

## THE METHODOLOGY OF ASSESSING THE “THE TRUE FURQAN’S” CHALLENGE OF THE QUR’AN

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**Abstract:** The present study aims at disclosing the method adopted by those who seek to take the challenge (*Tahaddi*) of the Qur’an, especially the author of the True Furqan. Before conducting a content analysis of the different challenges made against the Qur’an and also before answering the question that if the challengers have been successful in creating a text comparable to that of the Qur’an or not, one should clarify on the method of challenging the Qur’an. That is to say, a logical method and process should be specified for challenging the Qur’an and then, the position of bringing a text like the Qur’an in this process should be elucidated, and the limits of challenging the Qur’an should be illuminated. By doing so, any individual with any belief will have to follow this method before meeting the Qur’an’s challenge, and after going through this process, he could try to create a text similar to that of the Qur’an in case he does not get logical and rational answers to his doubts and questions. Therefore, this study seeks to find if authors like the writer of the book the True Furqan have drawn upon this method or not. To this end, a descriptive-analytical research method has been adopted. Besides, the data has been collected through note-taking.

**Keywords:** The Noble Qur’an, Challenge, the True Furqan, Methodology.

### INTRODUCTION

The most important miracle of Prophet Muḥammad to prove his prophethood is the Noble Qur’an. The noble Qur’an challenges those who do not believe in the prophethood of the Prophet of Islam and in the revelation of the Qur’an to him to bring a text similar to that of the Qur’an, “Or do they say, ‘He fabricated the (Message)?’ Nay, they have no faith! Let them then produce a recital like unto it,- If (it be) they speak the truth!”[1]; “Or they may say, ‘He forged it,’ Say, ‘Bring ye then ten suras forged, like unto it, and call (to your aid) whomsoever ye can, other than God!- If ye speak the truth!’”[2]; “And if ye are in doubt as to what We have revealed from time to time to Our servant, then produce a Sura like thereunto; and call your witnesses or helpers (If there are any) besides God, if your (doubts) are true. But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith.”[3]

Since the time of Prophet Muḥammad up until now, there have been people with different thinking and doctrinal bases, including disbelievers, atheists, People of the Book, etc., who have tried to create texts similar to that of the Qur’an and in their

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own view, have responded the Qur'an's challenge. These people have considered Prophet Muhammad as slandering the God, a point that has been referred to in some Qur'anic verses such as "He forged it" and "If you doubt".

The scientific aims of the present study are to specify the way of challenging the Qur'an and to disclose the illogical method taken by the True Furqan's author to challenge the Qur'an. Besides, the practical objective of this study is to prevent the threats. This is because although the True Furqan or other suchlike books that seek to challenge the Qur'an may not impose any threat for Muslims who believe in the Qur'an, they are a serious danger for those who are not Muslims and are on the edge of getting familiar with Islam and the inimitability of the Qur'an (the importance of this point can be known when we look at the waves of Islamism and conversion of non-Muslims and followers of other schools of thought to Islam), and may lead to a reduction of Islamism rate. Therefore, it is necessary to conduct an exclusive study on this issue in order to defend the Qur'an and respond to the doubts cast in the virtual world.

At the end, it should be noted that by trusting the secure status of the Qur'an and avoiding discussions on the True Furqan – which may add to its reputation – or remaining silent due to indifference, we will witness the spread of this book in the absence of any resistance and will come to see its detrimental consequences.

### **THE VERBAL AND TERMINOLOGICAL MEANING OF THE WORD *TAḤADDI***

The root word *Taḥaddi* is literally taken to mean stability and stillness.[4][5] Moreover, *Taḥaddi* is defined as keeping step with someone in something as well as inviting an enemy and conquering him.[6]

In addition, other meanings of *Taḥaddi* include intending to do something, being equal in something, challenging a rival and overcoming him, inviting someone to competition in order to defeat him, keeping step in a battle, asking someone for struggle, opposing, and inviting a rival and overpowering him.[7]

Therefore, it can be concluded that *Taḥaddi* is kind of covert invitation and request the aim of which is to clarify the weakness and inability of the opponent rival. Consequently, one who asks for a contender in the battle field is in fact challenging the enemy, because he knows that he will overcome them. The same is true for anyone who challenges others for a competition. As a result, *Taḥaddi* is sometimes defined as seeking fights, seeking opponents, seeking confrontation, and invitation for rivalry.

### ***TAḤADDI* IN THE QUR'AN**

In the Qur'an, the word *Taḥaddi* is not explicitly used. However, the Qur'an uses the same approach to prove human's inability to bring a text comparable to its text, and challenges the human for such a rivalry.

According to some researchers, the term *Tahaddi* was accompanied by 'Ijāz (miracle) up until the early 3<sup>rd</sup> century AH. However, at the end of the same century, a more technical term found its way into the literature of the Qur'anic studies, namely “the miraculous inimitability of the Qur'an”. [8]

Since the time the noble Qur'an was revealed to Prophet Muḥammad, oppositions to this divinely book started. The noble Qur'an, too, challenged its opponents several times to bring a book like it, or ten chapters, or even one chapter like those of the Qur'an.

The noble Qur'an stipulates that it is a book that will remain forever, notably in the verse “This Qur'an hath been revealed to me by inspiration, that I may warn you and all whom it reaches.” [9]

Regarding the addressees and the time, the challenge verses challenge every human, and even every jinn, in every time and place.

### THE TRUE FURQAN

The True Furqan is a book first published by two American publishers named Omega and Wine Press in 1999, in 366 pages, and in Arabic and English. It has been widely advertised and distributed in the big and famous Arab world libraries, entertainment and sports clubs as well as educational and technical centers in some Arab countries such as Kuwait, and of course at the foreigners' school of non-Muslim countries where Muslim pupils study.

The introduction of this book reads as following

To the Arab nation specifically and the Muslim world collectively: peace, mercy, and blessings from God Almighty

Deep within every human spirit is a longing for authentic faith, inner peace, spiritual freedom and eternal life. We trust the living God that these longings can be clarified in this document, the True Furqan. The Creator of humanity offers these blessings to everyone in the world without discrimination to one's race, color, nationality, language or religion. The Almighty God cares about every human soul on this planet.

The executive Committee, in charge of recording, translating and publishing, Al Saffee and Al Mahdy

Quoting the Amazon website – which advertises and sells this book – some Arab researchers have introduced its author as Anis Shorrosh. Other researchers consider Anis Shorrosh the same as Al-Mahdi who has translated to English.

This book includes 77 parts named “chapters”. The names of the so-called chapters of the book are as following: the Opening, Love, Light, Peace, Faith, Truth, Oneness, the Messiah, the Crucifixion, the Spirit, the True Furqan, the Triune God, the Sermon, the Disciples, the Challenge, Predestination, the Apostates, the

Believers, Repentance, Righteousness, the Purification, the Idols, Charity, Women, Marriage, Divorce, Adultery, the Table Spread, the Miracles, the Hypocrites, Murder, the Tribute, Lying, the lost, the Brotherhood, fasting, the treasure, the Prophets, the Conspirators, the Illiterates, the Slanderers, Prayer, the Kings, the Evil One, Abrogation, the Shepherds, the Testimony, the Guidance, the Gospel, the Polytheists, the Judgment, the Threat, the Atrocities, the Sacrifice, Fairy Tales, Paradise, the Instigators, False Witness, Prosperity, the Poor, Inspiration, the Rightly-Guided, the Beatitudes, the Allies, the Recitation, the Infidels, the Seal, the Assertion, Revelation, Plagiarism, the Diligent, the Marvels, the Argument, the Scale, the Spark of Intelligence, the Excellent Names, The Martyr.

It can be seen that the name of some of these chapters are the same as the names of the noble Qur'an chapters, while some others have received invented names.

The book starts with a *Basmala* as "Say, 'In the Name of the Father, the Word, the Holy Spirit, the One and only True God'".

After this *Basmala* and the introduction of the book, in an imitating manner, a so-called *Fātiḥa* (the Opening) chapter is brought, followed by the Love chapter, the Light chapter, and other chapters up to chapter 77.

For instance, the Messiah chapter of this book reads, "... you have alleged that some portions of the True Gospel have been altered. So, you discarded most of it behind your backs". This way, it has been tried to deny the Qur'anic reality of the distortion of Bible and the Torah. The same can be witnessed in the chapters the Crucifixion, "assuredly, they did crucify Jesus the Messiah, the physical son of Mary, as a physical and real human being, and killed Him for certain ..." and Peace, "O, people everywhere: you were spiritually dead, but We raised you up through the word of the True Gospel ... Then We brought salvation to the people another time, through the Light of The True Furqan ...".

The designers of this action have planned this book to involve 12 volumes. The first volume has been published and disseminated. The content of the second volume, which is about 300 pages, has been revealed in a Jewish-Christian assembly. The composition and structure of this volume is not comparable to the first volume. It seems that the second volume is not going to be published before the denunciations and criticisms to the first volume are known. The third and fourth volumes will be about 257 and 301 pages, respectively. No information has been publicized regarding other volumes.

### **The previous assessments of the True Furqan**

There is no systematic set of studies regarding the assessment of the method of the True Furqan and the people who have responded to the Qur'an's challenge (*i.e.* the methodology of challenging the Qur'an). There are just some articles and books that have reported on and made a content assessment of the True Furqan. These are presented briefly in the following lines.

1. A review of the book “the True Furqan” with an emphasis on the inimitability aspect of the Qur’an; Farzaneh Rohani Mashhadi; the 2<sup>nd</sup> conference on the inimitability of the Qur’an; Shahid Beheshti University; 2014
2. This article reviews and assesses the True Furqan based on the inimitability aspect of the Qur’an and its other features. This assessment is done regarding the format, the content, and the proofs. The findings have shown that the noble Qur’an is absolutely superior in all three areas. The difference between the article at hand with Rohani’s work is that her assessment of the True Furqan has drawn upon the inimitability of the Qur’an, while the present article regards the method of the challenge and the approach adopted by the True Furqan to challenge the Qur’an.
3. The report of a book: The assessment of the book the True Furqan; Ezulddin Rezanezhad; *Andishe Taqrib* (6), 2006.
4. A report of a book: “the True Furqan” an unsuccessful attempt to distort the Qur’an, Ali Hasannia, *Andishe Taqrib*, special issue 2, 2007.
5. As it is clear from their titles, these two articles have allocated most of their pages to reporting and introducing the book. They have also offered assessments of the content of some statements of the chapters of the True Furqan, which mostly regard the inimitability aspect of the Qur’an. However, the assessment of the present article concerns the method of challenging the Qur’an.
6. Al-Intiṣār lil-Qur’a, Tahāfut “Furqān” Matanabbeī al-Amirīkan ‘amam haqā’iq al-Qur’an; Ṣalaḥ ‘Abdul Fattāh al-Khālidī; Amān, Al-Forsān institute, 2005.
7. After introducing the writer of the True Furqan as well as the book itself, the author examines the inconsistencies of the True Furqan chapters. The inconsistency of the slanderer in the Opening chapter, the inconsistency of the slanderer in the Love chapter, the inconsistency of the slanderer in the Light chapter, the inconsistency of the slanderer in the Peace chapter, etc. up to the 77<sup>th</sup> chapter are provided based on a sentence-by-sentence content analysis of the book. The difference between al-Khālidī’s book and the present endeavor is that this article has analyzed the method of challenging the Qur’an and has examined the compatibility of the True Furqan with the challenge process. In other words, the study at hand scrutinizes the basis of the opposition to the Qur’an to know the stance of the challenger of the Qur’an and to understand why he does so.
8. Al-Furqān: Al-Badīl al-Amirīkī ‘an al-Qur’an, Ḥab kamal Muḥammad, Cairo, Dar al-Ḥurriyya Lennashr wa al-Tūzi’, 2005

This 300 and something pages book is mostly devoted to the Europeans', Americans', and Jews' wars against Islam and Muslims. In fact, there are only 30 pages on the True Furqan, which renders the title to be for business purposes only. In its discussion of the True Furqan, this book introduces it, refers to its following volumes, quotes some of its sentences, and shows that how the Jewish intelligence services have set out their war against Islam and Muslims.

### **THE CHALLENGE METHOD (THE METHOD OF ASSESSING THE TRUE FURQAN)**

Basically anyone who challenges something believes that his endeavor is absolutely or relatively faultless and flawless compared to similar works. He also considers that anyone who challenges him either believes that there is a fault or flaw in his work and intends to reveal that fault and so, reject his claim, or that sees himself having such a degree of ability that can offer a work at the same level as the original work – which is faultless and flawless in the eyes of its creator. Regarding its offering of the challenge, it seems that the Qur'an believes it is a divine book and is free from any fault and flaw in form and content – at least – regarding its objectives. In case this is true, then if anyone sees the Qur'an free from any fault and flaw, he will not have any claim of challenging it, unless he intends to reject the reality, which will need him to steal the form and content of the Qur'an in his endeavor to challenge it. Hence, we should examine the viewpoint of the challengers of the Qur'an to see what flaw and fault they have encountered in the form and/or content of the Qur'an and what their intellectual and social ground is.

Seemingly the basis of the flaw that the opponents of the Qur'an have perceived in it is that the Prophet of Islam slanders God. The Qur'an starts two of the challenge verses as following, "Or they may say, 'He forged it'[10], and starts its challenge in Q52:33 as "Or do they say, 'He fabricated the (Message) ...'". As a result, one more step should be taken and it should be deliberated upon that why its opponents see the Qur'an as a fabrication by Prophet Muḥammad. There are several possibilities based on the intellectual sources of these people.

#### **Rejecter of the Creator of the universe**

These essentially reject any creator and Lord for the existence.

#### **Rejecter of God's sovereignty**

These people have accepted God just as the creator, a retired one who has let go of the universe after creating it, or at least, one who has created the human purposelessly or has left human life administration to others and sees no need to guide them. He has freed himself from interfering with the aforementioned issues. In other words,

in the viewpoint of those who do not believe in God or who consider God as retired, the appointment of the prophets in general and the Prophet of Islam in particular have not occurred. Therefore, there would be no ground to discuss their miracles or the inimitability of the Qur’an.

Regarding these two groups, we should draw upon intellectual arguments and comment on the existence of a creator and Lord of the worlds who is always present in all parts and spots of the universe – including human. Then, we should prove the Divine Qualities such as Wisdom and Mercy so that they understand that at least due to His Wisdom and Mercy, God has not let go of the human and will not do so and rather, He guides the human toward perfection through appointment of the Prophets. The Qur’an says, “And upon Allah it rests to show the right way”.[11] The Qur’an has also presented arguments regarding the existence of a creator for the universe and the Oneness of Creator, such as the verses “Were they created of nothing, or were they themselves the creators?”[12], “If there were, in the heavens and the earth, other gods besides God, there would have been confusion in both! but glory to God, the Lord of the Throne: (High is He) above what they attribute to Him!”.[13] These verses imply God’s Oneness and his governing presence in all parts and spots of the universe. If one steps into such an intellectual process, he will not set out to challenge.

### **The Qur’an of devils or angels**

This group of opponents does not consider the Qur’an to originate from God and regard it as a slander to Him, since they suppose that it is revealed by the devils or angels. We should ask these that if there isn’t any divine revelation, why do the devils or angles exist and why do they have this ability of revelation? Moreover, how do the devils reveal through the tongue and the book of a prophet the facts that are endorsed by reason and innate nature of human, while their manner is to conceal facts? In addition, do the prophets – in these opponents’ viewpoint - know they are lying or not? In either case, if the Wise God bestows upon this “prophecy claimant” the power of miracle or do not take it away from him, He is legitimizing people’s ignorance and misguidance. These two consequences are against God’s Wisdom, especially when they regard such an important issue as religion and the horrific warnings of the prophecy claimant that will misguide a lot of people.

### **Rejecter of the prophecy principle**

These are the people who have accepted the principle that the Sublime God is the Creator and the Lord of the worlds, but deem it impossible for a human to be connected to God. However, if they contemplate on this issue, they will observe that not only this link and connection is not rationally impossible, but since reason finds itself in need of revelation, it decrees in favor of such a connection. This necessity

is also endorsed by God's Wisdom and Mercy. In addition, this connection and link has happened for the previous prophets. In any case, if we search for the root of this denial, we will not find it a reasonable stance, but rather, we will come to know that it is due to following the rejecters' ancestors or their own suppositions and whims of soul. The Qur'an recounts their words that reflect this stance, "if God had wished (to send messengers), He could have sent down angels; never did we hear such a thing (as he says), among our ancestors of old." [14] This is also repeated in the following verses, "They say: 'O thou to whom the Message is being revealed! truly thou art mad (or possessed)! Why bringest thou not angels to us if it be that thou hast the Truth?'" [15]

### **Rejecter of Prophet Muhammad's prophethood**

If the one who sets out to challenge the Qur'an is from the People of the Book, he should be informed that some of the People of the Book found out the legitimacy of the Qur'an and started to have faith in it. The Qur'an says, "And there are, certainly, among the People of the Book, those who believe in God, in the revelation to you, and in the revelation to them, bowing in humility to God: They will not sell the Signs of God for a miserable gain!" [16] They should be asked why they accept the revelation of the Torah or the Bible or both onto the prophets, but deny the revelation of the Qur'an to the Prophet of Islam.

### **Rejecter of the divine origin of the Qur'an**

These believed that, like human artifacts, there were weaknesses and flaws in the form or the content of the Qur'an and felt compelled to challenge the Qur'an, since in their viewpoint, the Qur'anic knowledge was against the beliefs and manners that had been deposited in their minds. Consequently, they wanted a Qur'an void of knowledge and rulings or, at least, one with changes that made it consistent with their opinions. The Qur'an says in this regard, "But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us Say: 'Bring us a reading other than this, or change this,' Say: 'It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me'" [17] To answer these excuses, the Qur'an reminds a fact to the opponents that leaves no room for denial or excuses, "Say: 'If God had so willed, I should not have rehearsed it to you, nor would He have made it known to you. A whole life-time before this have I tarried amongst you: will ye not then understand?'" [18]

Now, if the polytheist wants to challenge the Qur'an by bringing a text like that of the Qur'an, he should talk about the Oneness of God and theism and introduce polytheism and idolatry as superstitions. This will mean for him to drop his false beliefs and accept the legitimacy of the Qur'an. On the other hand, if he wants to bring a Qur'an based on the superstitions of polytheism, the output will not be

similar to the Qur’an, since the Qur’an talks about the philosophy of Oneness based on the reason and innate nature while polytheism is founded on the imitation of the ancestors and following the whims of the soul or supposition and conjecture, and is not accompanied by any reason. Therefore, these two are not similar at all. The Qur’an, regarding the baselessness of the polytheism, says, “If anyone invokes, besides God, Any other god, he has no authority therefor; and his reckoning will be only with his Lord!”[19]

### **The researcher after research**

If a challenger is not from the People of the Book and wants to study and do investigation, his mental process regarding the miracle principle will not reach the challenge and opposition level, since if he has proved the Oneness of the Sublime God and his Sovereignty through reason, and has reached the necessity of resurrection after proving the Oneness of God and its qualities, he knows that human is in need of divine revelation to go safely from Origin to the End. He understands that it is a requirement for the sovereignty of Sublime God and His Mercy to show human the way and to activate and make blossom his reason using revelation. Therefore, instead of denial of and opposition to revelation, he sets out to find it, unless he deems reason per se enough for guiding the human and making him blissful. If the latter is the case, he should be contended before he gets to opposition level.

And finally, if this sophisticated researcher is from the People of the Book or has accepted the principle of the divine revelation but believes that there are flaws in the Qur’an with regard to knowledge, beliefs, rulings, or manners and consequently doubts the legitimacy of the Qur’an, he should make clear exactly in which areas of the divine revelation teachings he has seen such flaws, so that his doubts can be removed. And since the Qur’an has provided human with the most moderate teachings regarding the manners, the most genuine teachings in the realm of beliefs, and the deepest knowledge in the domain of its teachings, it will be easily possible to remove the investigatory doubt – which is principally rooted in particularism (instead of holism)– from the Qur’anic knowledge. In addition, if he firmly seeks to challenge the Qur’an, he should make it clear which chapter of the Qur’an he is going to challenge and more particularly, which teachings or flaws he has seen in that particular chapter that he deems are not from God. By doing so, if he does not get satisfactory answers then he may bring a comparable chapter that is free from those flaws.

Consequently, challenging the Qur’an does not happen to a person who is in the investigatory doubt. It is rather for one who is afflicted with a paranoid doubt or insists on denial, conflict, or contrariness. This denial and conflict is rooted in imitation of the ancestors or following the whims of the soul or supposition. As a

result, these are conflicting ignorant people, because when they find the teachings of the divine revelation contrary to their manners and culture, instead of dropping their stance and reviewing their own manners and culture, they set out opposition. Therefore, with regard to the process of challenging the inimitability of the Qur'an, each of the foregoing opponent groups should be differentiated before addressing the opposition process and its roots, so as to give each group its due response.

### THE THREAT PROCESS

When confronted by the Qur'an, those opponents afflicted with paranoid – but not the investigatory – doubt call it a poem and consider the Prophet of Islam as a poet, or regard it the words of a soothsayer inculcated by jinns, or look at it as the words of a mad person. Since none of these accusations stem from a legitimate and rational source, the accusers get afflicted with confusion, and as the Qur'an puts it, "... so they are in a confused state." [20] It is then clear why the Qur'an makes threats of torture for this group of opponents who want to challenge it, as it says "But if ye cannot- and of a surety ye cannot- then fear the Fire whose fuel is men and stones,- which is prepared for those who reject Faith." [21] If we review the process of this opposition, we can see that it is rooted in conflict and prejudiced ignorance, not in the reason and intellect. As we said, a wise person essentially does not oppose the Qur'an, unless he has gone through a certain process in which he comes to the conclusion that he does not essentially need the divine revelation or the type of revelation that he needs is not present in the Qur'an. None of these are applicable to the Qur'an. As a result, it is said in the aforementioned verse that "If ye cannot- and of a surety ye cannot [bring a chapter like it]". This implies that opponents of the Qur'an have entered the spiritual stages of pride, arrogance, and rebellion. They block off the other people's way and take the "blasphemy" stance. The Qur'an presents their stance as following, "The Unbelievers say: 'Listen not to this Qur'an, but talk at random in the midst of its (reading), that ye may gain the upper hand!'" [22] The Qur'an threatens them for their arrogant stance and says, "But We will certainly give the Unbelievers a taste of a severe Penalty, and We will requite them for the worst of their deeds." [23] In fact, the opponents' discourse at this stage is the same that used by Pharaoh's followers toward Prophet Moses, "Whatever be the Signs thou bringest, to work therewith thy sorcery on us, we shall never believe in thee". [24]

Consequently, opposition to the Qur'an is the last pretext of the conflicting people, not the just people who are seeking truth. This is because no wise person sets out to oppose a book that he intensely needs in his path of guidance and bliss, while he finds none of its teachings contrary to intellect and innate nature.

Subsequently, in the way to assess the True Furqan, before content analysis of the challenge made against the noble Qur’an and before answering the question that if this book has succeeded in bringing a text like that of the Qur’an or not, the method of challenging the Qur’an is examined. Using the rational method and the logical process offered in this study, the position of bringing a comparable text to that of the Qur’an in this process and the boundaries of challenging the Qur’an are clarified. Before challenging the Qur’an, the authors of the True Furqan had to follow this method and after going through the foregoing process, if they didn’t find a logical and rational response to their intended faults and flaws, they could try the challenge. In addition, the Qur’an, as a book that is not divine in their eyes and falsely says I have been revealed by God, cannot be used by them as a model for structure and content of their book.

## CONCLUSION

1. It is not possible for anyone with any basis of thinking to take the challenge of the Qur’an. The intellectual and doctrinal bases of people are different: rejecter of the Creator, rejecter of the Creator’s sovereignty, rejecter of the prophecy principle, rejecter of the prophethood of the Prophet of Islam, People of the Book, the researcher after research with no prejudiced basis and belief, etc. Each of these should receive a response in line with their specific conditions. All in all, none of these reach the boundaries of challenging the Qur’an, so they cannot embark upon bringing a text like that of the Qur’an.
2. The reason for the Qur’an’s threat after the challenge verses is made clear when some people – in their view – try to bring a text like that of the Qur’an because of their conflict and contrariness without knowing the correct method of challenging the Qur’an. However, challenging the Qur’an should be the last means and undertaking of the opponents.
3. The author of the True Furqan is a Christian. He does not basically have any belief in the prophethood of the Prophet of Islam and considers the Qur’an as the inculcations of the devils to Prophet Muḥammad. This person is not in a position to challenge the Qur’an, and he should recount his reasons for opposing the Qur’an – i.e. an issue in the Qur’an or an issue in the challenger – and if he does not receive a rational and cogent response, he can then challenge the Qur’an. Nonetheless, no one essentially comes close to the boundaries of challenging the Qur’an unless he has a conflict, contrariness, and a paranoid doubt, not an investigatory one.

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