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Article	
History of The Quran In Western Orientalism Paradigm	
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<p>ABSTRACT:</p> <p>This paper departs from a negative view of the history of the Quran in the western paradigm which is contrary to the beliefs of Muslims. This view states that the Quran is not a divine revelation but a human product, namely the product of Muhammad's thoughts. The historical study of the Quran which is seen by orientalist has changed the originality of God's Revelation. Therefore, the author tries to examine more deeply the orientalist paradigm in viewing the history of the Quran. How is the orientalist perspective looking from the rationalist empirical point of view, starting from the revelation, the writing of the Quran, the translation of the Quran, the view of the Prophet as the bearer of the message of divine revelation and the pros and cons of the historical paradigm of the Koran in the orientalist view. This paper attempts to prove the objectivity of the historical truth of the Quran by analyzing the thoughts of Nasr Hamid Abu Zayd who sees the Quran as a 'Cultural Product', then seeks its validity so that it can be understood systematically how the history of the Quran is rational and can be understood the truth and error of the orientalist paradigm in view the history of the Quran objectively.</p> <p>Key words: <i>History of Al Quran, Orientalist Paradigm, Judaism and Christianity</i></p>	

INTRODUCTION

The Al-Quran, which is believed so far by Muslims as the only pure holy book from Allah as the revelation of the Lord of the whole universe which was given to humans through the Angel Jibril which was conveyed to the Prophet Muhammad, is disputed by some Western orientalist who say that the Al-Quran is not original. again from God but the Koran comes from human thoughts, namely the thoughts of the Prophet Muhammad and the intervention of friends who wrote the Koran. Most of the western scholars who research the Koran, convince all humans, especially readers and researchers of the Koran, to state that the Koran has undergone changes and at the same time the Koran has experienced chaos, both in its history, writing and the contents in it, as said by Theodore Noldeke . Western Al-Quran researchers who blaspheme the truth of the Koran, trying to convince that the Koran is no longer a book that is a role model for Muslims,

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but this Koran is just a hallucination and imagination of the Prophet Muhammad and his cleverness in stringing words and messing with some the contents of the previous book which was later developed by Muhammad's own thoughts and then recorded as known to Muslims as the Koran.

Several similar studies have been studied, such as Muzayyin with the title *Al Quran menurut Pandangan Orientalis (Studi Analisis 'Teori Pengaruh' dalam Pemikiran Orientalis)* which examines the orientalist view of the Al-Quran that the authenticity of the Al-Quran has been influenced by Muhammad's thoughts and is no longer a revelation from God. but the adoption of Judaism and Christianity. Research conducted by Budi Sujati from UIN Sunan Gunung Jati Bandung with the title *Kewahyuan Nabi Muhammad dalam Pandangan Orientalis View* which conveys the pros and cons of the revelations of the Prophet Muhammad for orientalists, the article seeks to find objective facts about the revelations of the Prophet Muhammad through the approach of Social Sciences and Humanities Sciences.

Then the difference from previous studies with this research is that in this study it seeks to examine the history of the Koran from western orientalists, both orientalists who are against or pro to the history of the Koran with various arguments and are able to provide appropriate answers to the history of the Koran and its purity. as revelations and miracles from Allah, not as human creations.

METHOD

The research method used in this paper uses qualitative research with a historical research approach. Historical research according to Eko Sugiarto (2015) is a qualitative research that has the aim of reconstructing past conditions objectively and systematically and is supported by accurate data. This means that historical research is a study that describes a phenomenon that did not occur when the research was conducted. The way historical research works is collecting evidence, then evaluating, analyzing and synthesizing it. After all the data has been collected, it is then formulated in the form of a descriptive narrative.u.

The theory in this study analyzes from the thoughts of Nasr Hamid Abu Zayd who conducted research on the Koran, in his presentation that the Koran is a "Cultural Product". Abu Zayd broke his thoughts about the Koran which were understood by previous scholars so as not to be fixated by the text. in his view it is said that the insight into the dynamics of Islamic civilization is oriented towards Al-Quran texts which show textual civilization, therefore Abu Zayd stated that earlier scholars overestimated the understanding of Al-Quran texts. This textual understanding raises an insubstantial understanding between the textual Al-Quran and the realities that exist in life as objects of application of the teachings of the Al-Quran. According to him, the text of the Koran as a guideline that has sacred values cannot be contested, but on the other hand, the problems that exist in the reality of life have a different side to the sacredness of the Koran. The method carried out by Nasr Hamid Abu Zayd uses hermeneutics, the final of his study concluded that the Al Quran is only a *Cultural Product, Al Mumtaj Al Saqafy or Cultural Product.*

His understanding of the Koran as a cultural product has certainly received criticism from various other scholars, therefore Abu Zayd must be responsible for the conclusions he has said. This responsibility is described in his methodology of the phases of the Qur'anic text which describe dialectics and cultural realities. The first phase is the phase when the text of the Koran is constructed to become structural in the culture which is the background for the formation of the text of the Koran. In this phase, the linguistic aspect becomes an important part of the Koran, therefore this phase is what Abu Zayd calls the formation period which answers about the Koran as a cultural product.

Based on Abu Zayd's observations, the Koran text that existed when it was first revealed used cultural texts as an introduction to the purpose of the Koranic text, then after the introduction was entered into Arabic, the Koran changed Arabic culture into Islamic culture. Its function is to lead from a culture that is outside the goals of Islam (Insaniyyah Culture) into a new culture which

is then referred to as Islamic culture (Divine Culture). Thus the intention of Abu Zayd was to find the direction of this thought to convey that the Qur'an is from the language of God (Divine Nash) then goes to the realm of human language (Insani Nash). The Koran uses an Arabic language structure which conveys revelations to Muhammad in a language he understands, so that Arabic language and Arabic culture cannot be separated. Abu Zayd against the statement of the Koran as a cultural product. Of course, this must be clearly separated, the difference between the Prophet's understanding of the text (interpretation of revelation) and the nature of the text (revelation of the Koran) as the truth of revelation from God.

The novelty of this research is trying to synthesize pros and cons perspectives for western orientalist paradigms that are compatible or contradictory in understanding the authenticity of the Qur'an as God's Revelation and the history in it which contains historical truth. In addition, this paper provides a moderate perspective on the history of the Koran. Therefore the author asks again how the orientalist paradigm views the history of the Koran and its truth

RESEARCH RESULT

The history of the Koran in the orientalist paradigm becomes a treasure in the scientific insights of the Koran, critical views from orientalists become a starting point in seeking and criticizing the history of the Koran. In the view of orientalists there are two camps between the pros and cons regarding the history of the Koran. Abraham Geiger, Theodore Noldeke and his friends in his camp concluded that in understanding the history of the Koran as a human composition, it was Muhammad who had duplicated the teachings of Judaism and Christianity, many similarities between Judaism and Christianity were traced by orientalists and concluded that the Koran is essay by Muhammad who adopted and reconstructed the teachings of Judaism and Christianity into Islam

According to Geiger, many words in the Koran are adopted from Hebrew, such as Ark, Jannatu Adn, Jahannam, and so on. regarding the concept of Islam and religious doctrine, Geiger said that there were several aspects adopted from Jewish teachings into the Koran. The first concerns the creation of the heavens and everything in them which were created in six periods. So this shows that there are similarities between the Koran and Jewish teachings, therefore from this basis it is said that the Koran adopts Jewish teachings, as well as the seven levels of heaven and retribution at the end of the day, which is the adoption of Jewish teachings which are absorbed into the teachings of the Koran

Through his study, Noldeke concluded that the writing of the Koran wrote down both Jewish and Christian teachings according to Muhammad's limited understanding, so that the existing Koran could not see the teachings of Judaism and Christianity as a whole, but the adoption was only written based on Muhammad's shallow understanding. the second opinion according to Noldeke is that in writing the Koran, Muhammad did not include ideology from outside his goal to create his own ideology from himself Muhammad. As Noldeke exemplifies regarding the pilgrimage ritual, this shows that these rituals were elements of the Pagan beliefs of the Arabs at that time which were sourced from the teachings of Abraham, Muhammad adopted these teachings but changed them vocally and adapted them to the teachings of the Jews as remembered by the Prophet Muhammad.

DISCUSSION

Studies of the Koran conducted by Western scholars are dominated by the aim of finding weaknesses, mistakes and errors in the Koran from various aspects of study, starting from its history, writing, and the core of its teachings. The early motives of the west to conduct orientalist studies were Christianity which viewed Islam as opposed to its doctrine, the motive for revenge on the crusade because of political feuds, and the motive for European colonization of Arab countries and Islamic countries in the East, one of which focused on the study of the Koran. This

can be seen how western orientalist who were against the truth of the Koran looked for various kinds of data to convince Muslims and people who existed at that time that the Koran was not a revelation from God but Muhammad's thoughts. As stated by Fazlurrahman, Western literature which studies the Al-Quran is divided into several parts. *First*, a study that discusses the influence of Judaism and Christianity in the Al-Quran. *Second*, several articles that discuss the background of the Koran and the chronology of the verses of the Koran and discuss certain aspects of the Koran. So these western scholars look for data to prove that the Koran is a duplication influenced by Jewish or Christian religious traditions, then creates new teachings as written in the Koran and even some western scholars who are against the Koran say that the Prophet Muhammad was one of the followers of Islam. from the Jews.

Clair Tisdale in Anshori from his book, *The Original Sources of The Quran* says that cultural influences from outside of Islam, namely Judaism and Christianity, said that Muhammad did not really understand the histories of the prophets and Jewish traditions so that the sources in writing the Koran could not be accessed. the validity of its truth, because the Koran is a plagiarism of previous books which shows that Muhammad had the ability to fabricate and fabricate stories and reject the truth contained in the Jewish and Christian traditions

The Western orientalist view of the Koran is that the Koran is an imitation or fiction processed by Muhammad and his companions. According to orientalist, the Koran is based on what Muhammad knew from both Christian and Jewish prophets. Many of Muhammad's teachings found in the Koran refer to Christian and Jewish cultural traditions which were later adopted by some and corrected some of them or rejected them. The Koran shows that there is a blend of Jewish and Christian culture which is used as the content of the teachings in it.

In the view of Muslim scholars who see this problem, the influence of Judaism and Christianity on the Koran is most likely using Arabic which has been translated into a foreign language which has the potential to be wrong in translating the Koran so that the translation cannot be scientifically justified. This can be seen by the majority of Western or Christian scholars who study the Koran objectively so that it is said that the Koran is truly God's revelation which became a miracle as conveyed by Issa J. Boullata, he is an orientalist who masters Arabic and English so he is able to distinguish between correct and incorrect translations among Western orientalist. Some of the history of the Koran in the paradigm has several historical records, starting from the shift in the language of the Koran (Arabic), some orientalist views on the Koran both supporting and blasphemous, the orientalist paradigm on the history of the Koran as follows.

Language Switching

This study of the Koran began with translating the language of the Koran into Latin. Some orientalist who started translating since the 12th century explained that the language switch to Latin was written by Peter the Venerable and the Abbot of Cluny, refined by Robert of Ketton, then published. in 1543 AD Then echoed and spread the translation of the Koran in several areas and translated into English, Latin and European languages used to study the Koran. Some of the translations of the Koran in the process of transferring this language were assisted by Muslims to find out the contents of the translation of the Koran into Castalian by Enea Silvio Picoalomini which was then translated into Latin. In addition, the Koran was also translated into German in 1616 AD by Biblander and re-translated by George Sale, a German orientalist, published in 1734 and then translated into French in 1786 AD, Frederich Boysen into German in 1773 AD .Each Western scholar translated the Koran into their own language as Andrew Arrevabene and Johannes Andreas into Italian and Spanish in 1500 AD. However, in this translation there were many mistakes in translating it. Even so, this translation also remained a reference until the 19th century which became the missionary goal of Western orientalism.

The view of Western orientalist figures on the Koran.

Contradictions of western orientalist figures

a. Abraham Geiger

Abraham Geiger is a Jewish reformer who studied the Bible and a Hebrew dictionary. His understanding of and archeology and studies in the field of the Bible made Abraham Geiger a person who was followed by groups of Jewish youths in the city of Wesbaden Germany in 1832. Abraham Geiger studied the eastern world and produced a work entitled *Was hat Mohamed aus dem Judente Aufgenommen* (What did Muhammad borrow from the Jews?) which went viral at that time and earned him a Ph.D. at university his studies of critical history regarding the conception of the Koran did. The contradictory thoughts of Geiger regarding the Koran as outlined in his book *Judaism and Islam* say that the Koran is influenced by Judaism in various ways as follows, such as linguistics, the doctrine of religious teachings, discussion of faith, discussion of law and morals, then perspectives on life and some of the stories contained in the Koran this description is strong evidence to express Geiger's thoughts about the influence of Jewish teachings on the Koran.

According to Western orientalist, the Koran is influenced by teachings from *Judaism and Christianity*. This is evidenced by several writings that were contested and won by Abraham Geiger who wrote about the influence of Jewish and Christian teachings on the Koran. Prophet Muhammad.

According to Geiger, many words in the Koran are adopted from Hebrew, such as *Tabut, Jannatu Adn, Jabannam*, and so on. regarding the concept of Islam and religious doctrine, Geiger said that there were several aspects adopted from Jewish teachings into the Koran. The first concerns the creation of the heavens and everything in them which were created in six periods. So this shows that there are similarities between the Koran and Jewish teachings, therefore from this basis it is said that the Koran adopts Jewish teachings, as well as the seven levels of heaven and retribution at the end of the day, which is the adoption of Jewish teachings which are absorbed into the teachings of the Koran.

b. Theodor Noldeke

Theodor Noldeke expressed an idea through his work on the history of the Koran which was written in Latin in 1866 and earned a doctorate of education degree. Noldeke dedicated his life to researching the east with the language he mastered, namely Semitic. In addition, Theodore Noldeke also revealed that there were mistakes and errors in the Koran caused by 'Muhammad's stupidity' about the history of Judaism and Christianity which influenced the writing of the texts of the Koran.

His views on the Koran, Theodor Noldeke insisted with his enthusiasm to prove that what Muslims have believed so far was a mistake. That the Koran is not original as God's revelation, but the Koran is made by the Prophet Muhammad who was adopted from Christian and Jewish teachings. Noldeke's view of the title pinned on Muhammad as an Ummi person is incorrect because Muhammad was a person who was very familiar with the art of writing, at that time writing was proof that the person was a knowledgeable person, so Umi's statement was a fatal error.

Through his study, Noldeke concluded that the writing of the Koran wrote down both Jewish and Christian teachings according to Muhammad's limited understanding, so that the existing Koran could not see the teachings of Judaism and Christianity as a whole, but the adoption was only written based on Muhammad's shallow understanding. the second opinion according to Noldeke is that in writing the Koran, Muhammad did not include ideology from outside his goal to create his own ideology from himself Muhammad. As Noldeke exemplifies regarding the pilgrimage ritual, this shows that these rituals were elements of the Pagan beliefs of the Arabs at that time which were sourced

from the teachings of Abraham, Muhammad adopted these teachings but changed them vocally and adapted them to the teachings of the Jews as remembered by the Prophet Muhammad.

The figure of the supporter of the truth of the Koran from Orientalists

a. Arthur J. Arberry

According to Abdullah Saeed, from several rejections in the translation of the Koran in western orientalists, Muslim scholars actually gave a good appreciation to Arthur John Arberry which was done literally, accurately and had a clear meaning. The translation carried out by Arthur was based on his understanding of good and correct Arabic so that he was able to translate the language accurately into Latin which is a reference for literal studies both among Muslims and non-Muslims, not as done by other western orientalists who actually blaspheme and seek reasons to support the rejection of the translation of the Koran and the deviation of the Arabic translation into Latin or other languages.

b. Maryam Jamilah

Having the real name Margaret Marcus with her book entitled *Islam and Orientalism* in Budi Sujati 2002, the writing refutes the view of the orientalists of the Koran which says that Muhammad was an impostor, Maryam Jamilah explained about Muhammad's true and careful life so as to produce objective works. Maryam Jamilah also denied orientalist ideas about the Koran as Muhammad's thoughts, Maryam explained that the Koran is the truth of God's revelation that can be seen from the Koran itself, the Asbabun Nuzul phenomenon and the events when this revelation approached the Prophet Muhammad which can open the minds of seekers of truth. Maryam Jamilah also refuted the orientalist thought that Islam was merely the adoption of Judaism and Christianity, Maryam emphasized that the Koran is monastic piety contained in the Koran and has also been recorded in ancient Judaism. Maryam Jamilah also criticized Theodore Noldeke regarding the adoption of Judeo-Christian teachings into Islam. According to Maryam, Islamic teachings are not the adoption of Judaism or Christianity, but Islam is a religion sent down by God to restore the polytheistic creed of the Arab nation to become monotheistic aqidah, which previously Muhammad did not understand. Jews and Christians because Muhammad was an Ummi.

c. Issa J Boullata

In Boullata's view, the Arabs who existed at the time of the Prophet Muhammad were not people who were experts in literature or literary critics. , the structure and meaning of which had never before been heard of by literary poets. There are those who believe in the beauty of the Al-Quran and those who reject the Al-Quran. Those who reject the Koran, they launch attacks on Muhammad as a sorcerer, fortune-teller, person possessed by a jinn, person affected by epilepsy and other insulting accusations.

Boullata's view is that the Koran itself is a counter to the accusations of the Arabs who oppose the truth of the Koran, even the Koran also challenges to make something similar to the Koran. Allah makes a challenge (I'jaz) to make a writing similar to the Al-Quran, or if you can't, then just make 10 letters that are like the Al-Quran, if you are still not able Allah sends down a challenge just one letter that is similar to the Al-Quran. After 3 times the challenge was unable to be carried out, then Allah said in Al Isra: 88 if humans and jinn make something similar to the Al Quran then they will never be able to do it even though humans and jinn work together. The counter shows that Allah himself will dispel accusations that the Koran is God's revelation and not the composition of the Prophet Muhammad SAW.

History of the Koran in the Western Paradigm

The history of the existence of the Koran certainly cannot be separated from a character named Prophet Muhammad *Shallallahu Alaibi Wa Sallam*. Western orientalists judge the Prophet Muhammad with various negative views, as a work entitled *Life of Saint Juliana* wrote in the 12th century considered that the Prophet Muhammad was just a prophet. Ah, the legendary is the same as the Christian tradition, namely Simon Magus. Then Arthur Jefri said that the Prophet Muhammad was a chief robber or an ideal figure full of fairy tales. Likewise with Revelations, as stated in the writing of *The Life Of Muhammad* written by William Muir, which revealed that the revelations of the prophet Muhammad were nothing more than words composed by Muhammad himself, these words were collected and collected from the personal life of the Prophet Muhammad. , several public careers and religious perspectives so that the existence of these revelations did not originate from God as believed by Muslims but was composed by the Prophet Muhammad.

Regarding Muhammad's apostleship, western orientalists such as Theodor Noldeke said that this apostleship was not a legality from God but Muhammad's strategy to gain the sympathy of the Arabs at that time. If the Prophet Muhammad did not say he was an apostle, then his sentences would be rejected so as to gain sympathy from the people the Prophet Muhammad appointed himself as an Apostle or messenger of God. Theodor Noldeke tried hard to defend his argument with various kinds of data which showed that Muhammad's existence was due to an Apostle and Revelation was not from God but from Muhammad's own composition. the words of satan who are making up stories like that are the hatred of Western orientalists who blaspheme the Prophet Muhammad.

Theodor Noldeke also said that there were errors in the grammar of the Koran with his work entitled *Geschichte des Qorans*, which was later explained by Kautsar Azhari Noer that there was a history from Uthman bin Affan that Arabs understood sentences through spoken grammatical, then changed them into written grammatical, as strengthened by Aisyah R.A. that there was a writing error then corrected by the authors of the Al Quran (Friends). Seeing the concept offered by Angelika Neurwith, the reading of the Koran must be done in an intertextual way so that you can see the recording of the interaction of the Prophet Muhammad and the Al-Quran community at that time so that there are no mistakes in understanding the Koran because the compilation of the Koran was the work of the drafting editor at that time.

Gustav Weil became the entry point for discussing the history of the Prophet Muhammad, although his writings drew harsh criticism because they were not in accordance with reliable sources, which gave birth to the works of *Mohammade der Prophet, sein Leben and seine Lehre*, which were followed by *Historische Kritische Einleitung in der Koran*, which opened a new paradigm about history. Al-Qur'an. Still regarding the history of the Koran at the time of its writing, an oriental named Gustav Weil does not believe that several verses of the Koran which talk about the death of Muhammad such as QS Al Imran: 185, Al Ankabut: 57, Al Anbiya: 35 and Az Zumar; 30 who speak of every soul will taste death. Gustav Weil stated that these verses were insertions from Abu Bakr at the death of the Prophet Muhammad, to support his opinion, Gustav Weil collected accounts of Muhammad's death

Position of Researcher in the History of the Koran

Understanding of the history of the Koran in the orientalist paradigm becomes a treasure in the scientific insights of the Koran, critical views from orientalists become a starting point in seeking and criticizing the history of the Koran. In the view of orientalists there are two camps between the pros and cons regarding the history of the Koran. Abraham Geiger, Theodore Noldeke and his friends in his camp concluded that in understanding the history of the Koran as a human composition, it was Muhammad who had duplicated the teachings of Judaism and Christianity, many similarities between Judaism and Christianity were traced by orientalists and

concluded that the Koran is essay by Muhammad who adopted and reconstructed the teachings of Judaism and Christianity into Islam.

Some of these contradictory opinions were opposed by orientalist figures, let's call them Arthur Jhon Arberry, the truth obtained in his research revealed that the Qur'an must be studied objectively in view of the Qur'anic texts and their history so as not to deny the truth and the correct historical flow in the history of the Qur'an. Then there was Margaret Marcus who later changed her name to Maryam Jamilah, she said that the truth of the Koran can be seen by the existence of the Koran itself, starting from the grammar, diction, meaning and history of the revelation of the Koran to the Prophet Muhammad called *Asbabun Nuzul*, Maryam Jamilah argues that the Koran is an adoption of Judaism and Christianity but rather that the Koran is monastic piety (devotion in itself) that had previously been recorded in the teachings of Judaism and Christianity. Maryam Jamilah is of the view that the Koran was revealed to the Arabs to restore monotheistic teachings that previously adhered to polytheistic teachings, so that the Koran is not the adoption of Judaism and Christianity echoed by Gieger, Nordeke and friends.

Still in the view of orientalists who counter other orientals against the negative ideas of the Koran, Issa J. Boullata also agrees with Maryam Jamilah. According to Boullata, the Arabs at that time were not people who were experts in literature or writing, but the Arabs at that time used verbal and vocal communication, so that they were unfamiliar with writing, especially the situation of the Prophet Muhammad as an *Ummi*, of course it was impossible for Muhammad to study and investigate Jewish and Christian teachings. This is a strong reason for the truth of the Koran as a divine revelation. Even though Theodor Noldeke argued that Muhammad was not an *ummi*, Muhammad was a scribe who was good at changing and adopting Judaism and Christianity. In this case the author agrees more with the opinion of Maryam Jamilah and Boullata, because the writing of the Koran was done by the editor who was appointed to codify the Koran.

Borrowing the term put forward by Nasr Hamid Abu Zayd, the Koran is a 'cultural product' in his view, what is meant by the Koran as a cultural product here has the understanding that the Koran was originally the divine word which Zayd called *Divine culture*, namely a culture that Allah revealed to the Prophet Muhammad SAW, because what was desired was the decline of the *Divine culture* in the Arab area, Allah had to adjust to the Arabic culture that existed at that time, which Abu Zayd later called the *Insaniyyah culture*. After the Koran entered into *Insaniyyah culture*, (Arabic culture) then slowly the *Divine culture* was included in human culture through the intermediary of the Prophet Muhammad.

The author considers that the Koran is an acculturation between *Divine culture* and *Insaniyyah culture*, as if it cannot be said that pure *Divine culture* descends to humans without acculturation of *insaniyyah culture*. It is proven in several language structures that Allah uses through Arabic and its rules, such as *mudzakar* and *muannas* rules, which of course in *Divine revelation* there are no such rules. Of course, Allah had to adapt the cultural norms of the Arabic language so that the messages in the Koran could be understood by humans, especially the Arabic culture that existed at that time. The Prophet Muhammad as a ware between *divine culture* (revelation) and *insaniyyah culture* (interpretation of revelation) of course must be able to acculturate the two cultures so that *Divine words* can be conveyed to humans.

Referring to the Koran itself, long before the orientalists cornered the Koran with various negative accusations, it turns out that the Koran had prepared a counter before the orientalists blasphemed the truth of the Koran. It can be seen, even when the Koran was revealed, the Arabs who rejected it also blasphemed and mocked the Prophet Muhammad with various negative accusations.

As contained in QS At Thur: 33-34,³ QS Hud: 13,⁴ QS Yunus: 38,⁵ Al Isra: 88.⁶ Rejecting that the Koran was not Muhammad's invention, then to show that the Koran was man-made, Allah challenged to make ten letters even a letter similar to the Koran. But in reality humans even working with jinn will not be able to make it. The Qur'an clearly states in QS Al Hijr verses 9-11, Verily, it is We who sent down the Al-Quran and it is certain that We (also) will preserve it. Indeed, We have indeed sent (several messengers) before you (Prophet Muhammad) to the former nations. There was not an apostle to them, except always making fun of him.

Conclusion

The paradigm regarding the history of the Koran has become an intense discussion among Muslim scholars and western orientalists, some western orientalists who said that in their research on the Koran, the truth of the Koran is no longer original, the structure of the Koran is irregular, then the writings of the Koran have changed. experienced various kinds of confusion, then the assumption that the Koran was the adoption of Jewish and Christian teachings was rejected by other orientalists who were appropriate and objective by Al-Quran scientists. Orientalist figures who are against the truth of the Koran are countered by orientalist figures who are pro against the validity of the Koran as a revelation from God, its truth descending to humans absolutely without any invention from humans (Muhammad) without any adoption of Jewish and Christian teachings.

This matter shows that the Koran is truly a revelation from God and not the invention of the Prophet Muhammad, therefore not only did orientalist figures counter the thoughts of other orientalist figures but the Koran itself long before that made a counter to the truth of the Koran. Through its verses, even before that several thousand centuries ago, the Koran has prepared an answer for dissidents who reject the truth of the Koran, as well as a challenge to these rebels to create something like the Koran. But in fact, until now no one has been able to make something similar to the Al-Quran, this is a promise from Allah to maintain the purity of the Al-Quran, as well as being a miracle for the Al-Quran itself because it cannot be matched by other texts.

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³ QS At Thur: 33-34

أَمْ يَقُولُونَ تَقَوَّلَهُ ۗ بَلْ لَا يُؤْمِنُونَ فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ ۗ إِنْ كَانُوا صَادِقِينَ

In fact, did they (also) say, "He (Prophet Muhammad) was his partner?" No! It is they who do not believe. Try them to make something like it (Al-Quran) if they are true people.

⁴ QS Hud: 13

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِعَشْرِ سُوْرٍ مِّثْلِهِ ۗ مُفْتَرِيَةٍ وَّادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

In fact, did they say, "He (Prophet Muhammad) has made up that (Quran)." Say, "(In that case,) bring ten surahs like it (the Koran) made up and invite anyone you can (invite) besides Allah, if you are truthful."

⁵ QS Yunus: 38

أَمْ يَقُولُونَ افْتَرَاهُ قُلْ فَأْتُوا بِسُوْرَةٍ مِّثْلِهِ ۗ وَّادْعُوا مَنْ اسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ إِنْ كُنْتُمْ صَادِقِينَ

In fact, do they (appropriately) say, "He (Prophet Muhammad) has fabricated (the Koran)."? Say (Prophet Muhammad), "(If so,) make a sura similar to it and invite whoever you can (invite) besides Allah (to help you), if you are truthful."

⁶ QS Al Isra: 88

قُلْ لَيْسَ اجْتَمَعَتِ الْإِنْسُ وَالْجِنُّ عَلَىٰ أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْآنِ لَا يَأْتُونَ بِمِثْلِهِ ۗ وَلَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيرًا

Say, "Indeed, if humans and jinn come together to bring forth the like of this Al-Quran, they will not be able to bring out the like of it, even if they help each other."

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