

WHAT MODERN NON MUSLIM SCHOLARS SAY ABOUT HOLY "QURAN"

AIMES, Vol. 3/6, June 1990

GOETHE (Quoted in T.P.Hughes' Dictionary of Islam, P.526)

However often we turn to it (the Quran), at first disgusting us each time afresh, it soon attracts, astounds, and in the end enforces our reverence....Its Style, in accordance with its contents and aim is stern, grand, terrible-ever and an on truly sublime....Thus this book will go on exercising through all ages a most potent influence.

G. MARGOLOUTH (Introduction to J.M.Rodwell's The Koran, New York Everyman's Library, 1977, p.VII.

The Koran admittedly occupies an important position among the great religious books of the world. Though the youngest of the epochmaking works belonging to this class of literature, it yields to hardly any in the wonderful effect which it has produced on large masses of men. It has created an all but new phase of human thought and a fresh type character. It first transformed a number of heterogeneous desert tribes of the Arabian peninsula into a nation of heroes, and then proceeded to create the vast politico-religious organizations of Muhammadan world which are one of the great forces with which Europe and the East have to reckon today.

Dr. STEINGASS (Quoted in T.P.Hughes' Dictionary of Islam, pp.526-7)

A work, then, which calls forth so powerful and seemingly incompatible emotions even in the distant reader-distant as to time, and still more so as mental development-a work which not only conquers the repugnance which he may begin into astonishment and admiration, such a work must be

a wonderful production of the human mind indeed and a problem of the highest interest to every thoughtful observer of the destinies of mankind.

MAURICE BUCAILLE (The Bible, the Qur'an and Science 1978, p.125)

The above observation makes the hypothesis advanced by those who see Muhammad as the author of the Quran untenable. How could a man, from being illiterate, become the most important author, in terms of literary merits, in the whole of Arabic literature? How could he then pronounce truths of a scientific nature that no other human-being could possibly have developed at that time, and all this without once making the slightest error in his pronouncement on the subject?

Dr. STEINGASS (Quoted in Hughes' Dictionary of Islam, p.528)

Here therefore, its merits as a literary production should perhaps not be measured by some preconceived maxime of subjective and aesthetic taste, but by the effects which it produced in Muhammad's contemporaries and fellow countrymen. If it spoke so powerfully and convincingly to the hearts of his hearers as to weld hitherto centrifugal and antagonistic elements into one compact as well organized body, animated by ideas far beyond those which had until now ruled the Arabian mind, then its eloquence was perfect, simply because it created a civilized nation out of savage tribes, and shot a fresh wool into the old warp of history.

ARTHUR JARBERRY (The Koran interpreted, London: Oxford University Press, 1964, p.X)

In making the present attempt to improve on the performance of my

predecessors, and to produce something which might be accepted as echoing however faintly the sublime rhetoric of the Arabic Koran, I have been at pain to study the intricate and richly varied rhythms which-apart from the message itself - constitute the Koran's undeniable claim to rank amongst the greatest literary masterpieces of mankind. This very characteristic feature - 'that inimitable symphony', as the believing Pickthall described his Holy Book, 'the very sounds of which move men to tears and ecstasy' - has been almost totally ignored by previous translators; it is wrought sounds dull and flat indeed in comparison with the splendidly decorated original.

Sir WILLIAM MUIR (The life of Mohammed, London 1903, Ch. The Koran p. VIII)

"The Quran is the grandwork of Islam. Its authority is absolute in all matters of Religion, ethics and science, equally as in matters of religion.... The Quran is supreme and much of the tendency is to plain as to admit no question, even among contending sectaries."

There is probably in the world no other book which has remained twelve centuries with so pure a text.

(Source, Publication of Islamic Foundation Trust, Madras)

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