-Qur'ān, (India: Makataba Jamā'at Islami, 1998A.D), 3/144.

(3) Imām Ismā'īl Bin Kathīr, Tafsīr Ibn Kathīr , (Beirut: Dar al-Andulus, 1987A.D), 3/144.

(4) Sūrah Yūnus: 02.

### Was Prophet Muhammad (ﷺ) a Poet?

As the Arab community was skilled in poetry so they started calling Prophet Muhammad (ﷺ) as poet. Allah Almighty responded in the following verse

﴿أَمْ يَحْسَبُونَ أَنَّهُمْ مُتَّبَعُونَ بِمَا كَانُوا يَكْفُرُونَ. فَلَن نَّزَيِّجَنَّهُمْ مِّنَ الْمَتْرَبِينَ. أَمْ نَأْمُرُهُمْ بِالْحِلَالِ إِذْ هُمْ قَوْمٌ طَآغُوتٌ﴾<sup>(1)</sup>

*Do they say, 'He is a poet for whom we awaiting the adverse turn of fortune... Do their minds command them for this, or are they a disobeying people?*

In order to clarify the difference between a poet and a prophet it is better to have a look of the subjects of Arabic poetry and literature. Arabian poets were the extremely different from the reality and realistic virtues. Mostly they used to speak and write about wine, woman, war, and fabricated tales, on the other side Prophet Muhammad (ﷺ) used to invite towards halal eating and drinking, peace and patience, respect of family members for both man and woman, obeying Allah, and taking care of the underprivileged. Such teachings of Prophet Muhammad (ﷺ) are totally different from the poets of his time.

Another considerable point is the rhythmic and differences between the poetry of Arabs and text of Qur'ān. Arabic poetry has stringent rules in regards to its rhythm, lyrics and conclusions. But Qur'ān did not follow such rules rather it outshines any type of text rather more eloquent and effective expression which has amazed poets of its time. Some of the famous Arab poets embraced Islam after hearing only a few verses of the Qur'ān, because their certain knowledge of poetry enabled them to realize stunning expression of text of the Qur'ān which could not be any created being. Prophet Muhammad (ﷺ) was never identified to have composed any poem in his entire life. Rather, the he did not like it. Even the reports called Sunnah are completely different in its literary content than the Qur'ān<sup>(2)</sup>. Prophet Muhammad (ﷺ) used to hate poetic verses the most, though sometimes he had tried to recite a verse of a poet of his time, but in doing so Prophet (ﷺ) changed the order of the words. When Abu Bakr (RA) corrected the verses, Prophet (ﷺ) replied that he is not a poet, nor writing poetry is his object<sup>(3)</sup>

### Prophet Muhammad (ﷺ) was not a Poet but Prophet of Allah?

First for the common understanding the point may be raised if Prophet Muhammad (ﷺ) never studied from any teacher of Arabic language and linguistic how could be possible to mastered in remarkable,

(1) Sūrah Al-Tūr: 30-32.

(2) Dr. Akram Dhiyā' al 'Umrī, Madīnah Society at the Time of the Prophet, (New York: Rutledge, 2003A.D), 139.

(3) Ibn Hishām, Sīrat Ibn Hishām, 3/445.

## Introduction

Arabian Peninsula was famous for his language expertise and linguistic expression at the time of Prophet Muhammad (ﷺ). Many pre-Islamic poets like Imru' al-Qays, Labīd, 'A'shā, and Ṭarafa were still very famous in Arabic literature and linguistic. Poets and language experts used to spend almost their lives to attain the knowledge of Arabic language and literature.

Surprisingly Prophet Muhammad (ﷺ) was noted for eloquence and fluency in Arabic yet never went to any language expert or poet to learn the skills of linguistics. He was a remarkable, perfect, outstanding reciter. Prophet (ﷺ) was quite versed in Arabic and familiar with the vernaculars of Arabic text. He used to deliver his message using accents and dialects of his required audience. He grasped way of delivering message in both Bedouin and Urban speech. He was perfectly skilled in eloquence of Bedouin ascent and clarity and of decorated impressive speech of the town's people<sup>(1)</sup>.

Such a remarkable expressions of linguistic of Prophet Muhammad (ﷺ), who was upstretched unschooled, untrained in Arabic language, and persisted like that till his demise. Before receiving revelation, Prophet Muhammad (ﷺ) had no previous familiarity of any previously revealed religion. Prophet (ﷺ) was an example and paradigm to which his people could relate to in all branches of knowledge; acts of worship, medicine, laws of inheritance, lineage, and other matters as well. He knew and learned all of this without reading or examining the scriptures of those before us, nor did he sit with their scholars. He stated most of the information revealed in the preceding scriptures such a greatest detail as if he watched them. The Prophet (ﷺ) had no formal schooling, and was without knowledge of the above before being commissioned as a Prophet, nor could he read or write.

Such surprisingly attributes of great expressions of Arabic text and linguistic had surprised so much the Arab community that they tagged him with different titles such as Poet, Sorcerer, *Kāhin* (soothsayer), *Majnūn* (One possessed by Jinn), and insane man with insane message<sup>(2)</sup>. It is noteworthy that Allah Almighty has revealed Qur'ānic verses not only to answer such allegations but also regards to present commentary of the remarkable linguistic expressions of Prophet Muhammad (ﷺ) known as illiterate among his people.

(1) Safī-ur-Rahman Al-Mubārakpūrī, *Al-Raḥīq al-Makhtūm*, (Lahore: Dār-us-Salām, 2011A.D), 643-44.

(2) Muhammad Abdul Malik bin Hishām bin Ayyūb Al Ḥimyarī, *Al-Sīrah Al-Nabawīyyah*, (Egypt: Mustafa Al-Babi Al-Halabi and sons, 1955A.D), 1/27.

## A Study of Linguistic Expressions of Prophet Muhammad (ﷺ) as a Miracle in Arabic Language

Dr. Farhat Nisar \*

Ume Farwa \*\*

### ABSTRACT

Arabian Peninsula was famous for its language expertise and linguistic expressions at the time of Prophet Muhammad (ﷺ). The poets and language experts would spend most of their lives to attain excellence in Arabic language and literature. It was during such time that a man named Muhammad (ﷺ) emerged, whose linguistic expression was remarkable, accurate and amazing. He was also quite familiar with the dialects and accents of every tribe of Arabia. It was the surprising effect of this linguistic excellence that people tagged him with different titles such as Poet, Sorcerer, *Kāhin* (soothsayer), *Majnūn* (One possessed by Jinn), and insane man with insane message. Allah Almighty revealed Qur'ānic verses not only to answer such allegations but also entrusted him to present commentary of the Holy Qur'ān to the people who would call him illiterate.

This article will try to find out the Qur'ānic commentary on the linguistic expressions of Prophet Muhammad (ﷺ) as a miracle of revelation. The method of research is descriptive analytical and historical. The discussion of verses of Qur'ān and the explanations of the experts of Qur'ān through the comments of orientalists have been included to support the arguments. First Part of the paper discusses status of Prophet Muhammad (ﷺ) as an illiterate man with his remarkable linguistic expressions of Qur'ān due to which he was awarded different titles such as poet, sorcerer and insane. The second part explains the Qur'ānic response to accusations on Prophet (ﷺ) raised by the opponents. In the third part, some intellectual arguments of Qur'ān and opinions of orientalist have been discussed to support the Qur'ānic responses in favor of linguistic expressions of an “*Ummi*” Prophet Muhammad (ﷺ) which is followed by findings and conclusion of the whole discussion.

**Key Words:** *Linguistic expression, Prophet Muhammad (ﷺ), Human being, Language, Qur'ān.*

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\* Assistant Professor, COMSATS University, Islamabad

\*\* Lecturer, COMSATS University, Islamabad