



Rereading the verses of challenge with emphasis on the context

Atefeh ZarSazan Khorasani ¹

Keywords: challenge, verses of challenge, context, Holy Quran.

ARTICLE INFO

Imam Hossein University
Islamic Humanities
Vol.2 No.4 (2024), pp 114-129

Received nov 07 2024
Accepted nov 26 2024
Published Jan 19 2025

References: 46

Correspondence:
zarsazan@gmail.com

ABSTRACT

The Holy Quran, the miracle of the Prophet Mohammad, and the challenge to it are mentioned in numerous verses. However, scholars have disagreed on the qualitative and quantitative aspects of the challenge. In the present study, which was written in response to the question of the wisdom beyond the difference in the content of the verses of challenge, which was written using a descriptive-analytical method, upon quoting and analyzing the existing ideas, by rereading the verses of challenge and emphasizing the context, which is one of the most well-known tools for understanding the meaning in understanding the Quran, it was revealed that there was no challenge in Surah Isra'. The challenge in Surah Yunus is with another Surah in terms of explaining the generalities of other divine books, the challenge in Surah Hud is the repetition of the news of the past in different styles and different Surahs without any difference, the challenge in Surah Tur is the repetition of content whose recitation not only does not cause boredom but also causes trembling of the hearts and peace of the hearts of the believers, and the challenge in Surah Al-Baqarah is with a Surah whose contents, while being gradually revealed, confirm each other without any contradiction from an illiterate person, and finally the challenge in Surah Al-Qasas is a challenge with a book containing beliefs, rules, and morals that will guide mankind in this world and the hereafter. In addition to being consistent with the context of the verses, Mukhtar's view does not have the challenges in descending logic and can be combined with the narrations of the order of revelation.

¹ Associate Professor, University of Islamic Studies. zarsazan@gmail.com

Problem Statement

The issue of challenge is one of the main issues in the field of miracles of the Holy Quran, which plays a fundamental role in the definition of miracles, as some researchers have considered it to be part of the essence of the miracle definition (Helli, 1997, 193; Siyuti, 1421 AH, 238/2). It should be noted that the word challenge is not used in the Holy Quran, but rather it emerged in the third century with the status of theologians and became famous in the fourth century and has remained until now (Shaker, 1423, pp. 23-28).

According to the Quran scholars, the Holy Quran has invited its opponents to challenge in five verses from Surahs Al-Baqarah, Yunus, Hud, Al-Isra' and At-Tur, and there are significant differences in the wisdom of the difference in challenge, how they indicate challenge, and the aspects of challenge. Meanwhile, some have considered the wisdom of the difference between the verses of the challenge from more to less (Fakhr Razi, 1420 AH, Vol. 17, p. 324). The main reason for their tendency is the weakness of the narrations of the order of revelation, the lack of consideration of the evidences present in the verses, and the clarity of the descending logic. Others have not ignored the narrations of the order of revelation and consider the process of challenge from difficult to easy (Misbah, 1385 AH, Vol. 1, p. 122) or based on the difference in the aspects of challenge (Rashid Reza, 1414 AH, Vol. 12, p. 33).

In contrast to this group, some have not considered any order for the verses of challenge and have considered the difference in the challenge logic to be different time conditions according to the demands of the polytheists (Sayyed Qutb, 1412 AH, Vol. 4, p. 1861) or like most of the ancient commentators, without answering the secret of the various challenges in the verses, they have only interpreted them and have typically considered the aspects of challenge in all the verses of challenge to be eloquence and rhetoric. Therefore, the present study aims to answer the question of the wisdom beyond the

difference in the content of the verses of challenge, by accepting the difference in the challenge aspects of the verses, to criticize and analyze the existing ideas of the commentators in this field, and, by taking into account the context of the verses, to present Mukhtar's opinion that, in addition to being in harmony with the evidence and context of the verses, does not have the problems of descending logic, and can be combined with the narrations of the order of revelation regardless of their reliance.

In the specific background of the present study, we can refer to papers such as the criterionology of similitude in verses of challenge (Najjarzadegan and Shahmoradi, 2012, Quranic Sciences and Hadith No. 88), the study of the descending process of challenge in verses of the Quran (Qazizadeh, 2015, Quranic Research No. 3), the secret of various challenges of the Quran from the perspective of Misbah (Sultani, 2012, Quran Knowledge No. 2), the study of the descending process of challenge verses (Bahjatpour, 2015, Qabsat No. 77), the secret of various challenges of the Quran based on the perspective of Izutsu (Saneepour, 2015, Research Journal of Quranic Sciences No. 22), and the analysis of the criterion of challenge in the Quran and the criticism of descending logic (Javaheri, 2016, Quranic Research No. 2), but no case was found with the approach of the aforementioned article.

1. The concept of challenge

Challenge comes from the root "Hady" of the infinitive of Tafa'ol which means singing a camel herder when he sings on the back of a camel (Farahidi, 1409 AH, Vol. 3, p. 279; Johari, n. d., Vol. 6, p. 2310); because the one who challenges seems to be pushing and driving the other party to do what he wants; and is a conflict in a matter to overcome others (Ibn Manzoor, 1410 AH, Vol. 14, p. 168). Therefore, challenge occurs when there is conflict and hostility. In the Persian dictionary, challenge means the intention and rhythm of doing something, to equalize in a matter and to call the enemy ahead and overcome

him, to ask someone to compete in a matter until his inability appears, and to equalize in battle (Dehkhoda, 1372 AH, Vol. 4, p. 5660). In expression, it also means calling on the deniers of prophecy to bring a similitude for a miracle (Tusi, n. d., Vol. 5, p. 416).

2. The concept of context

Context, in the practice of commentators, refers to a speech that has a single exit and contains the goal, that is, the main intention of the speaker, and its components are arranged in a single system (Shafe'i, 1414 AH, p. 58). Context is one of the most well-known tools for understanding meaning, which has been discussed a lot in the methodology of understanding the Quran, and is one of the greatest clues indicating the speaker's intention. The principle of context being symmetry and its influence on determining the meaning of words and the content of sentences is one of the rational principles of conversation that is valued in all languages, and commentators and scholars of Quranic sciences, while using it to determine the meaning of words and the purpose of verses, have also emphasized its significant effect on understanding the content of Quranic verses (Zarkeshi, 1410 AH, vol. 2, p. 313).

Context can be divided into the context of words, sentences, and verses. The symmetry of the words' context and its effect on determining and limiting the meaning of words is one of the strongest evidences of context because it is certain that God does not intend incompatible meanings from the words with which He makes sentences under any circumstances, and He intends for each word a meaning that is compatible with the meaning of other words in such a way that a word is formed from their sum that expresses a complete meaning and indicates that meaning to the people of that language (Rajabi, 2008, p. 100). In the Holy Quran, this type of context exists in many cases and has given words a special appearance and as a result has determined their meaning. The purpose of the context of sentences is that one sentence of the Holy Quran is symmetrized to another sentence

in the same verse and influences on determining the meaning of the other sentence. In addition, the sequence of verses also causes the emergence of the context of verses. It is worth noting that the context exists in the same surah when it is called a continuous verbal symmetry (Hamo, 2008, pp. 91-101), and to find the meaning of the verse, one must search for the context in another surah when it can be named as a discontinuous verbal symmetry (Hamo, 2008, p. 148).

3. Examining the challenging verses and criticizing views

In this part, upon expressing the opinions of the commentators regarding the verses of challenge, they are criticized and then, Mukhtar's opinion is presented with regard to the context of the verses.

3.1 Surah Isra verse 88

Say, "If mankind and the jinn are gathered together to produce like Qur'an, they could not produce, even if they were to each other assistants".

According to a famous narration, Surah Al-Isra is the fiftieth Meccan Surah (Zarkeshi, 1410 AH, Vol. 1, p. 281) and was revealed during a period when the greatest pressure from the polytheists and opponents was exerted on the Prophet Mohammad (PBUH). Pressures that could not be endured except with the help of trust in God. Therefore, in addition to the four key words of Tasbih, Tahmid, Towheed, and Takbir, the word Quran as the mediator between God and man and the word "man", with all his negative characteristics and weaknesses, are considered key words of the Surah (Bazargan, 1996, vol. 1, p. 312). Each of the verses in which the word "Quran" appears, according to the context of the different parts of the Surah, refers to one of the truths of the Quran, such as its guiding status (9), the characteristics of people in dealing with the Quran (41), the reason why people deny the Quran (46) and commands the Prophet (PBUH) to seek refuge in the Quran and its recitation in order to resist evil (78) because the Quran is remembrance, mercy and healing (82). Therefore,

if the jinn and humans join hands, they cannot bring like Quran (88), but despite all these qualities, most people are ungrateful to it (89).

The vast majority of commentators consider this verse to be the first verse of challenge that challenges the entire Quran. Then, they disagree about the properties of the "parable", as some believe in the miracle of eloquence, rhetoric, and order (Tusi, n. d., 517.6), brevity and lack of contradiction despite the abundance of stories and news, the goodness of the wording, and the combination of many meanings in few words (Tabarani, 2008, Vol. 4, p. 136). Some do not accept the miracle of order because they believe that the audience of the verse are Arabs, non-Arabs, jinn and humans, while non-Arabs are not capable of this order, so it is correct to say that its miracle in terms of meanings and observance of its order is less than the order of words (Jassas, 1985, Vol. 5, p. 34). Allama Tabataba'i considers the challenge in this verse to be certain and considers the gathering of jinn and humans to represent a challenge in all the characteristics and perfect attributes of the Quran (Tabataba'i, 1417 AH, 13 Vol. 13, p. 201). Some other commentators have not explicitly stated that this verse is one of the challenge verses (Ibn Kathir, 1419 AH, Vol. 5, p. 108) and some others believe that these verses are not one of the challenge verses (Rashid Reza, 1414 AH, Vol. 12, p. 44).

In the criticism of those who support the challenge of the aforementioned verse, it should be said: First, in this verse, unlike other challenge verses, the imperative verb of addressee or absent, which indicates the command to challenge, is not included, but rather it is expressed in the form of a condition that the possibility of its implementation is ruled out in the event of punishment. Second, in the verses of this surah, we do not witness words that indicate the falsity of the Quran, such as Taqol (at-Tur: 33), iftira (Yunus: 37; Hud: 13), Rayb (al-Baqarah: 23) and Zan (Yunus: 36), which are seen in other challenge verses. Third, what is the meaning of "this Quran" in this verse? Does it mean the 50 surahs that had been revealed till

then? Can this number of surahs be considered equivalent to the entire Quran? Can the addressee have a complete understanding of a collection before it being complete? Although there is no problem in the understanding of those who were present at the time of the revelation of this verse, and if they were able, they would have attempted to bring only the same number of surahs, what about after the end of the revelation of the Quran? On the other hand, the word Quran has gradually become scientific and it is not clear whether it was scientific at the time of the revelation of this verse (Misbah, 2008, Vol. 1, p. 168). As in the verses of the Quran, this word has been used in the infinitive meaning of reading (Al-Isra: 78) and the infinitive noun of reading (Al-Zukhruf: 3). In addition, in some other verses, the word Quran has been used, while the entire Quran is not meant (An-Nahl: 98, Taha: 114). Therefore, it is not possible to refer to a specific volume or quantity, but ultimately it can be said: "Al" in "Al-Quran" refers to a speech of the type of the Quran, not the entire Quran. Fourthly, the presence of the word "say" (qol) in the verse and the narration of the words of the disbelievers in the following verses indicate that the verse was revealed earlier in the disbelievers' claim, showing the prevailing atmosphere against the Prophet (PBUH) as the divine messenger and the Quran, such that the polytheists of Mecca did not consider the Quran to be a divine book and criticized it, saying that developing a book like the Quran is easy for us. This is confirmed by the words of Tabarani, who states: This statement is the denial by Nadr ibn Harith, who said: If we wish, we can bring something like it (Tabarani, 2008, Vol. 4, p. 136), and the Quran says this in an attempt to answer them. Fifthly, in the verses before the other verses of challenge, the denial of the deniers (Al-Qasas:48, Yunus:37, Hud:13, Tur:33, Al-Baqarah:23) and after them the punishment of the disbelievers is clarified (Al-Qasas:50, Yunus:39, Hud:16, Tur:45, Al-Baqarah:24). However, in this Surah, before the mentioned verse, the discussion of the soul (Al-Isra:85) and after that, it deals with the illogical demands of the polytheists (Al-Isra:90-93). Therefore, it can be

said that this verse is not a challenge verse, but rather is a negation of any kind of competition and is only a declaration to the readers of the Quran that this book is from God, because no one is capable of confronting it.

3.2. Surah Yunus Verse 38

Or do they say, "He has slandered it?" Say, "Then develop a surah like it and call upon whomever you can besides Allah, if you should be truthful."

Surah Yunus, according to famous narrations, is the fifty-first surah in the order of revelation (Zarkeshi, 1410 AH, vol. 1, p. 281). This surah is a threat to judgment and a definitive decision between the Messenger and the nation. The emphasis is on the frequency of the verb "judge" (qada) in this surah compared to other surahs of the Quran and the repetition of the word "mujrim" (guilty) in the plural structure, which refers to the class opposed to the Messengers (see: Abdul Baqi, n. d., *Al-Mu'jam Al-Mufahris*). Among the characteristics of this Surah is the argument and polemical tone of the verses that are expressed against the deviant beliefs of the polytheists and their imaginary claims. The polytheists had no answer to the strong logic and clear argument of the Messenger except denial and slander. They considered the revelation and the book to be made by the Prophet (PBUH) and magic, so the derivatives of the word "slander" (Iftira) in this Surah have the highest frequency after Surah Hud (see: Abdul Baqi, n. d., *Al-Mu'jam Al-Mufahris*). Thus, the entire Surah is full of logic, evidence and teachings based on thought and reasoning, and verse 38 of the Surah is included in a section of verses in which the accusations of the disbelievers about God, the Quran and the Messenger are answered.

The verse is started with "um" (do), which indicates a question of denial, surprise and preparation for challenging the polytheists (Rashid Reza, 1414 AH, Vol. 11, p. 369). "Iftra" also means in the literal sense of "slandering a lie" (Ibn Manzur, 1410 AH, Vol. 15, p. 152) and inventing something (Qarashi, Bi Ta, Vol. 5, p. 171), which according to Raqib is used in

corruption and righteousness, but its use is more in corruption, as it is used in the Quran regarding lies, polytheism and oppression (Raghib, Bi Ta, p. 634), and the verb "fa'tu" (develop) indicates a threat and challenge (Tusi, n. d., Vol. 5, p. 457). Some grammar scholars have stated: The meaning of the verse is "So develop a surah like its surah" (Tabari, 1412 AH, vol. 11, p. 82) or "a surah like the word of the book" (Ibn Atiyah, 1422 AH, vol. 3, p. 120) or "a surah like the book" (Zamakhshari, 1407 AH, vol. 2, p. 347) or "a surah like him a human being" which refer to the Messenger (Abu Hayyan, 1420 AH, vol. 6, p. 58). However, according to the opinion of most commentators, the pronoun "ah" in the words "iftirah" and "mislah" refers to the Quran, and since the pronoun in "mislah" indicates the meaning of the surah not its appearance, "mislaha" is not mentioned (Zamakhshari, 1407 AH, vol. 2, p. 347).

Commentators have also disagreed on the aspect of the Quran's similitude. Some consider it miraculous in terms of rhetoric (Tusi, n. d., vol. 5, p. 378), order (Zamakhshari, 1407 AH, vol. 2, p. 347), and the brevity of the Quran in defining facts (Beyzavi, 1418 AH, vol. 3, p. 113). The unseen news and rulings are also other miraculous aspects of the Quran that commentators have referred to (Alusi, 1415 AH, vol. 7, p. 30). From the perspective of Allamah Tabataba'i, the use of the challenge and the lack of restriction on eloquence and God's description of the Quran with attributes such as light, mercy, guidance, wisdom, preaching, proof, explanation of everything, detail of the book, and healing of the believers makes the challenge in the mentioned verse a to be challenge to a surah in terms of expressing a comprehensive purpose of divine guidance purposes, a statement that distinguishes truth from falsehood (Tabataba'i, 1417 AH, vol. 10, p. 66).

In the terminology of commentators, a "surah" is a section of the Quran that has a beginning and an end (Tusi, n. d., vol. 5, p. 378). However, this definition does not seem clear because in this case, why would one surah end with 3 verses and

another with 286 verses? Therefore, some commentators have added the clause of purpose to it and said: What is meant by a surah is a collection of verses that have a single aim and purpose (Tabataba'i, 1417 AH, Vol. 15, p. 78), even if they are not separated by the Basm Allah (in the name of God) (Makarim, 1995, Vol. 9, p. 44). Because in some verses where "surah" is mentioned, the meaning is not a complete surah, as in the verse: "The hypocrites are warned that a surah may not be revealed to them, informing them of what is in their hearts..." (At-Tawbah: 64). The hypocrites were not afraid of the revelation of a complete surah, but rather they were afraid that some verses might be revealed and their secrets would be revealed, as in the verse: "And when a surah is revealed, that Believe in Allah and strive with His Messenger..." (At-Tawbah: 86) no Surah has been revealed regarding faith in Allah and Jihad, rather verses have been revealed regarding this (Jawahiri, 2016, p. 127). In response, it should be said that the frequency of the word "Surah" in the Quran is 9 times, 4 of which are in Surah At-Tawbah (Abdul-Baqi, n. d., *Al-Mu'jam Al-Mufahris*) and most commentators have not interpreted "Surah" in these verses as "verses" because if the meaning of "Surah" was a collection of verses, the word "verses" should have been mentioned and not "Surah". Secondly, interpreting the word contrary to its apparent meaning requires evidence (Zarkeshi, 2012, vol. 3, p. 108), while no evidence has been provided. Thirdly, since most of the surahs of the Quran were revealed at the same time, the initial audience of the Quran had a complete understanding of the surah; hence, it can be said that the meaning of "surah" is a collection of verses that, in addition to a beginning and an end, have a single purpose.

The definition of the Surah is also one of the topics that has attracted the attention of commentators. Some have considered the surah being indefinite to be an indication of veneration and the meaning of the surah to be a long surah like Surah Yunus that includes discussions of the principles of religion and promises and warnings,

or a type of surah that contains stories of prophets and news of warning, because slander is related to news, not creation (Rashid Reza, 1414 AH, Vol. 11, p. 369). In response, it should be said that first, the polytheists did not mean a specific part of the Quran by "slander", but rather they meant the entire Quran. Second, slander is not specific to news and includes creation as well. Therefore, attributing slander to both categories of verses is a denial of the word of God Almighty (Tabataba'i, 1417 AH, Vol. 10, p. 65). Third, the discussions of the principles of religion and promises and warnings are general characteristics of the Meccan surahs and are not the only advantages of Surah Yunus and since there is no evidence between "mesl" and the pronoun "ha" in the definition of the word "surah", the Quran's challenge to create a surah is a challenge to a surah with the characteristics of the Quran (Javadi Amoli, 2010, Vol. 2, p. 421), not a specific surah.

It is worth considering that, taking into account the previous verse where God says: "This Quran could not have been produced by other than Allah, but it is a confirmation of what was before it and a detailed explanation of the book - about which there is no doubt - from the Lord of the worlds" (Yunus: 37), meaning that the Quran is not a slander, but rather, in accordance with the evidence of "before it", it confirms the heavenly books-the Torah and the Gospel-(Ibn Abi Hatam, 1419 AH, vol. 6, p. 1952) and is a proof of the good news that the People of the Book have given about it (Tabarsi, 1993, vol. 5, p. 168). The meaning of "book" is also, as the context implies, the type of heavenly books revealed by God to the prophets, and the meaning of "detailed explanation" is creating a gap between its parts, which God has separated them from each other by clarifying and explaining (Tabataba'i, 1417 AH, Vol. 10, p. 64). In fact, the Holy Quran explains matters that were briefly mentioned in other heavenly books, which are also referred to in numerous verses (Al-Ma'idah: 15 and 19, Al-Isra': 12, Al-An'am: 114, Al-Naml: 76). God further explains that the reason for the polytheists'

denial and non-belief is their lack of knowledge and ignorance of religious teachings: "Rather, they denied that which they had not been surrounded with in knowledge" (Yunus: 39), because in the Holy Quran there are true teachings and real sciences that their knowledge and understanding do not encompass, and therefore they were unable to confront the Quran. From what mentioned above it can be said that the challenge in this verse is a challenge that respects the complete specifications of a Surah in terms of explaining the generalities of the existing divine books.

3.3 Surah Hud Verse 13

"Or do they say, "He has slandered (made) it?" Say, "Then slander (make) ten surahs like it and call upon whomever you can besides God, if you are truthful."

Surah Hud, which according to scholars is the fifty-second surah in the order of revelation (Zarkeshi, 1410 AH, vol. 1, p. 281), was revealed in a situation when the Prophet and the Muslims were in their most difficult conditions. The high frequency of the word "slander" and its derivatives (see: Abdul Baqi, n. d., *Al-Mu'jam Al-Mufahris*) emphasizes the point and expresses the threat and torture of the unbelievers. In this Surah, God pays attention to the illogicality of the disbelievers in their opposition to the contents of the Quran and the mission of the Prophet, and justifies the Prophet (PBUH) for how to confront them. Therefore, in order to teach Muslims and console the Prophet (PBUH), He tells the stories of seven Prophets-Noah, Hood, Salih, Lut, Ibrahim, Shu'aib, and Moses-and indicates the small number, denial, and ridicule of the disbelievers, and explains their general plan on the axis of monotheism (Tawheed). However, in Surah Yunus, instead of mentioning the stories of the seven prophets that are described in detail in Surah Hood, He only mentions briefly the first and last of them - Noah (PBUH) and Moses (PBUH)- and also from their entire story with their people, mainly focuses on the destruction and extinction of the people by divine

punishment. Therefore, it can be said that Surah Yunus is more specific than Surah Hood.

The word "slanders" (*muftariyat*) is the object noun of *iftia'l* in the descriptive meaning of slanders (lies), as Sheikh Tusi has stated: he slandered, fabricated, invented, infiltrated if he lied (Tusi, n. d., vol. 5, p. 457). Misbah Yazdi considers the secret of "similitude" singularity that each and every one of the slanders must not be similar to the Quran, but rather all ten surahs must be similar to the Quran, because each of the surahs of the Quran has characteristics in several dimensions, but none of the ten man-made surahs have all the characteristics of one surah of the Quran, so each one is a slander (Misbah Yazdi, 2006, vol. 1, p. 122).

Commentators have given various opinions on the challenge aspect of the verse. Some consider the challenge aspect to be in terms of the clause of slanders, the order of the verses, which is ultimately an expansion, while in Surah Yunus, there is a challenge to a Surah with all its miraculous aspects (Ibn Atiyah, 1422 AH, Vol. 3, p. 155). However, if this is the case, firstly, it would be inconsistent with the context of the verse, because after challenging ten Surahs and proving the inability of the polytheists, God considered the reason for it to the Quran be originating from God's knowledge and says: " If they do not respond to you, then know that it was revealed with the knowledge of God" (Hud: 14). In other words, divine knowledge is more in line with the content than with words and style without content (Misbah, 2006, Vol. 1, p. 184). Secondly, it is not correct for God to argue with the following verse and say "Had it been from other than Allah, they would have found within it much contradiction" (An-Nisa', 84), because the appearance of the verse expresses the absolute negation of disagreement, while most disagreements are related to the content and meaning of the words rather than the words (Tabataba'i, 1417 AH, Vol. 10, p. 164). Others have considered the challenge aspect with the slanders' evidence to be Eloquence, and have cited it as follows: The eloquence of an eloquent

person is evident from his words, whether they are false or true (Fakhr-e Razi, 1420 AH, Vol. 17, p. 324). In response, it should be said that if this is the case, i.e. slander is combined with miracles in meaning, but it is not combined with miracles in eloquence, it is unacceptable because the polytheists considered the Quran to be slandered in terms of its attribution to God and did not differentiate between meanings and words (Misbah, 2006, Vol. 1, p. 179). Some believe that the polytheists thought that the Quran was like the stories of the pre-Islamic period and their lies, hence the restriction on slanders was developed. Therefore, regardless of the meanings of the verses, the "similitude" refers to its rhetoric and eloquence (Alusi, 1415 AH, Vol. 6, p. 222). However, if this were the case, the challenges would be out of the natural order, because it does not seem correct to first challenge the Arabs to bring one Surah like the Quran, then to bring ten Surahs like it. Allamah Tabataba'i does not accept this view, because in that case he should have said: Seek help from specialists in poetry and literature, while he says: Seek help from anyone other than God whom you can call upon (Tabataba'i, 1417 AH, Vol. 10, p. 163). However, in response to Allamah Tabataba'i, it should be said: First, "from anyone whom you can call" does not have application and is limited to those who have the dignity of challenging, because one of the conditions of challenge is that the challenger challenges in the area of his expertise and challenges people who are experts in the same area or at least claim to be experts. On the other hand, what is wrong with accepting the application intended by the Allamah and saying that Arabic speakers can seek help from others in creating eloquent and rhetoric speech, just as it is possible to seek help from non-eloquent Arabs in such a way that make them familiar with the Arabic language and then they can rush to the aid of the combatants. Therefore, the challenge with the above general term does not necessarily mean a challenge to the conceptual scope of other than expressive techniques (Qazi Zadeh, 1995, p. 214). Some other interpretations also do not see much difference between "Quran", "Surah" and

"ten Surahs" in terms of lexical meaning, because all of these refer to a collection of verses of the Quran. Therefore, it must be said that the challenge of the Quran is not to one word and one sentence, but rather a challenge everywhere is a collection of verses that pursues an important goal (Makarim, 1995, Vol. 9, pp. 45-44). While if this is the case, why did God not use verses instead of the word Surah? And certainly, there is no conceptual equivalence between ten Surahs and one Surah, therefore what is asked in the challenge to ten Surahs is different from one Surah. Therefore, Allama Tabataba'i considers the challenge to ten surahs as containing a form of creativity, that is, presenting one matter in several forms of expression, which is itself a definitive proof that the Quran was not created by chance (Tabataba'i, 1417 AH, vol. 10, pp. 168-169).

Some commentators have considered "ashr" (ten) as an allusion to plurality (Fadel Lankarani, 2017, pp. 33-34), while others have considered it as a number and introduced ten surahs. As narrated from Ibn Abbas: The meaning of the ten mentioned surahs is Al-Baqarah, Al-Imran, An-Nisa, Al-Ma'idah, An-An'am, Al-A'raf, Anfal, At-Tawbah, Yunus, and Hud (Fakhr-e Razi, 1420 AH, Vol. 17, p. 324). In addition to the fact that these ten surahs do not have any characteristics that we should accept, this narration is rejected because Surah Hud is Meccan and some of the surahs in this set are Medinan, so challenging surahs that have not yet been revealed does not make sense (ibid.). Rashid Reza considers this surah to include Al-A'raf, Maryam, Al-Qasas, Taha, Al-Shu'ara', Al-Naml, Al-Qamar, Al-S, Yunus, and Hud. From his perspective, the challenge is the repetition of a subject that is thought to be slandered, such as Al-Qasas, without any disagreement or conflict (Rashid Reza, 1414 AH, Vol. 12, p. 34). Explanation to this is that the slander by the polytheists comes from two areas: the entire Quran (Al-Furqan: 5) and its stories (Al-Furqan: 6) and the slanderous news in the Quran is either related to the past unseen news, which includes the stories of the

prophets and the news of creation, the latter which is not the subject of the dispute of the polytheists, or it includes the future unseen news, which includes the resurrection and the Quran's foresight of the victory of the Messenger and the believers and the humiliation of the enemies. This category, too, cannot be a subject of dispute, since its truth is dependent on its occurrence. However, it must be said that the purpose of the slanders is the stories of the prophets, because this news had occurred and the polytheists either heard them from the People of the Book, such as the stories of Moses (PBUH) and Jesus (PBUH), or they had them with them, such as the stories of Aad and Thamud, provided that the totality of the verses is such that it can be called a story, not just 3 or 4 verses. Therefore, Surah Al-Isra, which refers to the story of Moses (AS) in verses 101-104, despite the fact that it was revealed before Surah Hud, is not included in this collection (Hamo, vol. 12, pp. 32-43). Therefore, what he meant was not just the long Surahs, which the author of Tafsir Al-Mizan has questioned it and said: The verse is absolute and there is no mention in it of the length or shortness of the Surah and this is mere control, because the infidels have attributed slander to the Messenger of God (PBUH) regarding the entire Quran, whether the long or short Surahs (Tabataba'i, 1417 AH, vol. 10, p. 165). In addition to the order mentioned by Rashid Reza for the aforementioned surahs, Allama Tabataba'i, in addition to the fact that it is a single, did not consider it to be free from weakness because the exegetical discussion cannot be based on its likes (ibid.). This is despite the fact that he accepted the Mukhtar's order in his interpretation and based on it, he has criticized and explained the sequence of the verses of the challenge (Ibid., vol. 10, p. 163). On the other hand, due to the abundance of these narrations and the existence of many commonalities among them and the trust of Quran scholars in them, relative confidence is gained from the narrations, and at least the commonalities among them can be trusted.

It is worth mentioning that in several verses from the perspective of the polytheists, the Quran has

been presented as the legends of the ancients (Al-Anfal: 31, Al-Nahl: 24, Al-Mu'minun: 83) because, according to the reason for the revelation of the verse: "Until when they come to you to argue with you, those who disbelieve sa: This is nothing but legends of the ancients" (Al-An'am: 25), the Prophet moves his tongue and speaks of the legends of the ancients (Ibn Jowzi, 1422 AH, Vol. 2, p. 17). Therefore, the polytheists claimed that the Quran is not only not a miracle, but also false writings and false stories (Zubaidi, n. d., Vol. 6, p. 519) and brainless legends of the ancients (Qurayshi, n. d., Vol. 3, p. 265), which we can also say the same (Al-Anfal: 31). Therefore, it can be said that the meaning of "slanders" (moftariyat) is the same Quranic stories that the Meccan Surah is full of. The adverb "ashr" (ten) also indicates the repetition of these stories, which includes both the word and the meaning, because in the next verse, God considers the lack of response and the inability of the polytheists to be the origin of the Quran from divine knowledge (Hud: 14), and that is the unseen to which no one other than God can enter except by His permission, as this is mentioned in other verses (An-Nisa: 166, Hud: 49), and in divine knowledge, both the content and the words are observed.

In fact, in this verse, God asks the opponents to bring a story from the past that is slanders in their eyes, in different styles, in the form of several Surahs, whether short or long. Finally, it can be said that "ten" is an allusion to the high repetition and does not mean that if someone was able to recite nine surahs, he did not challenge, because the difference lies in repetition of "from other than Allah" (An-Nisa: 84).

3.4. Surah At-Tur Verse 34

"Let them produce a hadith like it, if they are truthful".

According to the narrations of revelation, Surah At-Tur is the seventy-sixth Surah of the Meccan ones (Zarkeshi, 1410 AH, Vol. 1, p. 281). In this Surah, God first takes five oaths to prove the truth of the Resurrection and introduces the position of

the disbelievers and the pious in the Hereafter (afterlife) (1-28). Then, He criticizes the actions and beliefs of the polytheists in response to the accusations they made against the Prophet (PBUH) (29-30) and raises fifteen questions (29-43). The high frequency of the letter "Am" in these verses indicates the polemical style and context of the Surah in relation to the deviations of the polytheists. At the beginning of the absent interrogation, he questions their reprehensible characteristics and thereby proves their lack of patience (31), rebelliousness (32), lack of faith (33), lack of honesty (35) and lack of certainty (36). Then, he raises the level of interrogation to a higher level and, in order to show their low level of thought, raises the three issues of creation (35-36), sustenance (37) and knowledge (38) which are specific to God. He once again raises the deviant characteristics of the polytheists regarding the division of female children for God (39), the idea of the reward of the prophethood (40), mental claims (41) and planning against the Prophet (PBUH) and the denial of his prophethood (42). Finally, he considers the root of all deviations to be deviation from monotheism (43) and finally He recommends the Prophet's duty towards them, which is to give them the freedom and authority to carry out their actions (45-49).

In the verse: "Or do they say, 'He slandered it'? Rather, they do not believe" (At-Tur: 33), God considers the polytheists' excuse for their lack of faith to be "Taql" about the Quran, which literally means false speech (Jowhari, 1987 AH, Vol. 5, p. 1806) that is accompanied by the pretext (Tusi, n. d., Vol. 9, p. 414) that is attributed to someone else (Ibn Atiyah, 1422 AH, Vol. 5, p. 192), i.e the Prophet (PBUH) slandered the Quran himself and falsely attributed it to God. In the following verses, God asks the disbelievers, in an absent manner, to bring a hadith like it if they believe that the Quran is false (At-Tur: 34). "Hadith" is the opposite of old (Ibn Manzur, 1410 AH, Vol. 2, p. 131) and means new and novel (Farahidi, 1409 AH, Vol. 3, p. 177), whether it is an act or a word (Qarshi, n. d., Vol. 2, p. 111).

Raqib considers the Hadith as an unprecedented existence and any speech that reaches a person's ears while awake or asleep (Raqib, n. d., p. 222).

In the aforementioned verse, commentators, in addition to differing in the type of challenge, have also presented various opinions in terms of the quantity of challenge. Some have considered the aspect of challenge to be rhetoric (Tusi, n. d., vol. 9, p. 414), order (Ibn Jowzi, 1422 AH, vol. 4, p. 179), the accuracy of meanings and unseen news (Abu Hayyan, 1420 AH, vol. 9, p. 574), and another has stated: Challenge is made to new and unknown sciences and knowledge that is fundamentally different from human knowledge (Qazvini, 2008, pp. 200-199). It should be said that, considering the narrations of the order of revelation, which consider the revelation of Surah At-Tur after Surah Yunus and Hud, what could be the meaning of this challenge? And what is the difference between this verse and other verses of challenge? From Ibn Ashur's perspective, "hadith" is the reporting of events, and events are new events, then they are given a semantic expansion, and old events are also called hadith, just as absolute news is first called hadith, then it is expanded, and speech, even if it is not news, is called hadith. Therefore, "Let them bring a hadith like it," meaning "Let them bring a speech like it," meaning let them bring a speech like the Quran that serves one of the purposes of the Quran. Of course, it is permissible for "hadith" to also mean news, meaning "Let them bring news like the stories of the Quran," because the infidels considered the Quran to be the legends of the first/ancients. In this case, challenge has been made easier because speaking about news is easier than speaking in invention for the purposes of the Quran, and the meaning of "Misl" (similitude) is in its eloquence and rhetoric (Ibn Ashur, n. d., vol. 27, pp. 78-77).

Allama Tabataba'i considers a speech to be a hadith that, in addition to the eloquence and miraculousness in its phrases and words, contains an important purpose. He goes on to state: Since "hadith" includes one surah, ten surahs, and the entire Quran, then the challenge in this verse is

more general than the previous three challenges, that is, to bring an absolute statement that has the characteristics of the Quran (Tabataba'i, 1417 AH, vol. 10, p. 169). Some consider the non-use of "surah" and the use of the word "hadith" to indicate that the polytheists are not limited to the surah in the challenge and in this respect are expansive in the amount of text (Sane'i pour, 2015, p. 179). Others consider the indefinite form of "hadith" as evidence for this claim, meaning that an amount of speech is sufficient in which the stylistic characteristics of the entire Quran is evident (Modaresi, 1419 AH, vol. 14, p. 122). In this view, the amount of the challenge is unknown and it is not clear how many verses the challenge is carried out with. Therefore, some have considered this amount to be a surah or a portion of a long surah (Fadel Lankarani, 2017, p. 44) or the entire Quran (Rashid Reza, 1414 AH, vol. 12, p. 44), and some believe that in this verse, the challenged aspects have been reduced and is just limited to the statement, which is usually referred to as the hadith. Based on this aspect, God has reduced the number of surahs in the statement from ten to one surah in the statement (Jawaheri, 2016, pp. 125-126). However, in addition to the reasons stated in rejecting the aspect of observing words without meanings in Surah Hud, on what basis is the quantity of the hadith one surah in the statement?

By referring to the verses of the Quran, we find that the frequency of the word hadith is 27 cases, 4 of which are in the plural form and 23 in the singular form, meaning the Quran (Al-A'raf: 185), speech (An-Nisa: 78), story (Dhariyat: 24), and dream (Yusuf: 101). Commentators have discussed the meaning of the Quran as hadith, such as "the Quran is the word of God", and speech is also called hadith (Tabarsi, 1993, vol. 8, p. 773), because it has come after all heavenly books, therefore it is a (new) hadith (ibid.), or because the Prophet (PBUH) spoke about it (Qartabi, 1985, vol. 16, p. 249), and the fact that it speaks of events in it (Meybodi, 1992, vol. 9, p. 464).

God has introduced the Quran as "the best of hadith" and says: "Allah has sent down the best of hadith, a Book whose verses are consistent, repeated, from which the skins of those who fear their Lord shiver. Then their skins and their hearts soften at the remembrance of Allah..." (Al-Zumar: 23). This verse expresses the quality and characteristics that the text of the challenge must meet in order to be considered the same as the Quran. "Kitab" is the substitute or condition for the phrase "Ahsan al-Hadith" (the best of hadith) (Tabarsi, 1998, vol. 5, p. 371). That is, a collection that was written in its place by the command of the Prophet (PBUH) as a book of revelation (Ibn Ashur, n. d., Vol. 24, p. 67) whose verses are well-organized, reliable in their evidence, eloquence and rhetoric (Ibn Atiyah, 1422 AH, Vol. 4, p. 527) and whose rulings and exhortations are similar to each other (Tusi, n. d., Vol. 9, p. 21). It is also similar to the previous heavenly books, although it is more comprehensive, beneficial, and complete than them (Tabarsi, 1993, Vol. 8, p. 773). Despite the fact that the news, stories, and rulings in it are repeated, there is no contradiction or difference in it, and even if its recitation is repeated, it does not cause boredom or fatigue (Tha'labi, 1422 AH, Vol. 8, p. 230), and those who fear their Lord, their skin shrinks from hearing it, and at the same time their hearts are filled with His remembrance. From what has been said, it can be said that the challenge in this verse is with a collection whose content, despite the similarity of its words regarding good order, eloquence, etc., would be free of any difference, and not only does it not cause boredom, but also, by reciting its contents, both shakes and calms the hearts of the believers.

3.5 Surah Baqarah Verse 23

"And if you are in doubt about what We have sent down upon Our Servant, then produce a surah the like thereof and call upon your witnesses other than Allah, if you should be truthful".

Surah Baqarah is the first Madani Surah that was revealed in Medina in the first year of Hijra (Zarkeshi, 1410 AH, Vol. 1, p. 281). This Surah

begins with the glorification of the Book that is beyond doubt, and then introduces the pious (1-8) and the hypocrites (9-20) in terms of guidance and faith in the messages of the Quran, and shows that only the pious are exposed to the guidance of faith, and the way to attain piety is to prepare the soul to carry out the commands that the Creator has introduced. Therefore, in verses 23 and 24, which have the aspect of a challenge and threat to the hypocrites, the speech goes back to the guiding role of the Book, by the Prophet (PBUH) (PBUH) and clarifies the inability of humans to bring like it. In these verses, the Prophet (PBUH) is praised with the adjective "Abd" (servant) to both express the role of servitude on the path to perfection and to prevent polytheism and praise humanity and deviation from monotheism. Since the above verse ends with a warning to the hypocrites and disbelievers about the fire prepared for those who deny the Quran, the following verses begin with the glad tidings of eternal paradise for believers, where they will enjoy abundant blessings. Thus, two different destinies are presented in the end of lines of faith versus disbelief and hypocrisy (24-29), then it tells the story of Adam (PBUH) and then the story of the People of the Book.

Commentators have three views on the reference of the pronoun "mithlah" (similar to it). Some believe that the pronoun refers to "ma" in "mima nazalnah" (from what we have revealed) meaning the Quran (Tabarsi, 1993, vol. 1, p. 158). It means like the Quran in terms of order, eloquence, qur'anic unseen, safe from distortion, rulings and sermons, stories, and ultimately, being of the Arabic language (Fakhr-e Razi, 1420 AH, vol. 2, p. 350). Some refer to ancient books such as the Torah, the Gospel, and the Psalms (Ibn Atiyah, 1422 AH, vol. 1, p. 106), but before these verses there is no mention of the People of the Book to be used as a reference. Some also refer the pronoun to "abduna" (our servant), meaning a path similar to the path of an uneducated human being who did not sit with scholars, or in terms of the fact that he is a magician and poet (Abu Hayan, 1420 AH, vol. 1, p. 171). However, some

do not accept the third aspect because it is stated in Surah Yunus "With a surah like it" (Yunus: 38) and it is clear that the meaning of the surah is the Quran and not the person to whom the Quran was revealed. Therefore, it is appropriate that the pronoun refers to the Quran, which is consistent with other verses of challenge (Tabari, 1412 AH, Vol. 1, p. 128). On the other hand, the Quran is a miracle and indicates prophecy, not that the Prophet is a miracle (Tusi, n. d., 104/1). If the pronoun refers to the word "Abd", this verse does not include a challenge to the non-Ummi, but if it refers to "We", it includes a challenge to one or more individuals, both Ummi and non-Ummi (Abu Hayan, 1420 AH, Vol. 1, p. 170). In response, it should be said that considering the differences between this verse and other verses of challenge, it is clear that the verse is trying to express a different point, and harmony cannot be confirmed and preferred in all circumstances (Misbah, 2006, Vol. 1, p. 160). On the other hand, sometimes the miracle of revealer is based on its characteristics and sometimes on the characteristics of the person revealed at, in other words, what is most important in a miracle is to establish its miracle in the best possible way so that any doubt about the prophethood and miracle of the Quran is eliminated, as the polytheists once questioned and doubted the Quran (Yunus: 38) and once about the prophethood and the Prophet (At-Tur: 29-30). Therefore, although being illiterate (Ummi) in the miracle of the Quran is not an essential thing, it had a very important place among the people at the time of revelation, and contrary to other accusations that the infidels made against the Prophet, such as a magician, poet, and priest, and they themselves did not believe in it, "Illiterate" was an adjective that, in addition to being believed in by the infidels, it was also mentioned in the divine books of the People of the Book (Al-A'raf: 157-158).

According to the verses of the Quran, "Ummi" (illiterate) means both uneducated (Al-Baqarah: 78) and non-People of the Book (Al-Imran: 20) and if there is no evidence, it is assumed to have both meanings, as mentioned in Surah Al-A'raf.

This is an important denial that the Prophet (PBUH) did not take the contents of the Quran from the Torah and the Gospel, because he was neither a person of those two books nor was he literate to read and write. Therefore, "Min" (from) can be considered the beginning of the end, meaning "A surah from a man like the Messenger" (Ibn Jawzi, 1422 AH, Vol. 1, p. 43). Therefore, the noble verse seeks to draw attention to the fact that, considering the illiterate nature of the Prophet (PBUH), there is no room for doubt or suspicion in the divine nature of the Quran, as this is mentioned in the verse: "O People of the Book, there has come to you Our Messenger making clear to you much of what you used to fear concerning the Book..." (Al-Ma'idah: 19), because the illiterate Prophet narrates matters from previous divine books that no one except the experts among the scholars of the People of the Book was aware of. On the other hand, the verse does not indicate limitation and merely seeks to express the inability of an illiterate person to bring the like of the Quran and does not contradict it, even though a non-illiterate person cannot bring the like of the Quran.

It is worth considering that, based on the context of the initial verses of Al-Baqarah, which are about the central role of the Quran in guidance, the pronoun mentioned can be referenced to the Quran and, in terms of the difference between this verse and the verse of Surah Yunus, it can be said that with regard to the word "nazalna" (we revealed) which is absolute revelation (Abu Hayan, 1420 AH, Vol. 1, p. 168) or indicates a gradual revelation (Zamakhshari, 1407 AH, Vol. 1, p. 96), and since one of the objections of the disbelievers to the Quran, which was guided by the People of the Book, is why the Quran was not revealed at once (Al-Furqan: 32). On the other hand, regarding the complete revelation of Surah Al-Baqarah, which lasted for several years, it can be said that there was a challenge in this verse to the type of revelation of the Quran, which was revealed to the Prophet (PBUH) in a gradual manner, without any differences or contradictions between its contents, in which case "min" is

explained and it is an adjective for "Surah", i.e. "with a Surah like the one who is like it" (Zamakhshari, 1407 AH, Vol. 1, p. 98) emphasizes the point of the following verse, in which God says "And call upon your martyrs besides Allah". "Martyrs" is the plural of Shahid, meaning witness (Tabarsi, 1998, Vol. 1, p. 30), Nasser and Imam (Baydawi, 1418 AH, Vol. 1, p. 58). However, considering the meaning of "call upon" (Ud'o) which means to seek help and assistance, the verse states that seek help from your companions to confront and challenge the Quran (Tabarsi, 1993, Vol. 1, p. 158).

Considering the Surah Al-Baqarah being Medinan and its context in which, after threatening the hypocritical infidels, it addressed the People of the Book (40-152) and asked them to believe in the Quran, which affirms the Torah, and not to cover the truth with falsehood (41-42). The meaning of "martyrs" can be considered to be the People of the Book who, despite knowing that the Quran and the Prophet were the truth, doubted both the Quran (An-Nisa: 153) and its bringer (Aal-Imran: 86) and not only did they not believe in him but also helped the hypocrites and infidels. Therefore, it can be said that God asks the hypocrites to bring an illiterate person who has completed a Surah in a few years without its contents being contradicting, and he continues by saying that they will never succeed doing such a thing (Al-Baqarah: 24).

3.6 of Surah Al-Qasas Verse 49

"Say, "Then bring a book from God that is better guidance than either of them, so that I may follow it, if you should be truthful",

According to scholars of Quranic sciences, Surah Al-Qasas is the forty-ninth Surah of the Quran in order of revelation (Zarkeshi, 1410 AH, Vol. 1, p. 281), which was revealed during the years of resistance and stability in Mecca. The first half of this Surah is dedicated to the story of Moses (AS) from his childhood to his mission (1-46), and the second half of the Surah is dedicated to the conclusion of this historical experience in relation to the people of the Prophet (PBUH) (47-88). In

this way, the mission of Prophet Moses (AS) is linked to the mission of the Prophet of Islam (PBUH) and the Torah and the Quran, showing continuity and unity in the historical process of guidance. In verses 44-51, which the mentioned verse also lies in this group of verses, there is a conclusion from the story of Moses (AS) in relation to the people of the Prophet (PBUH), which narrates the justifications and excuses of the disbelievers who, instead of following divine guidance, followed their own desires and fell into misguidance and oppression, and emphasizes the role of the book in guiding people.

The verse "So when the truth came to them from Us, they said, "Why was he not given the like of what was given to Moses?" And they did not disbelieve in what was given to Moses before. They said, "Two magics pretending to be true." And they said, "Indeed, we disbelieve in all of them" (Al-Qasas: 48) indicates that when the Prophet (PBUH) recited the Quran to the polytheists, they said "Why does the Prophet (PBUH) not have miracles like those of Moses?" (Baydawi, 1418 AH, Vol. 4, p. 180) or why was the Quran not revealed all at once like the Torah? (Tabataba'i, 1417 AH, Vol. 16, p. 52). The commentators consider the pronoun in "Or do they not disbelieve?" to be the disbelievers of the time of Moses (AS) to be the disbelievers of Moses and Aaron (AS), and since the words of the disbelievers are of the same kind and their behavior is similar to each other, there is no difference between the disbelievers of the People of the Book in the time of Moses (AS) and those of the time of the Prophet (PBUH) (Zamakhshari, 1407 AH, Vol. 3, p. 419). Therefore, the subject of "you say" (qalu) in the continuation of the verse is attributed to them and the meaning of "Sihran" (magics) to be the Torah and the Gospel (Abu Hayan, Vol. 8, p. 312). This is while some have considered the reference of the pronoun "qalu" (you say) to be the Jews present in Medina who considered the Quran and the Torah to be magic (Tabarsi, 1993, Vol. 7, p. 402).

However, Fakhr-e Razi, based on the evidence of "to all they are disbelievers", does not accept the

Jews as the subject because the Jews of Medina were not disbelieved in Moses and the Torah (Fakhr-e Razi, 1420 AH, Vol. 24, p. 607). Others have considered them to be Meccan infidels who said these words with the guidance of the Jews of Medina (Tabari, Vol. 20, p. 53) and they are of the same type of infidels of the time of Moses (AS) who sought stubbornness and excuses, as God states, quoting the infidels of the time of Moses (AS) who considered the Torah to be magic and a slander (Al-Qasas 36). Just as the polytheists of Mecca attributed this to the Quran, and since the prophets are from the same valley, an unjust attribution to one of them is like an unjust attribution to all of them (Abu Hayan, 1420 AH, Vol. 8, p. 311). From this perspective, the subject of "they said" (qalu) in the continuation of the verse refers to the infidels of Quraysh who considered the Quran and the Torah to be magic and were infidels to all of them (Ibn Atiyah, 1422 AH, Vol. 4, p. 291). Therefore, in the following of the verse, God invites the polytheists of Mecca to challenge him. In this regard, in addition to the fact that Surah Al-Qasas is Meccan, it is better to consider its addressee to be the polytheists of Mecca rather than the People of the Book of Medina, to observe the harmony of pronouns (Ibn Ashur, n. d., Vol. 20, p. 72).

It is worth noting that most commentators have not considered this verse as a challenge verse, while the addressee of the verse is the polytheists, who, like other challenge verses, have been ordered to challenge with the verb "fa'tu" (then you bring). Since the guidance of the divine books is through beliefs, ethics and rules, and the aforementioned matters are evident in the number of Quranic verses revealed until that day, it can be said that this verse is the first challenge verse that God has made to the polytheists, and He asks them to bring a book that will guide them better if the divine books are magic. He further considers their failure to accept the truth as following their carnal desires (Al-Qasas: 50).

Conclusions

The issue of challenge is one of the main issues in the field of miracles of the Holy Quran, in which the Holy Quran has invited its opponents to challenge in five verses. In the present study, with regard to the context, which is one of the greatest evidences indicating the speaker's intention, it was determined that verse 49 of Surah Al-Qasas is the first verse of challenge in which God asks the polytheists to bring a book containing beliefs, ethics, and rules that will guide people and considers their failure to respond to accepting the truth as following their carnal desires. In verse 88 of Surah Al-Israa, there is no challenge due to inconsistency with other verses of challenge. The challenge in verse 38 of Surah Yunus is a challenge that respects the complete characteristics of a surah in terms of explaining the summaries of the available divine books, and God considers the reason for the polytheists' denial to be their lack of awareness and ignorance of religious teachings. In verse 13 of Surah Hud, God asks the opponents to bring a story from the past news in different styles without any differences, in the form of multiple surahs, and He considers the polytheists' failure to respond to the fact that the Quran is originated from divine knowledge, and in this regard, they can seek help from anyone, like in Surah Yunus. In verse 34 Tur Surah, the challenge is to repeat and recite the contents of the Book without boredom and fatigue, which causes both trembling of the hearts and peace of the believers, and He considers the cause of their lack of faith to be rebellion. Finally, in Surah Al-Baqarah, the challenge demands from the hypocrites to bring a Surah that, while being revealed gradually, its contents confirm each other without any contradictions, and from someone who is illiterate, and in this regard they can seek help from the People of the Book, although they will never succeed in such a matter.

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