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Zamakhsyari bin Hasballah Thaib
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Greatest Miracle of Muhammad is The Holy Qur'an

As a Rhetorical and Emotional Approach

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Cover image: www.ingimage.com

Publisher:

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Dodo Books Indian Ocean Ltd. and OmniScriptum S.R.L publishing group

120 High Road, East Finchley, London, N2 9ED, United Kingdom

Str. Ameneasca 28/1, office 1, Chisinau MD-2012, Republic of Moldova,

Europe

Managing Directors: Ieva Konstantinova, Victoria Ursu

info@omniscryptum.com

Printed at: see last page

ISBN: 978-620-8-41901-1

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Greatest Miracle of Muhammad is The Holy Qur'an As a Rhetorical and Emotional Approach

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2024

Contents

Contents.....	Page
Contents.....	2
Chapter One:	
Introduction to the research.....	5
Chapter Two:	
The life of the Arabs in Pre-Islam Era	16
1. History of Arabs and their homelands	17
2. Pre-Islamic Era	20
3. People of Semite Arabs.....	23
4. Semitic Arab Tribes	25
5. Northern Arabs and their tribal fanaticism	27
6. Layers of Arabs in pre-Islamic era	30
A. Destroyed Arab Class	30
B. Original Arab Class.....	31
C. Arabized Arab Class.....	32
7. Tribal system in pre-Islamic era.....	33
1. Integration and alliance among the tribes.....	33
2. Tribal Senate or Parliament.....	34
3. Tribes and sovereignty within the tribes.....	35
4. Members of the tribes and their duties towards society	35
8. Religions and their deities in Pre-Islamic Era.....	36
A. Cult of the stones.....	37
B. Cult of the fire	38
C. Cult of the idols	39
D. Cult of the animal	47
E. Cult of the trees	48
9. Judaism and Christianity in Arab Lands in Pre-Islam	49

Chapter Three:

Biography of the Prophet in Mecca and Medina	53
1. Lineage of the Prophet Muhammad	54
2. Family of the Prophet Muhammad.....	55
3. Birth of the Prophet Muhammad.....	60
4. Muhammad's journey to Levant.....	63
5. Marriage of Muhammad and Khadija binti Khuwaylid	63
6. Renovating the building of the Holy Ka'ba.....	65
7. The Prophet Muhammad in the cave of Hira.....	66
8. Muhammad's mission and beginning of the revelation.....	67
9. Muhammad's call to Islam.....	68
10. Meccan period of Muhammad's life.....	71
11. Muhammad's migration to Yathrib	74
12. Muhammad's life in Yathrib and a new society.....	78
13. Document of cooperation and solidarity in Yathrib	80
14. Muhammad's conquests in the Medinan period	82
15. Human losses in companies and clashes.....	89
16. Regular invasions	89
1. Battle of Badr	90
2. Battle of Uhud	92
3. Battle of Al-Ahzab or the Trench	94
4. Battle of Banu Qurayza	96
5. Battle of Khaybar	96
6. Battle of Mut'ah	96
7. Conquest of Mecca	97
8. Battle of Hunayn	97
9. Battle of Tabuk	99
10. List of human losses in the invasions	99
11. Another side of the picture	103
12. Year of Delegations	104

13. The Farewell Pilgrimage	104
14. Death of Muhammad the Prophet	105
Chapter Four:	
Prophet's Great Miracle is The Holy Qur'an and its Rhetorical and emotional approach.....	106
A. Impact of Aristotelian logic on Arab-Islamic sciences.....	108
B. Impact of Aristotelian logic on Islamic dogmatic theology.....	109
C. Impact of Aristotelian logic on rhetorical sciences.....	114
1. Issue of the miracle in the Holy Qur'an	118
2. Aspects of the Miracle in the Holy Qur'an	120
3. Miraculous Destiny of the Holy Quran.....	123
4. Miraculous Nature of the Holy Qur'an in terms of language	124
5. Miracle of the Holy Quran in terms of Scientific Theories	128
6. Miracle of the Holy Quran as its Emotional Approach.....	133
A. Style of the Holy Quran in the expression and depiction	142
B. Characteristics of the Holy Quran in Expression	144
Chapter Five:	
Conclusion	155
References	164

Chapter I

Introduction

A. Factors for choosing this topic

It is natural to mention first, the motives for choosing “Prophet’s great miracle is the Holy Qur’an,” as a subject for the research and study. It is known that research into this topic was of great importance in previous studies, in the ancient time, and its importance has increased in the modern era with the abundance of various writings on the biography of the best of all creations, and the master of the ancients and the last prophet of the Arabs and non-Arabs whom God Almighty sent with the guidance, criterion, and the religion of truth, with which explained the ancient messages and their times, and the one who brought the best of the religions deserves to be the best human being. The writings that dealt with this subject, especially those that appeared on the tongue of pens of writers in the West, were all tendentious and contradicted the original image of their author: Prophet Muhammad. He was the master of the creatures, the best of the creatures. God Almighty chose him from among the best of them. We are discussing this topic again for that original, true image with the aim of demolishing those reverse images that have appeared recently to distort His white, immortal message, which is destined for eternity and permanence. It remains and is immortal for as long as man remains in times that have no name and whose identity is not known in the modern calendar until now, because it is valid for all times and places. With which all the laws and rulings of previous religions were abrogated, it was a message of departure to the ancient era. Its owner descended from Hira cave to his people and brought His greatest miracle (the Holy Qur’an), transforming with it the vile dirt into refined gold, distinguishing with it between truth and falsehood, and changing with it the status of the Arabs who had been in their ignorance for centuries. That truthful and faithful prophet whom the Arabs were proud of coming out with the people of Mecca one day and ascended

the Mountain of Serenity and conveyed the message of His Lord. Was His voice the sound of thunder and lightning or the voice of the guide with which the entire Arabian Peninsula shocked? He created a new hope in every heart and woke everyone up from their slumber with one word (There is no God but Allah). When the voice of the message of God Almighty rose loudly in every direction, and all the mountains and deserts of Arabian Peninsula resounded in the name of God Almighty, He taught them the brilliant Sharia, explained to them the divine truths, and corrected the crookedness and corruption that had been in their natures for a long time. He lifted the curtain on the truth of the secret that had been hidden from the whole world for a long time.

B. Research Methodology

There is no doubt that this topic has a historical nature, so we must use the historical descriptive approach, which is more appropriate in dealing with such historical topics, so we return to the era of the Prophet, to look at His honorable biography. As it is known that the Prophet's era, in terms of time and place, is divided into Mecca and Medina, so we said: The life of the Prophet in Mecca and Medina. The life of the Prophet in Mecca was distinguished from His life in Medina in view of its goals and objectives into two stages: The stage of calling to Islam locally or regionally, then the stage of calling to Islam globally. That is, when the Islamic call emerged from the Arabian Peninsula and met the other peoples, it became global, because, every prophet was sent to his people, and our prophet was sent to all peoples. The Islamic call is a global call, because of its global message.

C. Research Questions

According to what Bron-tier said, the work is not devoid of the theory of "successor to precedent." It means that we want to study the life of the Prophet to find out what message he brought from his

Lord, God Almighty, from what did Arabs like in the Arabian Peninsula before Islam. So, we had to ask:

1. Who was Muhammad the prophet?
2. Where did the Arabs live? When did people grow up in life?
3. Why was there a conflict between the Prophet and Arab society in which he lived? Why was the struggle over religious faith? Did this type of religious conflict exist in the Arabian Peninsula before Islam?
4. What events happened after his migration to Yathrib?
5. What is the miracle that the Prophet brought and distinguished him from all other prophets and messengers?

These questions required that we study the pre-Islamic era, that is, the pre-Islamic era, because any work is not devoid of gender, environment, and era, and to know the environment of those with whom the Prophet lived, we had to study the life of the Arabs before Islam.

D. Previous Studies

As for previous studies, we relied on the most important books on the biography of the Prophet in ancient and modern times, such as the biography of Ibn Ishaq, the biography of Ibn Hisham, Ibn Jarir al-Tabari, Ibn Saad, the author of "Great Layers", and the two sheikhs: Al-Bukhari and Muslim, and some of the authors of the six ancient Sunan books. The Biography of the Prophet by Sayyid Sulaiman al-Nadawi, "Mercy to the Worlds" by Judge Muhammad Sulaiman al-Mansoor Puri, "The Messenger of Mercy" by Maulana Abul Kalam Azad in Urdu, "The Sealed Nectar" by Saif al-Rahman Mubrapuri, "The Life of Muhammad" by Muhammad Hussein Haykal in the modern era, and others. We have mentioned these books as an example for the previous studies and not exclusively, because we have benefited from other scientific books as well, and

they are many and different in terms of quantity and quality in preparing this research, for example: Some of them are in the history of Arabic literature, others are in Islamic literature, we mention among them the history of Arabic literature in the pre-Islamic era by Shawqi Dhaif, especially in studying the pre-Islamic era.

The research came out in five chapters as follows: As for previous studies, we relied on the most important books on the biography of the Prophet in ancient and modern times, such as the biography of Ibn Ishaq, the biography of Ibn Hisham, Ibn Jarir al-Tabari, Ibn Sa'd, the author of "the Greatest Layers", and the two sheikhs: Al-Bukhari and Muslim, and some of the authors of the six ancient books of Sunnah. The Biography of the Prophet by Sayyid Sulaiman al-Nadawi, "Mercy to the Worlds" by Muhammad the Judge Sulaiman Mansoor Puri, "The Messenger of Mercy" by Maulana Abul Kalam Azad in Urdu, "The Sealed Nectar" by Saif al-Rahman Mubarak Puri, and "The Life of Muhammad" by Muhammad Hussein Haykal in the modern era, among others. We have mentioned these books as an example for previous studies and not exclusively, because we have benefited by the other scientific books as well, and they are many and different in terms of quantity and quality in preparing this research, for example: Some of them are in the history of Arabic literature, others are in Islamic literature, I mention among them the history of Arabic literature in the pre-Islamic era written by Shawqi Daif, especially in studying the history of pre-Islamic era or era of Jahilia.

E. Search Plan

Chapter One: Introduction

Chapter Two: "The Life of the Arabs Before Islam". In this chapter, we discussed the ancient history of the Arabian Peninsula, its Semitic people, and their Arab tribes, as the following:

First: We discussed the ancient history of the Arabian Peninsula by defining the Arabian Peninsula in terms of its geography and the history of its Semitic inhabitants. Then we talked about the pre-Islamic era, meaning the era that was before Islam.

Second: We discussed the social, religious, and tribal situation in the pre-Islamic era. We talked about its southern and northern people, and reminded them of their tribes, their tribe members, and their duties towards their tribes and their tribal community. We said that pre-Islamic society in general was a tribal society, and its tribal social unit consisted of the large family. The tribe was headed by an experienced sheikh who was distinguished by his wisdom, sound judgment, and wealth. He was the one who led it in wars, settled disputes and quarrels between them, concluded alliances on its behalf, and promoted it. In return, he had the right to obedience and reverence. The pre-Islamic society consisted of three social classes. They are: The free class, loyal class, and the slave class. The worst of all these classes was the slave class, and the quickest class to respond to the call of Islam.

Third: We discussed the religions of the Arabs and their deities, and we began talking about the pagan religion of the pre-Islamic Arabs, then we talked about pre-Islamic worship: such as the worship of stones, fire, and idols, whether local or brought from abroad.

The truth must be told, the carved idols were brought from outside the Arabian Peninsula, because the arts of sculpture were not common among the Bedouins in pre-Islamic times. The Arabs used to worship these idols under their different names, such as: Hubal, which was one of the greatest idols of Quraysh in the interior of the Ka'ba, Al-Lāt, Al-'Uzzā, and Manāt. Wad, Suwā', Yaghūth, Ya'ūq, Nisr, Isāf, Nā'ila, Manāf and the other deities. Then we talked about

The truth is that translating books into Arabic was a powerful factor that pushed ancient Arabic criticism forward in the Abbasid era, because literary and critical aspects were transmitted through their translation, which had an impact on the rational movement of criticism. Fundamentals and theories were laid down, logic was used in debate and dialogue, and books were written. Criticism that is rich in scientific and rational approaches established by Arab critics. The impact of this also appeared clear in the development of Arabic criticism, especially the Greek influence (logic and philosophy). The first thing that appeared in their influence was among theologians who saw their urgent need for philosophy to repel the attacks on the Holy Qur'an. Muslim scholars were able, through studying logic and philosophy, and in particular the book (Poetry) and (Rhetoric) for Aristotle to take Arabic criticism out of the purely Arab atmosphere, to broad horizons.



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