

The Thirst for Religion in Post-Enlightenment Age

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Abstract: Toynbee sees the vacuum of spirituality in western society, so, he says: "Life now is more secure than it was in the preceding age; but for this very reason it is also more dull. The benevolent action of efficient authoritarian governments has undesignedly created a spiritual vacuum in human souls." Allama Muhammad Iqbal narrates this spiritual vacuum in following words: "Surely, the present moment is one of great crisis in the history of modern culture. The modern world stands in need of biological renewal." Toynbee suggests that the predicaments confronting Western civilization in a postmodern age might be alleviated through a transfer of energy from economics to religion. Bell argues that a return to religion in Western civilization is required if postmodern problems arising from the existing 'shambles of appetite and self-interest and deconstruction of the moral circle which engirds mankind' are to be resolved. "What is modern philosophy? Now modern philosophy has lost its importance in the postmodern age and presented the idea of the "end of philosophy". The most successful proponent of the end of ideology and indeed of history itself is Francis Fukuyama. His article "The End of History"? I think Islam and its teachings are better alternative to liberal capitalism. Rorty says that a modern ideology like liberal democracy has lost its justification: Similarly Merold Westphal writes that announcement by Nietzsche that "God has died," has been "replaced" by end of philosophy in postmodern era. "Postmodernism replaces Nietzsche's announcement of the death of God with an announcement of the end of philosophy." Max Charlesworth says that Heidegger and Derrida strongly suggest that there is a space for God and religion in postmodern age. W. Montgomery Watt has desired for the Oneness of God to get rid of the Trinitarian faith of Christianity which is under arrest in Greek philosophy. According to the statistical data on religious adherents, Islam is only growing religion in the modern world. Keeping in view the objective facts of the postmodern world, Watt in an interview, answering the question that what can Islam teaches to Christianity says: "Speaking personally, it has taught me to think more deeply about the Oneness of God. I am not happy with the traditional Trinitarian Christian formulation of God comprising three 'Person'-Father, Son and Holy Spirit.

The word 'Person' has changed since it was first used in English four centuries ago. It was a translation of Latin persona-a face or mask, such as that used by actors. Now the English word means an individual, which is different. Christianity is not trying to say that God comprises three individuals. Islam, with its many different names for the qualities of God, can help the Christian see a more true meaning of Trinitarian doctrine."

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Notes and References

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- 2 A. Yusuf Ali, *The Glorious Quran – Translation and Commentary*, p. 525, footnote No. 1538.
- 3 Al- Jurjāni, Abdul Qāhir, *Dalāil al- Ijāz*, Matba'ah al-Manār, 1331 A.H., Cairo, pp. 36-37.
- 4 *The Quran*, 11:44.
- 5 Ibn Rabban Al-Tabari, *Al-Din wa al-Dawlah*, p. 40
- 6 *The Quran*, 2: 23-24.
- 7 Al-Tabari, Ibn Jarir, *Jam'i al-Bayān 'an Tawil Āai al-Quran*, edited by Mahmud Shakir, Beirut, *Dar Ihya al-Turāth al-Arabi*, 1421/2001, Vol. 1. pp. 190-191.
- 8 Al-Rummani has quoted to prove his thesis some other Quranic predictions as well. The forecasting of the Roman overcoming over Iranian empire in the chapter *al-Rum* verses 1-3 was realized within few months after the Quranic pronouncement. The prediction of the dominance of Islam in the chapter *al-Saff* verse No 9 was also actualized. Other predictions made in the chapter *al-Baqarah*: 94-95; chapter Qamar: 45; al-Fath: 27, 20,21 were also fulfilled in due course of time. Al-Rummani, Abul Hasan Ali, *Thalath Rasāil fi Ijāz al-Quran*, ed. Muhammad Khalfullah & Muhammad Zaghlul Salam, Egypt, Dar al-M'aarif, pp. 69-70.
- 9 *The Quran*, 26: 64-67.
- 10 *The Quran*, 26: 43-46.
- 11 Al-Rummani, op.cit. pp. 69-101.
- 12 Ibid, p. 69.
- 13 Quoted in Dr. Abdul Aleem, *The Islamic Culture* Vol. 33, Nos 1-2.
- 14 Al-Khattabi, Hamd bin Muhammad, *Al-Bayān fi Ijāz al-Quran*, ed. Dr. Abdul Aleem, Aligarh, A.M.U., 1953, p. 9.
- 15 There are two ideas associated in men's minds with a mountain: one is its height, and the other that it is rocky, stony, hard. Now comes the metaphor of the Quran. The Revelation of God is so sublime that even the highest mountains humble themselves before it. The Revelation is so powerful and convincing that even the hard rock splits asunder under it. Will man then be so arrogant as to consider himself superior to it, or so hard-hearted as not to be affected by its powerful message? The answer is "No" for unspoilt man, "Yes" for man when degraded by sin to be the vilest of creatures. Abdullah Yusuf Ali, Op.cit., p. 1527, footnote No. 5398.
- 16 Al-Jurjani, Abdul Qāhir, *Dalāil al-Ijaz*, Matbah al-Manar, Egypt, 1331 AH. P. 196.
- 17 Ibn Khaldun, *Al-Muqaddamah*, Beirut, 1297 AH, p. 553.
- 18 Al-Zamakhshari, Mahmud bin Umar, *Al-Kashshaf an Haqāiq Ghawāmidh al-Tanzil*. Dar Ihya al-Turath al-Arabi, Beirut, 1417/1997, Vol. 2, pp. 647-648.
- 19 Ibid., Preface to the Vol. I, pp. 42-43.
- 20 Al-Zarkashi, Badruddin, *Al-Burhān fi 'Uloom al-Quran*, ed. Muhammad Abul Fazl Ibrahim, Egypt, 1376/1957, Vol. 2, pp. 90-91.
- 21 Al-Suyuti, Jalaluddin, *Al-Itqān fi 'Uloom al-Quran*, Matb'ah Hijaziyah Misriyah, Cairo, 1368 AH, Vol. 2, pp. 116-117.

disappear with the disappearance of the observes; by he reason and the intelligence would be lasting to be observed continuously by the coming generations.

A third interpretation was provided by Ibn Hajar al-Asqalani (d 852/1449) in his *Fath al-Bari bi Sharh Sahih al-Bukhari* that reads a combination of both the stands quoted above. The result of both the arguments is not contradictory.²¹

Al-Suyuti has discussed all the different sayings of the ancestors about the dimensions of the Quranic miracle providing arguments from the Quran, the hadith, and the classical scholars, amid his elaboration of the learning and sciences derived from the Quran. He believes in the Quran as the source of all the religious and temporal learning widening the scope extensively, a stand taken already by Abu Hamid al-Ghazali (d 505/1111) in his *Ihya Uloom al-Din* (Chapter VI, pp. 259-264), and was, conversely, refuted by Abu Ishaq al-Shatibi (d. 790/1388) in his magnum opus *al-Muafaqat*. Al-Suyuti has quoted in this context the two oft_cited verses of the Quran as well as a number of prophetic traditions in his favour. The Quran declares:

“Nothing have We omitted from the Book” (6:38)

“And We have sent down to you the Book explaining all things, a Guide, a Mercy, and Glad Tidings to Muslims”. (16:89)

While elaborating the classical scholars and their varying stands about the *ijaz al-Quran*, al-Suyuti has mainly emphasized on the ulama like Abu Bakr al-Baqillani, Fakhruddin al-Razi, Ibn al-Zamlakani, Ibn Atiyah, Hazim al-Qartajani, al-Murrakushi, al-Isbahani (d. 749) al-Sakkaki, Bundar al-Farasi, Abu Hayyan al-Tawhidi, al-Khattabi, Ibn Suraqua (d. 410), al-Zarkashi, al-Rummani, and al-Qadi Iyād (d. 544).

This brief account, provided here, demonstrates clearly how the learned scholars from different schools enriched the legacy of *ijāz* and tried their utmost to contribute a remarkable literature on the everlasting miraculous eloquence of the holy Quran.

Al-Itqān fi Uloom al-Quran, the magnum opus of al-Suyuti in two volumes, offers a detailed description of the theory of *ijaz al-Quran* taking the various dimensions and shades of the discipline from their sources without a proper evaluation of most of them accordingly. He, for instance, quotes the theory of *sarfah* as well as the Arabic rhetoric and the Quranic reporting of the unseen as the basic elements of the composition of *ijaz*. It is very difficult for a reader to assess what al-Suyuti intends to opt and what he chooses to criticize, as the learned author does not necessitate to estimate any of these theories.

Al-Suyuti, however, defines *mujizah* and *ijaz* elaborately in the comprehensive terms. To him, the *mujizah* implied an extraordinary and supernatural thing being accompanied with the divine challenge (*tahaddi*), free from any resistance, evacuated of all the imitations and human followings. The *mujizah* are of two kinds: sensuous and rational. According to the learned author, most of the miracles concerning the Bani Israel (Israelites: the Jews) were sensuous because of their lower intelligence and short-sightedness, while the majority of the miracles bestowed to this Ummah constitutes rational because of its perfect understanding and abundant intelligence. Also because this Shairah was eternal and everlasting it was specified and characterized by the lasting rational miracle so that the men of intellect and deep understanding might have realized it. Al-Suyuti has cited a hadith from al-Bukhari's *al-Sahih* in this regard to prove argument. The Prophet(SAW) is reported to have said:

"There is no apostle who was not granted by Allah a thing (miraculous) like unto him in which his peoples had faith accordingly. What is bestowed on me is (*Wahy*) the revelation Allah has made to me. I hope I would be followed more than these apostles".

The hadith was varyingly interpreted by the traditionists, says al-Suyuti. Some meant the previously awarded miracles were exterminated with the passing history and were observed only by those who physically attended them. The Quran, in contrast, constitutes the miracle, lasting for the day of judgement. Its inimitability implies its eloquence, rhetoric, style and its reporting of unseen. With the passage of time its forecasting would be disclosed and its claim for authenticity would be testified more.

Some others interpreted the hadith cited by al-Bukhari in terms of a difference between being sensuous and rational. The previously sent down miracles were based on the senses like the she-camel of the Prophet Sālih, the rod of the Prophet Moses etc. The miracle of the Quran, conversely, may be realised by the intellect and the insight, and consequently the following of the later would be more in number and quantity. The miracle to be observed; and the one observed by the eyes would naturally

11. The dimension of *ijaz* is implied in the Quranic rhetoric, a stand held by Hamd bin Muhammad al-Khattabi in his *al-Bayān fī Iijāz al-Quran*. The author comments on al-Khattabi and says that he relied in this regard on the verdict of the taste and acceptance to the soul because providing its detail was inconvenient to him (p. 101).
12. The miracle covers all the dimensions of *ijaz* propounded so far. The *ijāz* may not be confined in any single dimension. It may consist some new dimensions also not discovered so far.

Apart from these dimensions of the miracle of the Quran discussed by the ancestors, al-Zarkashi points out some new areas of *ijaz* as under:

- i. the thrill and the excitement the hearers of the Quran feel, whether believers or un-believers.
- ii. The rhymes created out of the recitation of the Quranic verses make it eternally tender, soft and luxuriating.
- iii. the reciter of the Quran finds in it God addressing his Apostle directly in some verses, and addressing the human being in the other extempore and abruptly. Thus he is not bored inspite of the connotations being oft-repeated.
- iv. The two seemingly contrasted attributes of literature e.g. the plentifulness and the sweetness are combined in the Quranic style unlike the human literature. The plentifulness requires in general the force and the roughness to some extent while the sweetness demands the fluency and the convenience. Combining both the qualities by the Quran proved a great contribution and made it inimitable.
- v. The final revelation is dispensed with the previously revealed books while the later are in need of the Quran for their clarification and perfection sometimes, (p. 107) as the Quran says:
"Verily this Quran does explain to the Children of Israel most of the matters in which they disagree." (27:76).

Al-Suyuti

Jalaluddin al-Suyuti (d.911/1505), the shafiite scholar, was born and died in Cairo. He benefited formally as a student from 51 ulama and teachers and travelled for the sake of knowledge almost all the Arab countries including India. After he reached 40 of his age he devoted his life to writing. His works exceeded five hundred in the disciplines of tafsir, hadith, Islamic jurisprudence, and Arabic grammar and rhetoric. His commentary on the Quran titled *al-Durr al-Manthur fī al Tafsir al-Mathur* represents a bet selection of the exegetic sayings cited by the ancestors who followed the classical method to explain the Book of Guidance.

- the Mutazilites, but was academically refuted by the author (Ibid., p. 93).
2. The miracle lied in the specific composition, and not in the general composition, as the un-compound words of the Quran moderated the structure as well as the measurement, and its compounds heightened the meaning in such a way as every object of rhetoric turned into being placed on the highest rank both in the word as well as in the meaning, the view opted by Kamaluddin Muhammad bin Ali al-Zamlakāni in his *al-Burhān fi Ijāz al-Quran* (Ibid., p. 95)
 3. The Quranic reporting of the future events and of the unseen did constitute the *ijaz*. This stand was criticized by the author because the *Suras* free from such reports also formed the miracle (pp. 95-96).
 4. The Quranic narration of the past stories and the ancient nations as by one who had observed them with his own eyes. This was rejected by the author because it would have confined the *ijaz* in such narrations.
 5. The Quranic exposure of what was implied in the human hearts and was not exhibited by any saying or doing, as contained in the verses like *Aal Imrān*: 122; *al-Mujadalah*: 8; and *al-Anfāl*: 7.
 6. The miracle was established because of the arrangement of the Quran, the authenticity of its meanings and the eloquence of its words. The reason of *ijaz* lies in reality that God has covered all the varieties of knowledge as well as all the kinds of expression and illustration and these are inimitable to the human beings, a stand justified by Ibn Atiyah and the majority of the scholars (p. 97).
 7. The eloquence, the novelty of the style, and its being safe from all the shortcomings and faults accompanying with the challenge, the stand supported by Fakhruddin al-Rāzi (d. 606/1210).
 8. The Quranic order and arrangement, its composition and surfacing being beyond the familiar dimensions of the order prevailing the Arabic literature; different from the styles of Arab expressions and addresses, as al-Baqillani has propounded.
 9. The *ijāz* can not be interpreted, a stand taken by Abu Yaqub Yusuf bin Abu Bakr Muhammad bin Ali al-Sakkaki (1160-1228) in his *Miftah al-'Uloom*. The similar view was expressed by Abu Hayyan al-Tawhidi in his *al-Basāir* (p. 100).
 10. The Quranic eloquence and expressive style dominates the whole book in the entire verses without any break alongwith all its dimensions. The most selective and celebrative dignitaries of Arabic language, in the contrast, lacked this recurrent eloquence due to human nature, an opinion held by Abul Hasan Hazim bin Muhammad al-Qartajani in his *Minhāj al-Bulagha*.

Al-Zarkashi

Badruddin al-Zarkashi (745-794), a shafiite jurist, contributed to various disciplines as that of hadith, tafsir, Islamic jurisprudence, Arabic grammar and composition, principles of jurisprudence, biography, as well as *fatawa*. Muhammad Abul Fazl Ibrahim, who has edited *al-Burhān*, the magnum opus of al-Zarkashi, has enumerated his writings as 33 in number. Among his prominent teachers are Shaykh Jamaluddin al-Isnawi, Sirajuddin al-Balqini, al-Hafiz Mughaltai, Shihabuddin al-Adhrai and Hafiz Ibn Kathir. He was born and died in Cairo.

Al-Burhān fī 'Uloom al-Quran was divided into forty seven sections, each dealing with a subject of the sciences of the Quran and the relevant deliberations. Each section of the book discusses a specific topic, provides the historical development of that covering exhaustively the books composed so far in the discipline as well as the scholars who engaged themselves in teaching and writing on the topic concerned. The 38th section of the book exclusively deals with the *ijaz al-Quran*. In the discipline he has referred to al-Baqillani, al-Khattabi, al-Rummani and Abul Maāli al-Azizi (d. 494).

Al-Zarkashi had described the *ijaz al-Quran* a discipline of Islamic studies, the exalted and the magnificent, since the everlasting miracle of the Prophet is the Quran and this obligates the acquisition of the knowledge of *ijaz*. He cites the two verses of the Quran e.g. verse No.1, Chapter *Ibrahim*, and verse No. 6, Chapter *Tawbah*, and argues the Prophet's leading into the light out of the depths of darkness, and the pagans' hearing the word of God, referred to in the verses, are only to establish the proof and the argument against the enemies, and being a proof is being a miracle. The holy Quran declares:

"Yet they say:" Why are not Signs sent down to him from his Lord? Say: "The Signs are indeed with God: and I am indeed a clear warner". And is it not enough for them that We have sent down to you the Book which is rehearsed to them? Verily, in it is Mercy and Reminder to those who believe". (29: 50-51).

These verses reveal the Book is the biggest sign of the Prophet (SAW), and that it does suffice to guide the humanity and substitutes the sensuous miracles of other prophets before him, explains al-Zarkashi.²⁰

Al-Zarkashi has enumerated various stands of the scholars about the dimensions of *ijaz* in detail:

1. God had turned the Arabs forcefully from the resistance against the Quranic challenge and had snatched their intelligence. They were potentially capable to respond accordingly but were checked by an external obstacle and thus it became the miracle, a stand advocated by

In the chapter *Yunus*, the Quran challenges the pagans to produce a *Sura* like unto it, and call to their aid any one they can, besides God, if it be they speak the truth (10:38). After that it pronounces:

“Nay, they charge with falsehood that whose knowledge they can not compass, even before the elucidation thereof has reached them: thus did those before them make charges of falsehood: but see what was the end of those who did wrong!” (10:39)

Tāwīl, referred to, means elucidation, explanation and final fulfillment. The Message of God not only gives us rules for our every day conduct, but speaks of high matters of spiritual significance which require elucidation in three ways: (1) by instruction from teachers of great spiritual experience (2) by experience from the actual facts of life, and (3) by the final fulfillment of the hopes and warnings which we now take on trust through our Faith. The unbelievers reject God’s message simply because they can not understand it and without giving it even a chance of elucidation in any of these ways.

While explaining the verse cited above, al-Zamakhshari talks of the Quranic inimitable challenge that implied basically two elements: (1) the order and coherence maintained in the Quranic verses, and (2) its forecastings and predictions inaccessible to the human beings. The Makkan polytheists considered neither the Quranic order nor took into account seriously the Quranic informations and reporting of unseen (*ghayb*) and declared them as forged and fabricated.

In the *Sura al-Nisa*, al-Zamakhshari deals with the verse No. 166 that reads:

“But God bears witness that what He has sent unto you He has sent from His own Knowledge, and the angels bear witness: but enough is God for a witness”.

The inspiration, though clothed in human language, and shaped to the personality of the inspired one, proceeds from the *‘ilmihi*, knowledge of God, and therefore often contains more meaning than the inspired one himself realizes. Al-Zamakhshari here clarifies the Quran was revealed being accompanied with the knowledge of God, of which no one is aware. This divine knowledge required that revelation was so coherently and orderly made that it became inimitable even to the selective experts of rhetoric and the most eloquent Arabs.

To al-Zamakhshari, the Quranic forecastings and predictions also constitute the *ijaz* of the Quran, but they also not provide the foundation; these are supportive to the foundation which is the Quranic order, arrangement and coherence. He, therefore, necessitates the expertised knowledge of rhetoric and illustration for a commentator of the Quran.¹⁹

of a non-inevitable there is no scope for capability and power and no intervention of ability in that. Take the example of next to Pre-existent. In this case it would not be logically correct to say that the actor was incapable to create such entity and that would not be treated as miraculous. And if it would be considered otherwise correct, the incapability of God would be justified by logic. Allah is not to be described as capable of non-inevitability. Those who are arrogant and contentious would only claim that God was capable of non-inevitable; their capital is the haughtiness and the reversal of the truths only.”¹⁸

Al-Zamakhshari was refuted well by Shaykh Nāsiruddin Ahmad bin Muhammad al-Iskandari al-Maliki (d 683) in his valuable comments published on the margin of *al-Kashshāf*. He says: “The ideology of *Ahl al-Sunnah* is based on the argument that the connotations of the divine texts are eternally pre-existent along with the divine Entity, on which the word Quran is applied as it is also applied on the words before us leading to the revealed meanings, and the challenging and miraculous element is the *dalil*, the words leading to the meanings, and not the *madlul*, the meanings. The scholars are very much cautious to apply this due to two reasons

- a. The ancestors avoided it and were literally followed by the predecessors who also did not use this phrase.
- b. The phrase could confuse the weak-spirited people that the connotations of the Quran were not eternal.”

Al-Zamakhshari, in the preface of his tafsir *al-Kashshaf*, necessitates the knowledge of the science of rhetoric and illustration to acknowledge the miracle of the Messenger of God and to know the subtleties and secrets of his proof. He emphasizes on the availability of the literary taste, the intelligence and the complete awareness of the styles of prose and poetry in order to realize the *ijaz* as well.

While explaining the following verse:

“Or they may say, “He forged it”. Say, “Bring you then ten *Suras* forged, like unto it, and call (to your aid) whomsoever you can, other than God! If you speak the truth!” (11:13).

The author of *al-Kashshaf* says:” It was demanded to produce ten chapters like unto the Quran, and was clarified in case they failed to resist the challenge, be sure that the Quran is the book of God and the divine writings were arranged in the light of the divine knowledge inaccessible to the human beings. The order and coherence maintained in Quran was unattainable to a man, and the predictions provided therein were inimitable”.

The theory of *ijaz* as propounded by al-Zamakhshari in his *tafsir al-Kashshaf* is based on the features of the words as well as on the order and arrangement maintained in the interpretation. He conforms to the opinion of al-Jurjani to whom the miracle was established on the rhetoric: the *tarif*, a rendering definite; the *tanker*, a rendering indefinite; the *taqdim*, performing a precedence; the *takhir*, making one postponed and other kinds of rhetoric. That was the reason why Dr. Muhammad Khalil al-khatib, in his preface to Bisyuni's book entitled as *Husn al-Sanee'*, has declared that al-Zamakhshari should be placed after Abdul Qāhir al-Jurjani on the top of those scholars who set down the science of rhetoric. It is advisable to quote here Ibn Khaldun (1332-1406) who says in his *al-Muqaddamah* that, "The outcome of the science of rhetoric is the understanding of the miracle of the Quran. The commentators of the Quran are in immense need to this science. Most of the commentaries written by the earlier scholars neglected this until Jar Allah al-Zamakhshari emerged and arranged his book on the tafsir. He pursued the holy verses in order to apply the verdicts of this science and thus exposed and approved the Quranic challenges as unimitable and unaccessible. The *al-Kashshāf*, thus, preceded all other commentaries of the Quran".¹⁷

Al-Zamakhshari was the first commentator of the Quran who fully attended the issues of rhetoric and applied them accordingly in his exegesis. He, for instance, explained the following verse:

"Say, if the whole of mankind and Jinns were to gather together to produce the like of this Quran, they could not produce the like thereof, even if they backed up each other with help and support".(17:88)

The proof and miracle of the Quran is in its own beauty and nature, and the circumstances in which it was promulgated. The world is challenged to produce a Book like it and has not produced one. It is the only revealed Book whose text stands pure and uncorrupted to-day.

Being a Mutazilite scholar, al-Zamakhshari explaining the verse of *al-Isra* quoted above, advocates unconvincingly the theory of the Quran being created entity, as well as *hadith* the unprecedented in order to prove its miraculous position, and justify the Quranic challenge. In case the Quran was *qadim*, the pre-existent eternally it was not inevitable to the human being and challenging to the pagans by the Prophet (SAW) could not be justified. Al-Zamakhshari says: "Very surprisingly the generation-he meant *Ahl al-Sunnah* – claimed the Quran as Pre-existent in spite of their recognizing the Quran as miraculous. The inimitability is established where the capability exists. It will be said, for example, Allah is capable to create the human bodies while the human beings are incapable. In case

- the use of easy and convenient words free from hard of speaking (p. 304).
8. The miracle of the Prophet (SAW) was the eloquence of the Quran, because the miracle of every prophet was designated in the dimension in which his people were reputed (p. 365).
 9. Al-Jurjani negates the *ijjaz* of the Quran being confined within its revelatory position, a stand taken by Ibn Hazm (994-1063), and Bundar al-Farasi, the scholastic scholar (p. 398).
 10. He, in one place of his book (p. 401), does not reject the role of letters while speaking in the merit of words and sentences. What he rejects is to declare them the solely responsible to the *ijjāz*.
 11. He believes the rhetoric and eloquence to be traced in the order and the arrangement, and the miracle in it may be found out by the literary taste, the spiritual feelings and the awareness of the Arabs' literature in abundance (p. 418).

The scholars have pointed out, Abdul Qāhir al-Jurjāni presented in his books namely *Asrār al-Balāghah*, and *Dalail al-Ijāz* the model for all the succeeding scholars on the Arabic rhetoric and miraculous eloquence of the Quran, and that he was a flexible thinker who provided rationale for *ijjāz al-Quran* in his philosophy of *nazm* but in an entirely invisible way. For this theorization there is no mathematical argument based on a categorical approval and negation. To this theory the miracle stands with the meanings and is traced by the taste. Al-Jurjani coined a flexible theory that strengthened the belief of faithfuls and cemented their faith in the divine revelation.

Al-Zamakhshari

Abul Qasim Mahmood bin Umar al-Zamakshari (467-538AH), originally Iranian scholar in Tafsir, Islamic jurisprudence, scholasticism, linguistics, Arabic grammar and rhetoric, logic and philosophy as well as in hadith, who defended the Mutazilite doctrines and propagated especially the miraculous literary beauties of the Quran by his Quranic commentary, *al-Kashshāf*.

Born in Khuwarizm, nowadays situated in Uzbekistan (an independent republic in Central Asia) and after roaming in the Muslim world he permanently settled down in Makkah and was titled the neighbour of God (Jar Allah). Amongst his prominent teachers were Abu Ali al-Hasan bin al-Muzzaffar, Abu Mudar Mahmud bin Jarir, Abdullah bin Talha, Abu Mansur Nasr al-Harithi, Alauddin Sadid, Ruknuddin and Abu Mansur al-Jawaliqi. He died in Jurjaniyah, the capital of Khuwarizmshahids.

based on the consideration of conformity to the meanings of singular words in such a way that helps communicate the intended general meaning with the force and smartness. The coherence in these meanings is complemented conveniently by the masterly use of *ilm al-nahw* which is comprised of both the grammar as well as the rhetoric (Ibid, p. 35).

2. Al-Jurjāni narrates the Prophet (SAW) practically challenged the Arabs who knew the objective of it but could not resist it.
3. The miracle does not establish by the meanings of simple and uncompound words; it is established only when these simple words are orderly constructed to communicate a compact and conclusive meaning. The miracle also does not stand by maintaining a balance between the words.
4. The miracle is not an outcome of maintaining the *qawāti'* (the partitions) and the *fawāsil* (the ends resulting in to the rhyme) since it is no more difficult than the consideration of the poetic measures and rhymes. The Arabs were fully capable to do that. It was perhaps Abul 'Ala al-Ma'arri (973-1057) who composed his poetic work bearing the sections and chapters. (Ibid, pp. 296-297).
5. Al-Jurjāni mentions al-Jāhiz saying that Arabs realized by intuition and from the depth of their soul the *ijaz* of the Quran and failed to resist that. The Arabs did not mean by the Quranic miracle *fawāsil*, the separations; *harakāt*, the movements and the vowels; and *sakanāt* the motionless letters. He offered an argument in his favour and said that when Arabs compared the Quranic verse No. 179 of *al-Baqarah* that reads: "in the law of equality there is (saving of) life to you, O ye men of understanding" with the Arabic popular sentence that is translated as "Due killing of anyone means the survival of the humanity," they did not follow the grammatical details but they paid their attention to the far-reaching eloquent connotation.
6. Al-Jurjāni condemns the advocates of *sarfah* theory and nullifying their arguments does raise the question that in case their stand was correct why did the Quran dazzle their eyes? Did their amazement not occur because of a thing they found in it a novelty and that beyond their access?
7. The Quranic miracle was not implied in the metaphors and the rhetoric since these were not found necessarily in every verse, a stand *al-Baqillani* has opposed.
8. Al-Jurjani criticizes those who declare the *ijaz* in the Quranic usage of rare words, as he also goes against those who apply the miracle on

and fame in Arabic rhetoric and especially in the discipline of *iijaz al-Quran*. A number of books he composed in a variety of subjects. His two prominent works namely *Asār al-Balāghah*, and *Dalāil al- Iijaz* are of our interest.

Al-Jurjāni commanded the theory of order in the ideology of the Quranic miracles (*iijaz al-Quran*). He elaborated the theory in the full length and moved with it as an scholastic literary scholar from the domain of the words to that of the meanings. Most of the people mistakenly consider him as the first writer of the science of rhetoric. Al-Jurjāni was, instead, the first scholar who arranged and put in order the thoughts available in this discipline, and exhibited them in an academic fashion. His magnum opus, *Dalāil al- Iijaz* is a clear proof that the science of rhetoric emerged from the theory of *iijaz al-Quran*. He wrote this book to fulfill a religious purpose. While deliberating the issues of rhetoric and grammar al-Jurjāni claims that no one may be aware of the Quranic literary miracles unless he is capable to differentiate masterly between various kinds of order and arrangement and does understand them well. In his another book *Asrār al-Balāghah* the author complements what he had initiated in *Dalāil al- Iijaz*. In the second book, however, al-Jurjāni takes special interests in elaborating the secret and value of Arabic rhetoric in the psychological perspective as how the words do effect the soul directly and what will be the best methods to attract the minds and hearts of the people to communicate the meanings and concepts. The thoughts of al-Jurjāni in respect of *iijaz* may be summarized pointwise as under:

1. The Quranic miracle does not establish on the literary objects intended in the construction of the phraseology for the sake of general meanings. For example a generous man is illustrated in literature as that of an ocean or as that of any general portrait. The phraseology should be, instead, constructed by the beautiful form that should transfer the meaning from generality to embellishment in the interpretation, to excellence in the communication and to beautification of the concept by the subsidiary secondary meanings complementing that; and that should enrich the meaning by enhancing its attractiveness and captivity. In this situation the portrait of the meaning would be charming and fascinating by the use of rhetorical styles like *taqdim*, the preceding; *takhir*, the postponement; *isti'ārah*, the metaphors and whatever is described in the sciences of rhetoric and illustration. The miracle does not establish in the words since it is the wisdom and not the *iijaz*. The miracle does not stand in the consistency of the singular or compound words¹⁶; the miracle rather stands only in the beauty and excellence of the coherence which is

4. We find the kinds of expression varying in the writings of dignitaries and celebrities even though they interact a single subject especially when they move from one idea to the other. The holy Quran, in contrast, combines all the varying dimensions and brings them out in a method that demonstrates them as a harmonious unit.
5. The literary style of the Quran is not only higher than the style of the human being but it also supersedes the style of the jinn cited by the then Arabs.
6. Different styles of expression available in Arabic literature like *bast*, the elaboration; *ijaz*, the conciseness; *Jamá*, the holding together; *tafriq*, the separation; *istiārah*, the metaphor; and *tasrīh*, the clarification. These styles are, however, higher and more impressive as well as more communicative than others if compared with.
7. Composing the words and sentences in a novel idea is difficult than composing them in a familiar one. The Quran interpretes the newer thoughts in a method inaccessible to the human being.
8. The excellence of the order and exaltedness of the rhetoric incorporated in the Quran exhibits when any word of the Quran is borrowed to be accommodated in any prose or poetry and attracts the attention of the reader or listener forcefully.
9. The alphabets in Arabic are 28 in number, and the *maqta'* (the crossing points) in the Quran to which these letters begin are also 28 in number. The number of letters used in these beginnings is 14 e.g. the half of the *maqta's* in number. The scholars later on further divided the letters in to pharyngeal and non-pharyngeal, whispered and non-whispered, sounding and non-sounding, intensified and unintensified. The number of the letters used in these beginnings in each of these kinds is just the half of the number of the kind. This classification in each of these kinds is a proof of the knowledge of the future affairs which is unattainable except to Allah.
10. The language of the Quran is convenient and its meanings may be easily understood and no obstruse word or construction disturbs them. But there is no scope for the human style to be in conformity with the Quranic one.

Al-Jurjāni

Abdul Qāhir al-Jurjāni (d. 471 AH 1078 AD) was amongst the leading philologists, the student of Abul Hasan al-Farasi, the scholar who quoted frequently in his writings Sibwayh, al-Jahiz, Ibn Qutaybah, Qudamah, al-Āmudi, Abu Hilal Askari, Mutanabbi, Buhturi, Abu Tammān and others. A shafi'ite jurist, an Asharite theologian but gained his name

18. Among those who deny the miraculous position of the Quran, were Al-Nazzam, Abbad bin Sulayman, and Hisam al-Qurazi (p. 16).
19. *Badī'* (the science of metaphors) was no more factor for the miracle. It was available in abundance in the poetry of Abu Tammam (788-845). The man may be well-versed with *badī'*.
20. Non-Arabs may know the *ijaz* of the Quran by the information that the Arabs were historically defeated to resist the Quranic challenge.
21. Al-Bāqillāni deals with the minimum quantity incorporated by the Quran for challenging the Makkān pagans (p. 117) and describes approvingly in this regard Abul Hasan al-Ashari (260-324 AH) who holds the view that the minimum quantity is the shortest *sura* of the Quran. The author also mentions the Quranic description of letting the Makkāns produce a recital (*hadith*) like unto the Quran (52:34) and says that the requirement of *hadith* may not be fulfilled but with the minimum words and sentences of a shortest chapter, and also the word *hadith* might implied the expression of the Quranic *sura*.
22. To al-Bāqillāni, the dimensions of *ijaz*, as apposed to the *sarfah* theory, cover the three arguments:
 - a) the Quranic predictions and forecastings, inaccessible to the human beings,
 - b) the Prophet (SAW) was unanimously unschooled and had no informations of the ancient books, previous stories and biographies, and inspite of that he described all the historical events ranging from Adam to his period, and
 - c) the Quran exceeds the human ability in the order and coherence as well as in the style and the rhetoric.

The first two arguments were provided in detail by the ancestors. The elaboration of the third argument is, however, credited to al-Bāqillāni who has discussed independently it in the following points and these constitute his original contribution to the field of *ijaz*:

1. The literary style of the Quran alongwith varying forms is beyond the prevailing literary styles in Arabic literature.
2. Arabs had no literary legacy that might be equated with the Quran in its rhetoric so much as it might have preserved the beauty of style as well as the length in the measurement as that of the Quran.
3. The Quran interacted a variety of subjects ranging from the orders and the prohibitions, the promises and the warnings, to the stories and the historical events; all this was brought in the style uncompetible by the best selection of the prose and poetry. The poets and the orators might do excellence in any one or few subjects. The Quran, in contrast, performed excellently in all the subjects simultaneously.