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The Doctrine of I'jāz al-Qurʾān: Al-Ūdwī’s Theory and Contribution as Found in the First Chapter of His Nūr al-Īqān

Mukhtiar Ahmed

Doctor of Philosophy
The University of Edinburgh
2012
DECLARATION

I certify that the work in this thesis has not previously been submitted for a Degree nor has it been submitted as part of requirements for a Degree except as fully acknowledged within the text.

I also certify that the thesis has been written by me. Any help that I have received in my research work and the preparation of the thesis itself has been acknowledged. In addition, I certify that all information sources and literature used are indicated in the thesis.

-----------------------------------------------------------------

Signature of Student
DEDICATION

I dedicate this labour of love and affection to the most beloved persons and source of inspiration in my life my father, Nawāb ′Alī alias Nawāb al-Dīn Kandhro, who left me behind all alone after his sudden and very sad demise on 27th of March 2008, while I was in the beginning of my study.

To my mother Zaynab Nawāb Kandhro, a constant source of inspiration and unconditional love and support.

Also to beloved uncle Arbāb ′Alī Kandhro who breathed his last on 27th of November 2007, whose funeral prayer I could not attend for which I feel unfortunate.

Finally, to my wife and our children.
ABSTRACT

This dissertation is a study of the theory of Maulānā Muḥammad Ismāʿīl b. Maulānā Nabī Bakhsh al-Ūdwī, a respected South Asian Sindhi scholar (d. 1391/1970) with regard to the doctrine of iʿjāz al-Qurʾān as found in the first chapter of his work Nūr al-Īqān bi Iʿjāz al-Qurʾān. The importance of this work lies in the fact that the author was an erudite scholar of Islam of South Asian Subcontinent, and his work is a significant contribution in the field of iʿjāz al-Qurʾān.

The dissertation argues that Muslim scholars from early history of Islam developed the doctrine of iʿjāz al-Qurʾān to support the prophecy of Muhammad (PBUH). In order to demonstrate the inimitability of the Qurʾān, they stressed and focused on literary style and form of the Qurʾān. Unlike his predecessors including al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Rāzī and al-ʿAlawī, al-Ūdwī adopted a new line of argumentation in support of iʿjāz al-Qurʾān. He stressed and focussed on the contents of the Qurʾān, although he did not overlook the literary dimension of the Qurʾān. This line of argumentation is distinctly different from his predecessors. As such, the dissertation examines his predecessors’ works on iʿjāz al-Qurʾān in order to show his significant contribution in the field.
ACKNOWLEDGEMENTS

I express my deep sense of gratitude to my supervisor, Professor Hugh. P. Goddard, Director of the Prince Al-Waleed bin Talal Centre for the study of Islam in the Cotemporary World in the University of Edinburgh, for his invaluable guidance and continuous encouragement during the of preparation of this dissertation.

I am highly indebted to the Higher Education Commission, Pakistan on behalf of the University of Sindh, Jamshoro, Pakistan, for granting me fully funded scholarship to enable me to pursue postgraduate research in the University of Edinburgh.

I am grateful to Maulānā Muḥammad Aḥsan Bhutto, head of the Jāmiʿa al-ʿUlūm al-Islāmiyya Manṣūra, Sindh, Pakistan, who provided me with his assistance to acquire the MS of al-Ūdvī, preserved at the Museum of Idāra Taʿmīr Millat, Manṣūra, Sindh, Pakistan.

My deep appreciation is also due to the Edinburgh University Library, Library of Mehrān Academy, Shikarpur, Sindh, Library of Madrasa Miṣbāḥ al-Qurʿān, Shikarpur, Sindh, Qāsmiyya Library Kandyāro, Sindh, Sīrat Library, Shahdādkot, Sindh, Library of Professor ʿAbd al-Quddūs Soomro.

Others, who helped me develop my ideas in the course of interviews or discussions include my teacher, Shaykh Maulānā Qārī Nisār Aḥmad Mangī (Shikarpur), Maulānā ʿAbd Allah Khoso (Sukkur), Dr. ʿAbd al-Ḥayye Abro (Islamabad), Professor Isrār Aḥmad ʿAlawī (Shikarpur), Maulānā Amīr al-Dīn Mahr (Karachi), Maulānā Dr. Muḥammad Idrīs Soomro (Kandyāro), Professor
Niẓām al-Dīn Memon (Shikarpur), Professor ʿAbd al-Quddūs Soomro (Shikarpur)
Ṣibghat Allāh Adīb (Shikarpur), Maulānā ʿAbd al-Laṭīf Mahr (Sukkur) and Majied
Robinson, my friend and PhD candidate at IMES, University of Edinburgh.

I record the debt of gratitude, love and sincerity, which I owe to my beloved
father, al-Ḥājj Nawāb ʿAlī alias Nawāb al-Dīn Kāndhro, who encouraged me to take
up Islamic Studies as my special field of study.

I would like to record my warm thanks to my wife Akhtiyar Parveen, who in
spite of being away from home, has coped with the responsibility of my family.

I also wish to thank my younger brother, Iftikhar Aḥmed Kandhro, for his help
to shoulder household responsibilities of our big family during my absence; and all
my brothers and sisters for their moral support.
REFERENCES

In this dissertation, all the references have been given in footnotes at the bottom of the page. Where a reference occurs for the first time, full available details have been given. In case of repetitions only the main part of the name has been given, e.g. al-Ūdwī for Muḥammad Ismāʿīl al-Ūdwī; where more than one work of the same author has been cited the name of the book also is repeated. This has also been done where two authors have identical names.

In order to provide a complete historical background of the life of a scholar, the date of his death is recorded, wherever possible, according to Hijra/Gregorian calendar by putting oblique stroke between them. These dates given immediately after the names of the scholars and enclosed in parenthesis, as al-Ūdwī (d. 1390/1970) are taken from the Encyclopaedia of Islam and other biographical sources.

All Biblical references are recorded from King James Version and they have been quoted by referring to the name of the book followed by chapter number and then verse number separated by colon, as Mathew: 5: 10. The Qurʾānic references are quoted by referring to the Qurʾān by Q. followed by sūra number and verse number separated by colon, as Q. 1: 3. When they occur in the body of the text, they are enclosed in parenthesis, while in footnotes they are not enclosed in parenthesis.
**SYSTEM OF TRANSLITERATION**

The System of Transliteration of Arabic, Persian and Urdu words and names applied in this dissertation is that used by the Journal of Islamic Studies, University of Oxford, with a slight modification.

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Doubled ئ ي y (final form ī)  

Diphthong ئ ا au  

د D د w (final form ū) ئ ا ay  

Throughout this dissertation, all transliterated terms are italicised.
LIST OF ABBREVIATIONS

b. Ibn = son of

*BRIJMES* Bulletin British Journal of Middle Eastern Studies

*BFAUA* Bulletin of Faculty of Arts University of Alexandria

*BSOAS* Bulletin of the School of Oriental and African Studies


*EQ* Encyclopaedia of the Qurʾān, General Editor: Jane Dammen McAuliffe


d. died

*HI* Hamdard Islamicus

*IC* Islamic Culture

*IOS* Israel Oriental Studies

*IS* Islam and Science

*JAOS* Journal of the American Oriental Society

*JHP* Journal of the History of Philosophy

*JNES* Journal of Near Eastern Studies
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<td>S.</td>
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<td>The American Journal of Islamic Studies</td>
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<td>HTR</td>
<td>Harvard Theological Review</td>
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<td>UP</td>
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<td>ZJRS</td>
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INTRODUCTION

The doctrine of *iʿjāz al-Qurʾān* (imitability of Qurʾān), according to Muslim thought, signifies that the Qurʾān is fundamental miracle, not the only, granted to Prophet Muḥammad (PBUH). In view of Muslim treatment of the theory of *i jāz al-Qurʾān*, it becomes evident that it was advanced to serve dual purpose, which is to prove the revelation of the Qurʾān from God, and to verify the prophetic office of Muḥammad (PBUH), who is the recipient of its revelation.¹

Interest in this doctrine is reflected in numerous studies and in an equally a large number of different approaches as will be discussed later.

Abdul Aleem points out that the Muslim scholars approached this doctrine in their works in three ways. First, they discussed in their exegetical works (*tafāsīr* pl. of *tafsīr*) under challenge (*taḥaddī*) verses especially the *taḥaddī* verse Q. 2: 23-24, in which a challenge is given to those who opposed the prophecy of Muhammad (PBUH). Second, they approached it in relation to the question whether the Qurʾān is eternal or created speech of God. Finally, they discussed the question of *i jāz* in conjunction with the nature of God (*ilāhiyāt*) and prophecy (*nubuwwāt*).² From this, one can deduce that it was among the theologians (*mutakallimīn*) that this important issue was mostly delved into.

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² Abdul Aleem, "Iʿjāzu'l-Qurʾān [sic]" , in IC, vol. 7 (1933), pp. 70-71.
In addition to Abdul Aleem’s above-mentioned three approaches, the text of the Qur’ān and its style was extensively discussed in the literature produced in the field of Arabic literary criticism, such as al-Farrā’s (d. 207/822) *Maʿānī al-Qurʾān*, Abū ’Ubayda’s (d. 209/824) *Majāz al-Qurʾān* and Ibn Qutayba’s (d. 276/889) *Taʾwīl Mushkil al-Qurʾān*. However, this literature produced in Arabic literary criticism did not advance a systematic theory of *iʿjāz al-Qurʾān* as suggested by Van Gelder.3

It is not surprising that the works produced on *iʿjāz* combine both kinds of discourse: dogmatic theology (*ʿilm al-kalām*) and Arabic literary criticism (*al-naqd al-adabī al-ʿArabī*). It is interesting to know that they have even influenced each other. For instance, *Naẓm al-Qurʾān* of al-Jāḥiz (d. 255/868-69), who belong to the Muʿtazilite School and *iʿjāz al-Qurʾān* of al-Bāqillānī (d. 403/1013), who belonged to Ashʿarite School which can be considered as works of literary criticism on one hand and works of the theory of *iʿjāz al-Qurʾān* on the other representing their schools respectively.4

Some important works of *iʿjāz al-Qurʾān* had been examined and studied extensively5, however, an equally important work of respected South Asian Sindhi

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4 See. Khalafallah, M, "Qurʾānic studies as an important factor in the development of Arabic Literary Criticism", in *BFAUA*, vol. 6 (1952), p. 3.

scholar, Muḥammad Ismāʿīl al-Ūdwī (d. 1390/1970) has not received his due attention within scholarship. The obvious reason for this is that his work *Nūr al-Īqān bi Iʿjāz al-Qurʾān* has not yet published, although written in 1955 as mentioned in the end of the MS. Indeed, some scholars and researchers mentioned this work in their articles and works in Pakistan. However, no one has been able to study and examine it extensively. Hence, this dissertation aims to investigate al-Ūdwī’s theory of *iʿjāz al-Qurʾān*, and its significance and contribution in the field through comparing it with important works of his predecessors. The importance of this work appears in the fact that it is the first comprehensive and only work on *iʿjāz al-Qurʾān* (Inimitability of the Qurʾān), so far as I am aware, produced in the South Asia, although the details of its author’s life (al-Ūdwī) are sparse.

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In order to deal with this topic, this dissertation is broadly divided into two parts. The first part, which is devoted to a background study, includes two chapters. Since the doctrine of *ʾijāz* carries two important concepts, i.e. *ʾijāz* and *Qurʾān* as God’s speech, the first chapter is devoted to the concept of *muʾjiza* (miracle), the question of its possibility, and way of its happening. The second concept, i.e. the speech of God will not be examined separately, because it has been discussed extensively by Peters\(^8\) and Bauman\(^9\) in their significant works.

The second chapter serves as a general introduction to the study of the development of the Doctrine of *ʾijāz al-Qurʾān*. It also examines the theories of al-Ūdwī’s predecessors including, al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Rāzī and al-ʿAlawī. The main purpose of this chapter is to give general view of how the doctrine of *ʾijāz* had evolved and explained, and remained the subject of dispute among Muslim scholars. This will provide a broad framework in which al-Ūdwī’s theory can be examined.

The second part, which is devoted to the study of al-Ūdwī’s life and his theory of *ʾijāz al-Qurʾān*, consists of four chapters. Chapter three deals with his life including family, his religious training, his educational attainments in Sindh and outside Sindh in different parts of British India, the efforts which he exerted in the path of seeking knowledge, and the teachers who left a deep impression on him. Chapter Four seeks to survey and analyse his works to trace his scholarship in religious sciences in which


he distinguished himself. The fifth chapter focuses on al-Ūdwī’s theory of *iʿjāz* as expounded in the first chapter of his book *Nūr al-Īqān bi Iʿjāz al-Qurʾān*. His original contribution in the field of *iʿjāz al-Qurʾān* is his focus and stress on the contents of the Qurʾān, which is significantly different approach from his predecessors. Furthermore, in order to demonstrate *iʿjāz* of the Qurʾān, al-Ūdwī has advanced five new arguments, which have no parallels in his predecessors works discussed in this dissertation.

The last chapter includes the English translation of the Arabic text of the first chapter of *Nūr al-Īqān bi Iʿjāz al-Qurʾān*. The edited original Arabic text of the first chapter of the same is also attached as an appendix.
PART I

The Development of the Concept of *muʿjiza* in Islamic Theology
CHAPTER 1

The Development of the Concept of Miracle (Muʿjiza) in Islamic Theology

It is important to note that the concept of miracle (muʿjiza) seems to be interrelated with the concept of nature (ṭabīʿa), and the absolute authority of God (qudra). In this regard, al-Ghazālī (d. 505/1111), in his tahāfut, relates that he does not believe in the concept of causation10, because he believes in the concept of the absolute authority of God (qudra). He states:

It seems necessary to discuss this issue so as to state the existence of miracle and also, to safeguard the belief of those who have great faith and knowledge that God has absolute authority to do anything He wishes.11

Does this statement mean that theologians (mutakallimīn), who believe in nature (ṭabīʿa), necessarily refuse the absolute authority of God (qudra), and His miracle

10 The term "causation" is often described as a synonym to "nature" and vice versa. It appears from the rejection of al-Ghazālī that theologians (mutakallimīn) who accept causation believe in the fact that things affect each other by their inherent nature. See. Wolfson, H. A, The Philosophy of Kalam, Cambridge, Massachusetts: Harvard University Press, 1976, p. 558.

11 See. Tahāfut al-Falāsifa, Cairo: Dār al-Maʿārif, 1972, p. 239. Although al-Ghazālī rejects "causation" (ṭabīʿa), it seems that he does not believe in any particular metaphysical point of view. However, the arguments he presented seems to be those of the Ashʿarites’ occasional approach. For further study on this issue, See Marmura M. E, "al-Ghazālī’s Second Causal Theory in the 17th Discussion of his Tahāfut", in Islamic Philosophy and Mysticism, Ed. Perviz Morewedge, New York: Caravan Books, 1981, pp. 98-106.
In order to examine this issue, it seems appropriate to divide this chapter into three sections. The first section will deal with the question of how the Muʿtazilites and their opponents, the Ashʿarites have conceived these two issues, i.e. nature (ṭabīʿa) and the absolute authority of God (qudra).  

The second section will investigate the concept of miracle (muʿjiza). It is necessary to include the discussion of nature (ṭabīʿa) mainly for two reasons: First, nature is the place wherein a miracle (muʿjiza) takes place. Second, as regards to the subject under discussion, it seems highly possible that the discussion of this issue, i.e. nature will help us understand the differences of Muslims theologians on the concept of nature (ṭabīʿa).

1.1.1 The Concept of Nature According to the Baghdādian Muʿtazilites  

The Baghdādian Muʿtazilites are reported to have great respect and esteem for nature (ṭabīʿa) and its laws, and to be very careful in the treatment of the concept of the absolute authority of God (qudra). According to al-Kaʿbī (d. 319/931), who is the central and leading figure of Baghdādian Muʿtazilites during the 4th/10th century and the student of al-Khayyāṭ (d. 300/913), there are natural qualities (ṭabāʾiʿ) in the

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12 The School of Māturīdītes will not be included in this discussion because they do not seem to have played a significant role in the development of ʿilm al-kalām (dogmatic theology) in the central parts of the Muslim world at that time. See Dhanānī, al-Noor, The Physical Theory of Kalām: Atoms, Space and Void in Basrian Muʿtazī Cosmology, Leiden: E. J. Brill, 1994, p. 5.


14 For detailed study on al-Khayyāṭ and his life, works and doctrine, See. Van Ess, Josef, "al-Khayyāṭ", in EI 2, vol. IV, pp. 1162-64.
universe that work behind the functioning of bodies and guarantee the preservation of
species.  

Abū `Abd Allah Muḥammad b. Muḥammad al-Ḥarīthī known as al-Mufīd (d. 413/1022), in his Awāʾil al-Maqālāt, which is the main source for al-Kaʾbī’s concept, asserts that al-Kaʾbī believes that things have natures according to which they function. Al-Mufīd maintains that natures are the determinant cause (maʿānī), inhering in substances (jawāhir) by which the action is prepared to be done. Giving the example of an eye, al-Mufīd relates that it is the nature (tabīʿa) inheres in it, makes it feel and observe the things around it. Furthermore, al-Mufīd relates the example of fire and says that it is nature (tabīʿa) inheres in it, makes it blaze, and by which the fire burns combustible things. These, he goes on to say, and other similar examples are quite clear. Al-Mufīd also maintains that what is produced (yatawalladu) by nature is the act of the one who caused it by acting upon the things which have the nature. Al-Mufīd reports that this is the concept of al-Kaʾbī, which is obviously in contrast to the concept of the Muʿtazilites concerning nature (tabīʿa) as well as against the atheist philosophers regarding the acts of nature. Al-Jubāʾī, al-Mufīd continues, also does not believe in it.


It is quite clear from the statement of al-Kaʿbī, as reported by al-Mufīd, that he believes in two fundamental concepts: natural causation and production (*tawlīd*). He believes that there must be a link between a natural efficient cause and its effect due to the inherent nature of things. According to Abū Rashīd al-Nīsābūrī, al-Kaʿbī believes that because of this specific characteristic (*khāṣīyya*) of things, rice cannot grow out of wheat, nor can a horse come out of human seed (*nuṭfa*).\(^{18}\)

It appears that according to al-Kaʿbī, there is a hidden link between an efficient cause and its effect due to the inherent nature (*ṭabīʿa*) of things in question. It seems quite clear that al-Kaʿbī agrees with the concept of al-Khayyāṭ who, following the concept of al-Nazzām (d. 230/845) believes that it is not possible for God to produce fire from water or vice versa.\(^{19}\)

Due to this concept of inherent nature (*ṭabīʿa*), al-Kaʿbī believes that God cannot do anything against the laws of nature. God, for instance, cannot function against the original weight of things that they inherently have. Al-Mufīd asserts:

> On a heavy object whether it is possible for it to stand in thin air without suspension or support.  
> I say it is impossible and untenable. Calling it possible lead to contradictions.  
> This is the doctrine of Abū al-Qāsim and a number of Muʿtazilites and most of the ancestors. Opposed to them are the Baṣrīan Muʿtazilites. And it has been said that the only Muʿtazilites against it are al-Jubbāʾī, his son, and their followers.\(^{20}\)

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\(^{20}\) Al-Mufīd, p. 108; see also McDermott, p. 211.
The Baṣrian Muʿtazilites reject this theory of indirect causation attributed to God. Rather, they believe that God can freely and directly create anything he wishes without any external support or instrument.\(^{21}\)

The second concept advanced by al-Mufīd, while discussing the issue of nature (ṭabīʿa), is the concept of production (tawlīd).\(^{22}\) This concept means that one thing is produced by another act, another accident. When someone produces an act, the latter produces an accident, the latter produces another accident; and this latter accident is called "produced" (matawallid). This can be explained by an example of the collision of two objects, which produce sound and reasoning, which, as a result, produce science. The produced acts, therefore, have two connections: a connection with a secondary cause, and a connection with an acting subject, which is the one who produces it.

In opposition to the Ashʿarite School, which believes that God produces human actions, the Muʿtazilite School believes that it is humans, not God, who produce their actions. These actions are of two types: the direct actions (al-ʿaʾmāl mubāshira) produced directly by the subject, and the produced actions (al-ʿaʾmāl mutawallida),

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which are carried out outside of one’s own body and are brought about through another action or accident. The reasons why Muʿtazilites believe that humans produce their own actions are as follows:

First, the scriptural reason (*al-dalīl al-naqīlī*), according to which, God is just and therefore He will recompense human beings for their actions they do on their own responsibility in this world because they are created for the test.

Second, the ethical reason (*al-dalīl al-akhlāqī*), according to which, humans must be held responsible for their own actions.

The above statements reveal that the Baghdādian School of Muʿtazilites, beside their belief in volitional cause of man, strongly believes in the concept of natural causation (*tabīʿa*). This consequently causes them to believe that God cannot directly act upon the things.

The reason why the Muʿtazilites held this notion of free will of human beings is that since God is believed to be just and wise therefore, they must be held responsible only for their free actions.

### 1.1.2 The Concept of Nature According to the Baṣrīan Muʿtazilites

The Baṣrīan School of Muʿtazilites strongly rejects the theory of nature put forward by the Baghdādian School of Muʿtazilites. According to the Baṣrīan School,

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26 ʿAbd al-Jabbār, *al-Mughnī*, part IX, p. 15
the theory of the Baghdādian School with regard to nature is unintelligible and erroneous, since, Abū Rashīd argues, nature is inconceivable with the acquired knowledge (al-ilm al-muktasab) as well as with the necessary knowledge (al-ʿilm al-ḍarūrī).

‘Abd al-Jabbār maintains that an action can only be produced by a capable agent (qādir) including God and human in the category of the capable agent. The difference between the two is that God is capable (qādir) by Himself (bi al-dhāt), whereas the corporeal agent is capable (qādir) by the accident of qudra which is present in him.

This school does not ascribe natural incidents to nature (ṭabīʿa); rather it attributes them to the will and power of God. According to this occasionalistic approach of the Başrīan School, it is possible for God to produce rice from wheat and to create a horse from human seed (nuṭfa). Furthermore, according to Abū Rashīd al-Nīsābūrī, it is also possible for God to let a heavy body rest suspended in the air without any external support.

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29 Ibid. See also Frank, al-Maʾnā, p. 250.

30 Abū Rashīd al-Nīsābūrī, p. 132.

31 Ibid. p. 194.
In this way, instead of using the theory of nature (tabi‘a), the Baṣrian School of Muʿtazilites uses the concept of custom (āda). This custom is God’s creation, which He can freely interrupt for some significant reason. For instance, God can interrupt His custom (āda) to support His prophet for the claim of prophecy.\(^{32}\)

The occassionalistic approach held by the Baṣrian School of Muʿtazilites does not necessarily deny the theory of causation. Al-Jubbā‘ī is reported to have believed in two types of causation: necessary causation and quasi-necessary causation.\(^{33}\) The first is the ma’nā or ‘illa (determinant cause) which specifies the state of being, for instance, motion is the necessary cause which specifies one’s state of being in motion, whereas capability (qudra) specifies a person to be capable (qādir). Concerning this ‘illa, ‘Abd al-Jabbār states:

We say that motion, not the body, is the cause (‘illa) that the moving body moves. Since motion cannot possibly exist without the body (in which it inheres) moving, while the body can exist without motion.\(^{34}\)

Similarly, the Aṣḥārites also believe in this necessary causation, as al-Bāqillānī asserts:

The evidence that verifies the accidents is that a body moves after it was rested. This is so, either by itself (li nafsihī) or through cause (illa). If it had to move by itself (li nafsihī) it would not have been possible for it to be at rest. The fact that it

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\(^{33}\) See. ‘Abd al-Jabbār, al-Mughnī, part XV, p. 183-184

\(^{34}\) See. Al-Mughnī, part. VI, p. 197.
is possible for it to rest after it moved is a proof that it moves because of cause (ʻilla), namely motion.\textsuperscript{35}

Besides this ʻilla, the Başrian School of Muʿtazilites puts forward another type of causation, which is unanimously rejected by the Ashʿarites. This causation is called sabab (producing cause) or tawallud.\textsuperscript{36} The Başrian School, like the Baghdādian School, approves the theory of "producing cause" (sabab or tawallud). However, there is a difference between them.

The concept of "production" (tawallud) of the Başrian School is also different from that of Bishr b. Muʿtamir’s extreme theory. Bishr holds that a person can produce, through "production" (tawallud), taste, colour and smell in another thing outside his body. This is in total contrast to the concept of the Başrian School. Although, Bishr admits the existence of these actions at the time of our action, however, he insists that produced actions are originally the result of custom (ʻāda) created by God. According to ʿAbd al-Jabbār, the "produced actions" occur on the occurrence of other things for some reasons, and they do not come to be in the same way.\textsuperscript{37}

It becomes evident from the above discussion of nature and produced actions, vis-à-vis the direct actions belonging to the original actions of humans, that the Başrian


\textsuperscript{36} The falāsifa (philosophers) use the ʻilla and sabab interchangeably, whereas mutakallimīn (theologians) use both of these differently. See. Gardet. L, "ʻilla", in EF, vol. III, pp. 1127-33; See also van Ess, Joseph, "The Logical Structure of Islamic Theology", in Logic in Classical Islamic Culture, Ed. G. E. von Grunebaum, Wiesbaden: Otto Harrossowitz, 1970, p. 23.

\textsuperscript{37} See. al-Mughnī, part. IX, p. 60.
School holds an occasionalistic approach. This approach led Ashʿarites to a complete denial of the theory of causation\textsuperscript{38}, as will be discussed in the following section.

### 1.1.3 Ashʿarites’ Rejection of Nature (Ṭabīʿa) and Production (Tawlīd)

In fact, the Ashʿarites believe in the concept of absolute authority and the power of God. According to Ashʿarites, God, by His absolute authority and power (qudra), creates everything in the world by Himself without any support from anyone else. In addition, He, by His absolute omnipotence, rules the universe by Himself without any help from anyone else. Every thing that comes into existence comes into existence directly by way of creation (takhliq) by God.\textsuperscript{39} The Ashʿarites, by this occasionalistic approach, which ascribes causal ability to Divine will, not only disapprove the theory of nature (ṭabīʿa), but also deny the concept of "production" (tawlīd).

The Ashʿarites refuse the theory of natural causation for various rational and empirical reasons.\textsuperscript{40} As far as rational reasons are concerned, al-Ashʿarī, in agreement with the Baṣrīan School, argues that the concept of nature is a term, which has no conceivable meaning\textsuperscript{41}, since nature is neither substance nor accident.

\textsuperscript{38} See. \textit{al-Mughnī}, part. IX, p. 49.

\textsuperscript{39} See also al-Bāqillānī, \textit{al-Tambīh}, p. 40.


\textsuperscript{41} See al-Bāqillānī, \textit{al-Tambīh}, p. 42, where he says that the concept is void of meaning either by experience, perception or immediate knowledge (ʿilm bi al-iḍṭirār).
This is why the Ashʿarites emphasize that any incident that uniformly occurs does not occur because of its inherent necessity; rather, it occurs because of custom (ʿāda) created arbitrarily by God.  

Al-Bāqillānī defines custom (ʿāda) as "the repetition of the knower’s knowledge and of the modes of the customary thing in one and the same way, either by the renewal and repetition of its quality, or by its remaining in the same state. However, God does not interrupt the order of things He has established, except for one single reason, which is to support His prophets for their claim of the prophecy by interrupting the order of things, and this is God’s custom (ʿāda). It seems necessary to mention here that this custom (ʿāda) does not mean that God is accustomed to a certain order of things, rather that people are accustomed to the order of things as established by God.

As far as empirical reason for the refusal of natural causation is concerned, Al-Bāqillānī gives examples of burning and heat of the fire, and intoxication and a high degree of drinking. He argues: what we observe and sense is the alteration of the body’s state at, not through or by means of, the drinking of water and the proximity of the fire. It is actually God who through His custom (ʿāda) produces the burning.

Furthermore, the Ashʿarites do not confine such divine action to the inanimate and irrational things but they also maintain that the human actions, like other occurrences in the world, are the direct production of God. Humans merely acquire them through acting known as kasb (acquisition). On this issue, the Ashʿarites’ view

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42 Al-Bāqillānī, al-Tamhīd, p. 40.
44 See. al-Tamhīd, p. 42.
45 For more detailed discussion on this concept, see al-Bāqillānī, al-Tamhīd, pp. 296-97.
diverges from that of the Muʿtazilites. The Ashʿarites’ aim seems to preserve the absolute authority and power of God (qudra), whereas the Muʿtazilites intend to safeguard Divine justice (ʿadl). They also reject the theory of production (tawlīd). According to al-Ashʿarī, the theory of nature (ṭabīʿa) and that of production (tawlīd) have the same contention. The naturalists (ṭabīʿiyyīn) hold that it is the nature of the stone, which specifies its fall, whereas those who believe in the theory of production (tawlīd) maintain that it is the accident of weight, inheres in it, which causes its fall. For this reason, al-Ashʿarī assimilates systematically the two theories, which, according to him, the one is derived from the other.

1.1.4 The Possibility of Miracle (Muʿjiza)

Given the argument of these theologians, it should be noted that they, in the discussion of nature, are divided into two groups:

First group includes those theologians who stress the laws of nature (sunnat Allāh) as mentioned in the Qurʾān. According to these theologians, every occurrence in the world occurs because of the law of cause (sabab) and effect (musabbab) created by God, which even He cannot break and interrupt. Gwynne W. Rosalind asserts that one of the characteristics of sunna is that it is meant to be imitated and not changed. The naturalists (ṭabīʿiyyīn) including the Baghdādian School of Muʿtazilites seem to be affiliated with this group.

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The Second group includes those theologians who bluntly reject the concept of nature (ṭabīʿa) and believe in the theory of custom (ʿāda) instead. The Başrian School of Muʿtazilites and the Ashʿarites belong to this group. They believe that God can occasionalistically break the order of things established under the rule of cause (sabab) and effect (musabbab) and He can act miraculously. However, the position of this group differs regarding the theory of production (tawlīd). The Başrian School of Muʿtazilites believes in the theory, while the Ashʿarite School categorically holds that causes (asbāb) have no effect neither by themselves nor by a force created in them. Between them and the effects produced, there is no rational or logical consequence, but a simple link (usually called sunna), which God can break, as He likes.

With this distinction in mind, it seems appropriate to move on to examine the doctrine of miracle (muʿjīza) on the basis of preceding discussion.

### 1.1.5 The Baghdādian Muʿtazilites’ View

It seems very difficult to state the precise belief of al-Kaʿbī with regard to miracle (muʿjīza) since there is no clear and decisive information about it. The book al-Awāʾil, which is a very important source on al-Kaʿbī and his thought, contains no theoretical discussion of muʿjīza (miracle), nor a list of the miracles ascribed to Prophet Muhammad (PBUH). The only miracle ascribed to Prophet Muḥammad (PBUH) is the inimitability of the Qurʾān, i.e. ʿjāz al-Qurʾān. Al-Mufid, in agreement with al-Naẓẓām, states:

I say that it [ʿjāz al-Qurʾān] consists of God’s prevention (ṣarfa) of the masters of language and eloquence from opposing the Prophet. Furthermore, He made them fail in bringing a similar to it, even though it was in their potential to do so, as a proof of his prophetic office. And God’s favour in preventing this will continue until the end of time. This is a most evident proof and amazing
evidence. This is the doctrine of al-Nazzām. The rest of the Muʿtazilites oppose it.49

However, this statement does not clearly determine that whether or not al-Kaʿbī supported this concept. Since there is no sufficient and conclusive information on this aspect, al-Kaʿbī’s theory of muʿjiza (miracle) can only be known by examining his theory of nature, and then applying an analogy (qiyās) to the ideas of those who held the same views about nature.

Wolfson, in his Philosophy of Kalām, records only two Muʿtazilites who believed in causation through nature (ṭabīʿa).50 They are al-Nazzām and Muʿammar. Wolfson does not mention al-Khayyāṭ and al-Kaʿbī among them, as has been attempted earlier to show that they also believe in the theory of nature (ṭabīʿa) and necessary causation. There is, however, a problem with the doctrine of al-Kaʿbī, which is that contradictory statements are attributed to him, and they all cannot be correct simultaneously. Therefore, these statements must be interpreted in the light of his other views. Al-Kaʿbī’s first statement, as mentioned in the Maqālāt of al-Ashʿarī, is that “accidents, all of them, do not endure for two instances. According to Wolfson and 51 Dhanani, this statement reveals that al-Kaʿbī holds occassionalistic approach, as he believes that accidents are produced continuously.52

49 See al-Awāʾil, p. 31.
50 See, Philosophy, pp. 558-579.
52 See Wolfson, Philosophy, 551-527; Dhanani, Alnoor, The Physical Theory of Kalām: Atom, Space and Void in Baṣhrīan Muʿtazili Cosmology, Leiden: E. J. Brill, 1994, p. 43. Dhanani, due to this statement, mentions al-Kaʿbī’s position as having a "modified version of occasionalism."
In addition, al-Kaʿbī, as mentioned previously, is also reported to have believed in the theory of nature (ṭabīʿa) and causation in natural events that occur in the world. For this reason, it seems quite possible that, although al-Kaʿbī believed in non-endurance of accidents, yet he may not have meant it as a "continuous creation", as al-Ashʿarī believed. If he had really meant so, it would have caused a significant inconsistency in his entire doctrine.

Given this position of al-Kaʿbī’s view, an analogy, now, can be applied by looking into his views and that of other theologians who upheld the same theory of nature. Among these theologians is al-Nazzām who rejected the miracles (muʿjizāt) of the splitting of the moon in half, the sprouting of water from the fingers of the Prophet and the speaking of animals and stones to him.\(^{53}\) It seems quite possible that al-Nazzām denied these miracles because of the fact that they contradict the laws of nature.\(^{54}\)

Following the view of his predecessors with regard to natural causation, it seems quite possible that al-Kaʿbī rejected miracles mentioned in Islamic literature. However, he might have believed in the Qurʾān as the only miracle of the Prophet Muḥammad (PBUH) as it contained prophecies and reports about the unseen (ghayb).

1.1.6 The Baṣrīan Muʿtazilites’ View

Owing to the rejection of the theory of nature and application of the theory of custom (ʿāda), the Baṣrīan School of Muʿtazilites did not have big problem in explaining the possibility of miracle. Miracles, as they maintain, are the incidents that


\(^{54}\) See. Wolfson, p. 568-573.
rupture the order of custom. In fact, one of the conditions they state for a miracle is disruption of the custom (ʿāda).

Based on lexical considerations, ʿAbd al-Jabbār maintains that the antonym of "iʿjāz" is "iqdār"; the latter means, "to make somebody have the capability of doing something." From this point of view, it becomes quite clear that "muʿjiz" then means, "another makes him incapable of doing something." It appears that, according to 55n ʿAbd al-Jabbār, these terms, i.e. iʿjāz and iqdār, should be attributed to God alone, because He is the only who has the power to produce capability or incapability.

ʿAbd al-Jabbār considers the technical meaning (al-maʿnā al-ʾiṣṭilāḥī) of miracle given by theologians to be far more accurate and comprehensive than the etymological meaning (al-maʿnā al-ʾishtiqāqī) given by lexicographers, even though the former is not connected to etymology.56 In fact, the theologians restored to applying the term another meaning when they realized that it does not make complete sense to state that one could be rendered incapable of doing that which he was not capable of in the first place.

There are four conditions, which have to be fulfilled to make an act a miracle:57

55 See. al-Mughnī, part XV, p. 196; see also Mānkadīm, p. 567.

56 It seems important to note that ʿAbd al-Jabbār has not mentioned the technical meaning, however, Mānkadīm has mentioned it, as "it is an act which verifies the claim of prophecy by a prophet." See. p. 567.

1) it must come from God either directly or indirectly.\(^{58}\)

2) it must disrupt and contradict the custom (ʿāda) of the people for whom it is produced.\(^{59}\)

3) people must be incapable to produce it in terms of its kind and quality.\(^{60}\)

4) it must be peculiar to the one who claims to be a prophet.\(^{61}\)

The nature of miracle of the Qurʾān also comes under this category, as it relates to the genre of sound, which is considered possible for humans to produce. Mānkadīm further says that if we think about it, we must allow that it comes from a prophet, in which God must have granted an increase of knowledge, enabling him thereby to produce it.\(^{62}\) Thus, these miracles come indirectly from God.

'Abd al-Jabbār also maintains that a miracle must correspond to the prophet’s claim, which must precede the miracle itself. Furthermore, he does not consider the miraculous incidents happening before or after the claim of prophecy as miracles, because the legal consequence of (ḥukm) of the claim, that is, "the claimant must accept the message and the people to whom he is sent must obey him," is ineffective in those periods.\(^{63}\)

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\(^{58}\) See. *Al-Mughnī*, part XV, p. 198. See also Mānkadīm, p. 568.

\(^{59}\) Ibid.

\(^{60}\) Ibid.

\(^{61}\) Ibid.


\(^{63}\) *Al-Mughnī*, part. XV, p. 212.
These four conditions are generally accepted in the doctrine of *muṣīma*, which were not only maintained by the Baṣri School of Muʿtazilites but also, as we shall see later, by the Ashʿarites, although, as we have seen in the case of the Baṣri School, not all points were unanimously agreed upon.

According to ʿAbd al-Jabbār, the miracle by which God demonstrates the reliability and veracity of the message of a prophet is of two types. The first type comprises a message (*khiṭāb*) delivered to a prophet by God, which fulfils all four conditions of a miracle. The second type contains all the other miracles, which accompany a prophet as a proof that his message is from God.\(^{64}\) Peters terms the second type as "the circumstantial miracles."\(^{65}\)

In the case of Muhammad (PBUH), the authenticity of his prophecy was supported by both types of miracles. The Qurʾān, as a message, is a miracle because it is beyond human capability to match it in its eloquence (*faṣāḥa*).

### 1.1.7 The Ashʿarites’ View

Al-Ashʿarī, as mentioned by Ibn Fūrak, defines *muṣīma* as "the events which occur in contrast to the past custom (*ʿāda*)" (للعادة المتقدمة موَرَتُها الحَيَّة اقْتُضَى).\(^{66}\) In fact, the sole purpose of a miracle (*muṣīma*) is to support a prophet for his claim of prophecy as well as a message that he bears from God. Al-Ashʿarī believes that a miracle is not

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\(^{66}\) Ibn Fūrak, p. 176.
the only way to prove that a prophet is true; rather, there are some other means, which also support a prophet for his claim of prophecy and his message:

1) other personalities must support his claim of prophecy

2) necessary knowledge (al-ilm al-darûrî) must authenticate his prophecy

3) there must be prediction of previous prophets concerning the coming prophet.

Al-Ash’arî further asserts that a prophet should not only perform a miracle at the time of his claim but also he must challenge the people to match it; and people fail in so doing. Al-Bâqillânî adds another important element, which does not seem to be clearly stated by Al-Ash’arî. The former states that a miracle must lies in the hands of God alone and must be beyond the capability of human being, jinn and angels.

Regarding the Mu’tazilite dual classification of miracles - that is a miracle, which lies with God alone; and a miracle, which is possible for creatures to perform -

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68 Ibn Fūrak, p. 175.

69 Ibid. p. 176.

al-Bāqillānī does not entirely deny it. However, he argues, with regard to the second type, that the *iʿjāz* lies in the disruption of the custom (*ʿāda*) by creating the capability to move the mountain or to ascend to the heavens, or by preventing others from doing ordinary actions. This disruption of the custom (*ʿāda*) is something, which lies with God alone.

It appears from the above-mentioned statements that al-Bāqillānī classifies miracles into two categories: the miracles, which God alone can affect, such as those of Moses and Jesus; and the miracle; and the miracles, which are theoretically possible for any creatures to affect. McCarthy terms these miracles respectively as "the absolute miracle" and "the modal miracle". The modal miracle, in turn, may be subdivided into two types: an ordinary action, which cannot be considered a miracle; and an extraordinary action, which God enables the prophet to effect. It is important to know that in the case of a modal miracle it is not the kind of action, which is to be considered as a miracle, but the way in which the action is performed.

Prophet Muhammad (PBUH), according to the Ashʿarite School, is supported by these two types of miracle. The First is the Qurʾān, which is regarded as the best and

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71 Hence, Martin’s view that al-Bāqillānī rejects this classification (see. Martin, *Identification*, p. 72) does not conform with al-Bāqillānī’s own statement that what they state is not unlikely, (ليس ببعيد). See. *Al-Bayān*, p. 16.


74 Ibid. p. 15.
most significant miracle of Muhammad (PBUH). The Qurʾān is regarded as a unique scripture among all other revealed scriptures, i.e. the Holy Bible, because they were not qualified as miracles nor did they pose any challenge (tahaddī) to match them.

The second type of miracle is that of circumstantial miracle attributed to the Prophet Muhammad (PBUH) in Islamic literature, i.e. the books of hadīth and sīra.

From the above discussion, it is clear that Muslim theologians articulated the concept of miracle as testimony to confirm the veracity of Prophet Muhammad (PBUH). It implied that in addition to the sensory miracles, the Qurʾān also serves as Muḥammad’s proof of prophecy, since it fulfils all the conditions of a miracle.

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75 See. Ibn Fūrak, p. 178. Al-Ashʿarī is reported to have believed that the iʿjāz of the Qurʾān lies in four aspects: unique composition, prophecies with regard to the future, stories of the past, and astonishing influence on hearts. See. Ibid. pp. 178-179.

76 Ibid. p. 178.
CHAPTER 2

The Doctrine of *Iʿjāz al-Qurʾān*

Having examined, in the preceding chapter, the concept of miracle (*muʿjiza*) through which prophet’s prophecy is supported, in this chapter, the discussion will focus on *iʿjāz al-Qurʾān*, which is considered as the most important miracle for the prophecy of Muhammad (PBUH). Before the discussion of the doctrine of *iʿjāz al-Qurʾān*, it seems necessary to define the term *iʿjāz* adequately, as this will be widely used in this dissertation.

2.1 Literal Meaning of *Iʿjāz*

Literally, the terms, *iʿjāz* - a verbal noun - is derived from trilateral root word *ʿajaza* (عُجِز), which means "to be weak, unable or incapable of achieving something." In this literal meaning, the above...

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derived forms (mushtaqqāt), is used in the Qurʾān, ḥadīth (Prophetic traditions) and āthār (reports attributed to the companions of the Prophet) as follows:

A. Qurʾān:

5) **Am I not even able to be like this crow.**

6) **And know that you cannot be able **(to escape 79 from the punishment of Allah).**

1) **not on earth will you be able **(to escape from Allah).

2) **But those who strive against our signs (challenging us).**

B. Ḥadīth:

1) **Seek it (night of power) in the last ten nights. If one among you shows slackness and weakness (in the earlier part of Ramaḍān), it should not be allowed to prevail upon him in the last week.**

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78 Qurʾān, 5: 31.

79 Ibid. 9: 2.

80 Ibid. 29: 22.

81 Ibid. 34: 5.

There is a measure for every thing, even for incapacity and capability.

C. Āthār:

Do you think that he would graze in the barren land but would abandon the green land? Would you not attribute it to be a failing on his part? He said: Yes.

They went in search of it, but it (the she camel) exhausted them.

These usages of the Qurʾān, ḥadīth and āthār reveal that the literal meaning of the word 'ajaza (عَجَزَ) revolves around weakness, inability or incapability of achieving something. It should, however, be noted that this root, i.e. 'ajaza (عَجَزَ), with its various derived forms, has not been used in early Islam to denote the celebrated doctrine of i’jāz al-Qurʾān.

2.2 Technical Meaning of I’jāz

Al-Jurjānī in his book, al-Taʿrīfāt, defines i’jāz technically as "to communicate the meaning in a way that is the most eloquent than any other way." 86

These are the definite and technical meanings of a single word i’jāz, with its various derived forms, used in the Qurʾān, ḥadīth, āthār and lexicons.

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83 Ibid. vol. 4, p. 1397. See also, Al-Iṣfahānī, Mufradāt, ع ج ز, al-Zubaydī, Tāj, ع ج ز.

84 Muslim, vol. IV, p. 28.

85 Ibid. vol. III, p. 872.

2.3  **Literal Meaning of Muʿjiza**

Literally, *muʿjiza*, with hā at its end for exaggeration, is the active participle of *iʿjāz* and its plural is *muʿjizāt*. According to Wensinck, it is an apologetic or evidentiary miracle granted by God to the Prophets to prove their vocation and their sincerity, in such a way that their opponents are silenced. According to Qāḍī ʿIyāḍ, *muʿjiza* of the prophets is called *muʿjiza* because their opponents become unable to imitate it.

As regards the technical meaning of *muʿjiza*, al-Suyūṭī comprehensively defines as:

> an event which breaches the habit, associated with challenge, safe from imitating.

Although there are numerous definitions of *mūʿjiza* proposed by a number of scholars, the definition of al-Suyūṭī seems to be well-articulated that many Muslim scholars, who came later, adopted it.

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91 ʿAbd al-Wahhāb al-Shaʿrānī attributes this definition to the majority of ʿusūliyyīn, see *Al-Yawāqīt wa al-Jawāhir*, p. 157. This is also supported by Ibrāḥīm b. Muḥammad al-Bājūrī, see. *Tuhfa al-Murīd ʿalā*
2.4 The Usage of Iʿjāz and Muʿjiza in the Qurʾān

It seems important to mention here that the word muʿjiza in its pure technical meaning is not used in the Qurʾān, ḥadīth and āthār. However, some other terms, such as, āya, sultān, burhān, baṣīra, bayyina and hujja are used in the Qurʾān, ḥadīth and āthār. It seems appropriate to cite some of the verses from the Qurʾān in which these terms are used to denote the concept of muʿjiza.

A. Āya: it literally means sign\(^{92}\) and it technically, means the sign, which shows great power of Al-Mighty and indicates the truth of a prophet who claims it. In this meaning, this word is mentioned in the following verses:

1) and We made the son of Mary and his mother as a sign.\(^{93}\)

2) and thrust your hand within your armpit, it will come forth white without any disease as another sign.\(^{94}\)

3) why are not and they say: \(\text{قُالُوا} \text{لَو} \text{لَمْ نَزِلْ لَهُمْ آيَةً مِّن رَبِّنَا تَأْسِيف} \text{اللَّهُ} \text{تَعَالَى}\).\(^{95}\) signs sent down to him from his Lord? Say: the signs are only with Allah.


\(^{93}\) Qurʾān, 23:50 .

\(^{94}\) Ibid. 20: 22.

\(^{95}\) Ibid. 29: 50.
B. Sulṭān: it literally means proof\(^96\) and technically, it is closer to the meaning of *mu‘jiza.*\(^97\) This is mentioned in the following verses:

1) They said: you are no more than human beings like us. You wish to turn us away from what our fathers used to worship. Then bring us a clear proof.

2) Their Messengers said to them: we are no more than human beings like you, but Allah bestows His grace to who He wills of His slaves. It is not ours to bring you a proof except by the permission of Allah. And in Allah let the believers put their trust.

C. Burhān: it has the same meaning as *sulṭān* does have, and technically, it is convincing proof which definitely necessitates the truth.\(^100\) This is used in the following verse:

! Verily, there has come to O mankind\(^101\) you a convincing proof (Prophet Muḥammad) from your Lord.

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\(^{98}\) Qurʾān, 14: 10.

\(^{99}\) Ibid. 14: 11.

\(^{100}\) Al-Iṣfahānī, *Mufradāt,* p. 70.

\(^{101}\) Qurʾān, 4: 174.
D. *Baṣīra*: it literally means to be clear and technically it is closer to the meaning of *burhān*.\(^{102}\) This is mentioned in the following verses:

1) camel to Thamūd -and We sent the she\(^{103}\) as a clear sign, but they treated her wrongfully.

2) Verily, proofs have come to you \(^{104}\) from your Lord, so whosoever sees will do so for his own self.

E. *Bayyina*: it means a clear rational or physical proof.\(^{105}\) This is mentioned in the following verse:

\[
\text{O my people! Worship Allah! You have no other god but Him. Indeed, there has come to you a clear sign (the she-camel) from your Lord. This she-camel of Allah is a sign unto you.}
\]

These terms used in the Qurʾān appear to have close connection with the meaning of *muʿjiza*. In addition, the first generation of Muslims are reported to have used above-mentioned terms in spite of the term *muʿjiza* as mentioned earlier.

By the careful reading of Islamic literature, it appears that both of the terms, *iʿjāz* and *muʿjiza* were first used in the third/ninth century. After that, these terms have spread widely and used by most of the Muslim scholars in the meaning of the above-mentioned Qurʾānic usages.

\[^{102}\text{Ibn Fāris, vol. I, p. 201}\]

\[^{103}\text{Qurʾān, 17: 59.}\]

\[^{104}\text{Qurʾān, 6: 104.}\]

\[^{105}\text{Al-Iṣfahānī, Mufradāt, p. 79.}\]

\[^{106}\text{Qurʾān, 7: 73.}\]
2.5 Literal and Technical Meaning of Qurʾān

Literally, the word Qurʾān "قرآن" with hamza or Qurān "قران" without hamza\textsuperscript{107} is generally used as a proper noun for the speech of God. It is said that it is derived from \textit{qary} (ㄜٍَٰٙ) which means to gather.\textsuperscript{108} According to some scholars, it is so named, because it includes the teachings of the previous scriptures as well as numerous sciences.\textsuperscript{109}

According to al-Zurqānī, the word Qurʾān, based on the rules of etymology and linguistic usages, is infinitive like \textit{qirāʾa}. Then, he continues, it transferred from its infinitive meaning to the meaning of proper noun for a miraculous speech revealed upon the Prophet.\textsuperscript{110}

Technically, the Qurʾān is defined as:

\begin{quote}
the imitable speech, revealed upon the Prophet, written in the books, transmitted through \textit{tawātur}, worshiped by recitation.
\end{quote}

As regards the compound term of \textit{i jāz al-Qurʾān}, it is generally defined as:


\textsuperscript{108} Al-Zarkāšī, vol. 1, p. 278.

\textsuperscript{109} Al-Ḥṣafahānī, \textit{Mufradāt}, p. 414.


proof that no one can imitate Qurʾān’s challenge of producing a similar to it.

There are four challenge verses in the Qurʾān in which the challenge to those who doubt its authenticity is given. It seems appropriate to give all of these four verses according to the order of their revelation113 as follows:

1) **Qurʾān 2:227.**

Say: If the mankind and the jinn were together to produce the like of this Qurʾān, they could not produce the like thereof, even if they helped one another.

2) **Qurʾān 17:88.**

or they say: He (Prophet Muḥammad) forged it. Say: Bring you then ten forged sūrās like unto it, and call whomsoever you can, other than Allah (to your help), if you speak the truth.

112 Ibid. 2: 227.

113 This order seems to be appropriate although, like other opinions concerning the order, there is no transmitted argument (al-dalīl al-naqlī) to support it. In fact, there is difference among scholars; however, statement in sura al-Baqara with the letter fā (taʿqīb) indicates it is last of challenge verses, as other challenge verses not mentioned with the letter fā, which shows that the ambitions of the opponents regarding imitation will not come true. See al-Suyūṭī, Al-Itqān, vol. 2, p. 117; Al-Ḥimṣī, Naʿīm, Ṭūrīkh Fikra Iʿjāz al-Qurʾān Mundhu al-Biʿtha al-Nabawīyya Ḥatta al-ʿAṣr al-Hādir maʿ Naqūd wa Taʿlīq, 2nd edition, Beirut: Muʿassasa al-Risāla, 1980, p. 20-23; Al-Bāqillānī, Al-Bayān, p. 67-70; Barka, ʿAbd al-Ghanī, Muḥammad, Al-I jāz al-Qurʾānī: Wujūhuhū wa Asrāruhū, 1st edition, Cairo; Maktaba Wahba, 1989, p. 8-11.

114 Qurʾān, 17: 88.

115 Ibid. 11: 13.
do they say: He (Prophet Muḥammad) has forged it? Say: Bring then a sūra like unto it, and call upon whomsoever you can, besides Allah, if you are truthful.

and if you are in doubt concerning that which We have sent down to our slave, then produce a sūra of the like thereof and call your supporters besides Allah, if you are truthful.

It should be noted that these four challenge verses are reported to have been revealed in Mecca as well as in Medina. This indicates two important matters:

First, according to Muḥammad ʿAbdhu the Arabs were given a general challenge of producing a similar to the Qurʾān. Then, they were again given a specific challenge of producing a similar to ten sūrās of the Qurʾān; and finally they were challenged of producing a like of one sūra of the Qurʾān. Thus, they were challenged in Mecca for three times. The same challenge of producing a like of one sūra of the Qurʾān was repeated in Medina. 118

Second, the word "like of it" is repeated in every challenge verse, which means that the challenge is not of producing the identical speech as the speech of God which seems impossible; rather it is of producing a closer to it. 119

116 Ibid. 10: 38.
117 Ibid. 2: 23.
2.6 The Development of the Doctrine of Iʿjāz al-Qurʾān

It seems extremely difficult, if not impossible, to exactly find out who first spoke, wrote or discussed the doctrine of *iʿjāz al-Qurʾān*. In addition, how and what circumstances played a significant role in the establishment of a systematic doctrine which later became a permanent and separate branch of Islamic tradition. The reason why it is so is that such a development seems to be almost invisible as well as the people of that time seem to be unconscious of it. The only possible way to trace this early and initial development is to go through the history keeping that particular question in mind to find out some clues for that.

The careful reading of available literature on *iʿjāz al-Qurʾān* reveals that the systematic doctrine of *iʿjāz al-Qurʾān* developed from the third/ninth century onwards, as mentioned earlier. Among the most significant works on this doctrine survived down to us, are *al-Nukat fī Iʿjāz al-Qurʾān* (remarks on inimitability of the Qurʾān)


of Abū al-Ḥasan Alī b. ʿĪsā al-Rummānī (d. 386/996), Bayān Iʿjāz al-Qurʾān\textsuperscript{123} of Abū Sulaymān Ḥamd b. Muḥammad al-Khaṭṭābī (388/998), Iʿjāz al-Qurʾān\textsuperscript{124} of al-Bāqillānī (d. 403/1012). In addition to these works, two other equally important works are Nihāya al-Ījāz fī Dirāya al-Iʿjāz\textsuperscript{125} of Muḥammad b. ʿUmar al-Razī (d. 606/1209) and Al-Ṭirāz al-Mutaḍammīn li āār al-Balāgha wa ʿUlmūn Ḥaqāʾiq al-Iʿjāz\textsuperscript{126} of Yahyā b. Ḥamza al-ʿAlawī al-Yamanī (d. 745/1344).

At this point, it is important to note that these respective five scholars represent different schools of thought. Al-Rummānī was affiliated to a separate wing of the Baghādād Muʿtazilites and was the student of Abū Bakr ʿAbd Allāh b. Alī al-Ikhshīd\textsuperscript{127} (d. 326/937). His contemporary, al-Khaṭṭābī, was a traditionist (muḥaddith), jurist (faqīh).

\textsuperscript{123} Published in Thalāth Rasāʾl, pp. 17-65; also separately edited by Dr. Abdul Aleem, Aligarh: Muslim University, 1953. For its summary, see Boullata, pp. 143-44.

\textsuperscript{124} This is partly translated into English by G. E. von Grunebam, A Tenth-Century Document of Arabic Literary Theory and Criticism, The Selections on Poetry of al-Bāqillānī’s Iʿjāz al-Qurʾān, Translated and annotated, Chicago: The University of Chicago Press, 1950. Besides Bayān, al-Bāqillānī discusses Iʿjāz al-Qurʾān in his other works, such as Al-Tamhīd, pp. 141-59 and Al-Inṣāf, pp. 54-55.

\textsuperscript{125} This work is studied, edited and annotated by Dr. Naṣr Allāh Ḥājī Muftī Aughlī. For the importance and contribution of this work, see Aughlī’ s introduction to Nihāya, Beirut: Dār Ṣādir, 2004, p. 10; See also al-Ḥimṣī, pp. 129-35.

\textsuperscript{126} This is studied and edited by Dr. Ṭāhir al-Ḥamīd al-Hamdāwī in three volumes. For the importance of this work, see Hamdawi’s introduction to Al-Ṭirāz, Beirut: al-Maktaba al-ʿAṣriyya, 2002, pp. 3-4; See also, al-Ḥimṣī, pp. 99-105. For the life and works of al-ʿAlawī, See al-Shaukānī, Muḥammad b. Ṭāhir, Al-Badr al-Tālī’ bi Maḥāsin maṣūma baʿda al-Qarn al-Sābiʿ, Beirut: Dār al-Kutub al-ʿIlmiyya, 1998, vol. II, p. 331.

\textsuperscript{127} For his detailed biography and thought, see EI\textsuperscript{3}, vol. III, p. 807.
and man of letters (adīb). Al-Bāqillānī and al-Rāzī represented the Ashʿarite School of thought. On the other hand, al-ʿAlawī represented Imāmī Shīʿī School.

Given the fact that the works noted above have been extensively studied by both Eastern and Western scholars\textsuperscript{128}, it seems sufficient here to discuss most important points, in order to provide some back ground knowledge of al-Ūdwī’s theory of \textit{i jāz al-Qurʾān}. However, before the discussion of above-mentioned works, it seems appropriate to examine the factors that lead Muslim scholars to write on this subject.

By the study of the works on \textit{i jāz}, it can be deduced that two main factors played very important role in the production of this literature as follows:

1) External/Outside Factor\textsuperscript{129}

2) Internal/Inside Factor

1) **External/Outside Factor**

This factor includes the attack of Christians who, although believed in the concept of God and the possibility and need of prophecy, they challenged the authenticity of the Qurʾān and the mission of Prophet Muhammad (PBUH). This occurred in the debates between Christians and Muslims regarding the authority of the Qurʾān, when Muslim rule spread and established in the Christian Middle East in the mid seventh/first century. The Christian population began to think that their new rulers brought with them a book, which claims to be preserved and uncorrupted version of

\textsuperscript{128} See. nn. 146, 147, 148, 149 and 150 supra.

\textsuperscript{129} Sarah Strousma includes this factor as an important factor in the development of the doctrine of \textit{i jāz al-Qurʾān}. See. Strousma, S., "The Signs of Prophecy: The Emergence and Early Development of a Theme in Arabic Theological Literature", in \textit{HTR}, 78, 1/2 (1985), p. 107.
the revelation as compared to their own scripture. This can be shown in the following important debates:

A. John of Damascus’s\textsuperscript{130} Objections to the Authority of the Qurʾān

In this regard, John of Damascus (d. 750), a secretary to the caliph in Damascus, was the first Christian scholar who critically looked into the New Scripture, i.e. the Qurʾān. He raised three main issues that would serve as parameters for the Christian’s understanding of the Qurʾān. First, the Qurʾān contains the statements that cannot be the words of God. Second, The Qurʾān does not provide a sufficient proof for the prophecy of Muhammad (PBUH). Third, the Qurʾān affirms the beliefs of Christianity.\textsuperscript{131} Regarding the first issue, John presents the verses from the Qurʾān (Q. 4: 3) that permit Muslims to marry up to four wives. Furthermore, he assumes the permitted marriage (Q. 33: 37) of the Prophet with the wife of his adopted son Zayd as a "shameful act", due to bad intention of getting hold of a woman, and due to the failure of obeying the commandment of God given in the New Testament.\textsuperscript{132} Regarding the second issue, John is also reported to have raised the question that no previous prophet foretold the prophecy of Muhammad (PBUH) as the Muslims believe. Rather, the previous prophets clearly foretold the prophecy and coming of Jesus Christ. The Muslims, according to him, cannot provide any evidences from the


\textsuperscript{131} See. Sahas, pp. 103-122; see also Newman, pp. 133-162.

Old or New Testaments to support their claim. It reveals that the Muslims, unlike the Christians, do not have any other evidences other than the Qurʾān that prove the prophecy of Muhammad (PBUH).

Regarding the third issue, John believes that there are several statements that confirm the beliefs of Christianity, such as the Christ is word and spirit of God (Q. 4: 171) and he was born of virgin Mary (Q. 19: 16-21).

B. Al-Kindī’s Objections to the Qurʾān

The second earliest attack on the authenticity of the Qurʾān levelled in early third/ninth century by Ṭabd al-Masih b. Ishāq al-Kindī in a letter addressed to Ṭabd Allāh b. Ismāʾīl al-Hāshmī at the court of al-Mamūn. It is reported that al-Kindī have had access to the court of al-Mamūn, which explains his first hand knowledge of Islamic tradition.

Al-Kindī accused that the Qurʾān contains wrong information with regard to the Christian beliefs, for instance, it portrays Mary as the wife of God and Jesus as His son. This information, which is against the teachings of the Christian religion, was given to Muhammad (PBUH) by the Jews to oppose the Christians and their religion. Furthermore, al-Kindī accuses that Muḥammad (PBUH) has randomly included the teachings from the Old Testament as well as from the New Testament, which caused a severe contradiction in the Qurʾān. In this regard, al-Kindī gives

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133 Ibid. p. 140.


example of Q. 5: 45 which reads: "and we ordained therein for them a life for a life, an eye for an eye, a nose for a nose, an ear for an ear, a tooth for a tooth, and wounds equal for equal. But if anyone remits the retaliation by way of charity, it shall be for him an expiation.\textsuperscript{136}

According to al-Kindī, Muḥammad’s source of information for the teachings of the Old and New Testaments was a Sergius, a Christian monk, who is reported to have been removed from the Church and Came to Mecca. It is reported that he believed in one God and in the concept of Messiah. According to al-Kindī, Muḥammad (PBUH) impressed by his teachings and for this reason Muḥammad (PBUH) depicted a friendly picture of Christians in the Qurʾān and he also supported the belief of Messiah.\textsuperscript{137}

Moreover, al-Kindī demonstrates the historical information of Islamic tradition about the Qurʾān, which says that there were different versions of the Qurʾān in different parts of the Muslim world. In addition, al-Kindī explains the process of the compilation of the Uthmānic version of the Qurʾān as a proof of corruption and alteration as he puts it while addressing to al-Hāshmī in his letter in the following words:

You have read the Qurʾān and know how the material has been put together and text corrupted, a sure sign that many hands had been busy on it, and that it has suffered additions and losses. Indeed each one wrote and read as he chose, omitting what he did not like. Now by the grace of God, are these that you consider the marks of an inspired book?\textsuperscript{138}

It seems that reason behind this accusation most likely was Muslim criticism of the Old and New Testaments that they are corrupted. This is why John of Damascus

\textsuperscript{136} Ibid. pp. 450-51.

\textsuperscript{137} Ibid. pp. 453-54.

\textsuperscript{138} Ibid. p. 458.
suggested the Christians to abstain from quoting from the Old Testament with regard to the prophecies as the Muslims believe them as corrupted.\textsuperscript{139}

Repying to the Muslim belief of corruption of Christian Scriptures, al-Kindī states that there are numerous verses in the Qurʾān, for instance, Q. 10: 94; 5: 46; 5: 68 which talks about the authenticity of the previous scriptures. The Muslims, according to al-Kindī, reject their own book when they level accusations of corruption at the Holy Scriptures of the Christians.\textsuperscript{140}

Furthermore, the usage, according to al-Kindī, of non-Arabic words - although their equivalents in Arabic were present - including Persian and African languages in the Qurʾān clearly indicates two things:

First, the non-Arabic words seem to have been passed on to Muhammad (PBUH) by Archangel Gabriel.

Second, Muhammad (PBUH) has had not an excellent command over Arabic language.

If these two perceptions are wrong, then it is evident that some other hands had corrupted the text as previously mentioned. Responding to very commonly repeated Muslim argument that Qurʾān is inimitable, Al-Kindī asserts:

If you say that there is nothing like the Qurʾān in point of style and ornamentation, we reply that the style of our great poets ….is pure and chaste and from the choicest Arabic….the Qurʾān on the other hand is broken in its style, hybrid in its diction and, while high sounding, often destitute of meaning.\textsuperscript{141}

\textsuperscript{139} See. Newman, p. 141.


Finally, according to al-Kindī, Islam was spread through sword - although the Qurʾān commanded them in (Q. 2: 256 and 29: 46) not to force people to accept Islam - which explains that if the Qurʾān had been so attractive and inimitable Muslims would not have done that.\(^\text{142}\)

**C. Catholicos Timothy I\(^\text{143}\) (d. 207/823) Objection to the Prophecy of Muḥammad (PBUH)**

Timothy was Patriarch of the Nestorian Church from 780 to 823 CE. Being leader of his church and men of great learning, having great skills in Greek, Syriac and Arabic, he became spokesperson of his church to the Muslim Caliph al-Mahdī, who was caliph in 775-785 CE. For that, he moved from Ctesiphon to Baghdad where he had great opportunity to meet the Caliph in official audiences.

In his dialogue with al-Mahdī, Timothy argues that new prophecy must be validated by miracles while Muḥammad (PBUH) did not perform any miracles.\(^\text{144}\) Although Timothy refused to acknowledge the prophecy of Muḥammad (PBUH) but he avoided to call him a liar. Rather he praises Muḥammad for having "walked in the path of the prophets".\(^\text{145}\)

**2) Internal/Inside Factor**

This factor includes two kinds of attacks:

\(^{142}\) Ibid. 479.


\(^{144}\) Timothy I, p. 194.

\(^{145}\) Ibid. P. 164.
First, attack of the rationalists, supposed to be heretics (*mulḥidīn*), who believed in the existence of God, but they denied the possibility and need of the institution of prophecy.

Second, al-Nazzam’s theory of *ṣarfū*, which proposed human capability of matching the Qurʿān, which was supposed by main stream of Muslim theologians to be in contrast to the doctrine of *iʾjāz al-Qurʿān*.

A. Attack of Heretics (*Mulḥidīn*) Known as Barāhima

Regarding this matter, al-Bāqillānī mentions two groups of Barāhima. The first group bluntly refuses the concept of prophecy, whereas the second maintains that God has not sent any prophet except Adam or Abraham. Regarding the second group, al-Bāqillānī says:

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Both of factions, who believe that God has not sent any prophets other than Adam or Abraham, accept the possibility and need of the prophets, and they also maintain that they have conveyed their Lord’s message which has reached us. However, they do not agree with us on the prophecy of any particular person. The claim of this faction is different from that of those who completely reject the concept of prophecy. We ask them: what kind of evidence do you have to prove that Adam or Abraham was a prophet? If they reply that, they performed miracles to support their claim of prophecy. We then ask them: what kind of evidence do you have to prove the credibility and authenticity of those miracles as we have not observed them with our own eyes nor did we meet those who witnessed those. If they reply that the way those miracles were transmitted down to us authenticate them to be true as such a great number of people cannot agree upon lying. Then we will refute them with the similar arguments to prove the prophecy of other prophets such as Moses, Jesus and Muhammad.\textsuperscript{149}

In this statement, al-Bāqillānī refutes those who, on the one hand, accepts the prophecy of Adam or Abraham and rejects the prophecy of rest of the other prophets after them on the other. His statement indicates to some important matters, which are:

(i) Muhammad (PBUH) was a prophet. (ii) his prophecy was conclusively proven through miracles he performed. (iii) and finally, these miracles are handed down to us through reliable sources.

Regarding the first group, al-Bāqillānī presents their numerous arguments, two of which, according to Marmura, "attempt to show that the idea of the prophecy is in contradiction with divine attributes.that all human maintains The first argument \textsuperscript{150} beings are equal therefore there is no reason to special quality to distinguish people from one another for holding the office of prophecy. As a result, it would be in contrast

\textsuperscript{149} See. \textit{Al-Tamhîd}, p. 104.

to divine justice to give preference to one person over the other for revelation. The second argument that al-Baqillānī attributes to Barāhima is concerning with the wisdom of God. According to this argument, God bestows reason upon human beings, through which they are able to distinguish between good and bad, and lawful and unlawful, hence, it is unnecessary to send prophets to make the aware of good and bad, and lawful and unlawful. Therefore, it is unwise act, which must not be attributed to God.

It is regrettable to know that al-Baqillānī has not mentioned who these Barāhima really are. However, Paul Kraus, basing his argument on al-Majālis al-Mu’ayyadiyya of Ismā’īlī Da’ī al-Mu’ayyad fī al-Dīn (d. 470-1077), states that it is Ibn al-Rāwandī (d. about the end of third/ninth century) who actually puts his irreligious thoughts in the mouth of the Barāhima rejecting the concept of prophecy. Whereas, van Ess, basing his argument on al-Tauḥīd of Abū Manṣūr al-Māturīdī (d. 333.944), states that it is not Ibn al-Rāwandī, but rather his friend Abū ʿĪsā al-Warrāq (d. the end of

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151 Ibid. pp. 162-63. It should be noted that Muḥammad b. Zakariyya (d. 320/932), who is reported not to have believed in the concept of revelation and prophecy, has also used the same argument to reject prophecy. See. Badawī, pp. 168-71; idem," Muḥammad Ibn Zakariyya al-Rāzī", in A History of Muslim Philosophy, Ed. and introduced by M. M. Sharif, Karachi: Pakistan Philosophical Congress, 1963, pp. 445-46.

152 Ibid. pp. 143-45. According to Badawī, al-Rāzī believes in the supremacy of reason through which people can know right and wrong as well as they can know their Lord. See his Tārīkh, pp. 165-67.


154 For his life and works, see. Stern, S. M., "Abū ʿĪsā Muḥammad b. Hārūn al-Warrāq", in EF, vol. IV: 2, p. 1125; See also, Thomas, David, Early Muslim Polemic Against Christianity: Abū ʿĪsā al-Warrāq’s
third/ninth century), who put that thought in the name of Barāhima. In agreement with van Ess, Stroumsa also holds that *al-Zumurrud*, portrays Ibn Rāwandī as the supporter of the concept of prophecy, while al-Warrāq as the rejecter of it. It is important to note that Stroumsa sees no contradiction between the account of al-Maturīdī and that of Ismāʿīlī. Rather, she continues, if they are investigated thoroughly, it becomes clear that they complement each other. It seems out of the scope of this dissertation to identify the correct opinion; however, it is important to know that Ḥādīṣ of the Incarnation, Cambridge: Cambridge University Press, 2002, pp. 28-29; Watt, W. M., "Abū Ńīsā Warrāq", in *EIr*, vol. I, pp. 325-26.


157 Ibid. p. 184.


Ibn al-Rāwandī, in his *al-Zumurrud*, argues against the concept of prophecy on numerous grounds, which are divided by Stroumsa into five groups\(^{160}\) as follows:

(i) the primacy of intellect, (ii) the Qurʿān, (iii) Muslim traditions, (iv) miracles, and (v) Muslim rituals.

The first and apparently the most significant argument of these seems to be the rejection of the concept of prophecy. This argument is as follows:

God has bestowed upon human beings the gift of intellect by which they can judge right and wrong. If what the prophets announce corresponds to what the intellect decrees, then prophets are superfluous. If it contradicts what the intellect decrees, then one should not listen to them.\(^{161}\)

Concerning the Qurʿān and its miraculous nature, Ibn al-Rāwandī, as records Badawī, rejected *i jāz* of the language as well as the contents of the Qurʿān. As far as the language is concerned, Ibn al-Rāwandī, believes that the origin of the language is not prophetic because the prophets did not acquire it through revelation; rather the language is human production.\(^{162}\) This statement bluntly reveals that the language is not revealed, rather it is created. With regard to the contents of the Qurʿān, Ibn al-Rāwandī holds that the Qurʿān contradicts the reason; this is why its meanings are null and void. Explaining it, he asserts that when he (the Prophet) depicted the paradise in the Qurʿān he said there would be:

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\text{انهار من لبن لم يتغير طعمه} \]

rivers of milk of which the taste never changes.\(^{163}\)

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\(^{161}\) Ibid. See also, Badawī, *Tārīkh*, p. 88; Van Ess, *al-Fārābī*, pp. 6-7.

\(^{162}\) Badawī, *Tārīkh*, p. 132.

\(^{163}\) Qurʿān, 47: 15
No one, Ibn al-Rāwandī continues, needs milk except the one who is hungry.\textsuperscript{164} Furthermore, says Ibn al-Rāwandī, he talked of honey\textsuperscript{165} and ginger\textsuperscript{166} which are not delicious drinks, and whosoever thinks that these will be served, seems to be a silly.\textsuperscript{167}

Concerning the response to the challenge of the Qur’ān, Ibn al-Rāwandī presents several natural reasons to explain why the Arabs did not take up the challenge posed by Muhammad (PBUH) of producing a parallel of the Qur’ān. Of which one is that they were extremely engaged in fighting with Muhammad (PBUH), had no time to compete with him in a literary composition.\textsuperscript{168}

**B. Abū Bakr Muḥammad b. Zakariyya al-Rāzī’s\textsuperscript{169} (d. 311/923) Attack**

Al-Rāzī, another rationalist and freethinker, criticized the institution of prophecy from two aspects: (i) rational (ii) historical.

From the first aspect, he, like Ibn al-Rāwandī, holds that the reason is fundamental source of knowledge; hence, it must be followed not to follow as he asserts:

\textsuperscript{164} Badawi, p. 133.

\textsuperscript{165} Ibn al-Rāwandī refers to this Qur’ānic verse, Q. 47: 15.

\textsuperscript{166} Ibn al-Rāwandī refers to this Qur’ānic verse, Q. 76: 17.

\textsuperscript{167} Badawi, \textit{Tārīkh}, p. 133.

\textsuperscript{168} Stroumsa, p. 181; Badawi, p. 88.

in fact, the creator has bestowed the reason upon us so that we may achieve the benefits of this world as well as the next.\textsuperscript{170}

He further says:

it (the reason) is one of the greatest gifts of God and the best useful of the things for us.\textsuperscript{171}

He further asserts:

with the reason we can achieve all the things that are useful for us and understand all the things that are hidden from us.\textsuperscript{172}

Human being, according to this statement, not only can understand the philosophy of life and its morals but also God. In other words, the prophecy does not add any thing necessary to human knowledge. ʿAbd al-Raḥmān al-Badawī summarizes the criticism of al-Rāzī in three points as follows\textsuperscript{173}:

Firstly, the reason itself is sufficient for the knowledge of good (khayr) and bad (sharr) and useful (nāfiʿ) and harmful (ḍārr) in human life. It is also sufficient to know the divine mysteries as well as to run worldly affairs and to seek the knowledge and art. Therefore, there is no need of any specialized persons to guide human being.

Secondly, it is useless to prefer and specify some of the people with the message to guide rest of the people since all the people are born equal in reason and intellect. Therefore, there is originally no difference in natural gifts and capabilities; rather it lies in developing and refining these gifts and capabilities.


\textsuperscript{171} Ibid.

\textsuperscript{172} Ibid. p. 18.

\textsuperscript{173} Badawī, \textit{Tārīkh}, p. 233; See also Hecht, p. 229
Finally, the prophets contradict one another although their derivative source, according to them, is one, i.e. Allah. Therefore, they do not speak on the authority of God; hence, their prophecy cannot be true.\textsuperscript{174}

It will not be out of place to mention here that after denying the foundation, i.e. the institution of prophecy, it naturally results in the denial of religion. This is why he criticizes not only Islam but also Judaism, Christianity, Megianism, Manichaeism as, according to him, it contradicts the reason.\textsuperscript{175}

After denying the institution of prophecy and the need of religion, al-Rāzī criticizes holy scriptures in general and the Qurʾān in particular. He criticizes the Qurʾān from two aspects: (i) linguistic (ii) contents.

He asserts:

we are astonished on your saying that the Qurʾān is inimitable while it is full of contradictions and it is nothing but the past stories which are rubbish.\textsuperscript{176}

He further says:

you claim that the miracle is still present, i.e. the Qurʾān…. and you also claim that whosoever denies it he should bring a like of it.\textsuperscript{177}

If, he continues, you mean a like of it in terms of those aspects in which the speech normally varies then we can provide you with thousand likes of it from the speech of eloquent people and poets, which are comprehensive in words and concise in meaning, more eloquent in presentation and style and more rhymed. If you do not agree to that then we demand you of a similar thing that you demand us of.\textsuperscript{178}

\textsuperscript{174} Ibid. p. 18; cf. Badawī, \textit{Tārīkh}, p. 233; Hecht, p. 229.

\textsuperscript{175} Ibid. p. 23.

\textsuperscript{176} Ibid. p. 25.

\textsuperscript{177} Ibid. p. 24

\textsuperscript{178} Ibid. 25-26
It appears from above criticism - with regard to the words, their structure and eloquence of the Qurʾān - that there are, according to al-Rāzī, masterpieces, which are far superior to the Qurʾān in every aspect mentioned above. Furthermore, al-Rāzī also deals with the contents of the Qurʾān with a view that it is nothing but the collection of superstitious stories having no benefit or any argument for anything else.\textsuperscript{179} It seems important to mention here that al-Rāzī also criticizes the concept of inimitability (iʿjāz) as he challenges those who believe in inimitability of the Qurʾān to produce a thing similar to the works of eloquent scholars. It appears that al-Rāzī believes that it is impossible for a person to produce a like of another person; hence, it is useless to say that the Qurʾān is inimitable.\textsuperscript{180}

Basing his argument on this thesis, al-Rāzī denies that the Qurʾān or any other religious scripture is inimitable. He believes that the books of philosophy contain inimitability.\textsuperscript{181}

C. Al-Naẓẓām’s (d. 221/836) Theory of Sarfa

Another significant factor for writing on iʿjāz al-Qurʾān is al-Naẓẓām’s theory of sarfa (prevention or deterrence), which is repeatedly mentioned and refuted by Muslim scholars.\textsuperscript{182} In Faḍīḥa al-Muʿtazila of Ibn al-Rāwandī, which was entirely refuted by al-Khayyāṭ, Ibn al-Rāwandī reports al-Naẓẓām’s opinion on iʿjāz:

\textsuperscript{179} Ibid.
\textsuperscript{180} Ibid.
\textsuperscript{181} Ibid.
\textsuperscript{182} Abū Rıḍā, Muḥammad ʿAbd al-Ḥādī, has collected Muslim theologians’ accounts concerning al-Naẓẓām’s views about iʿjāz al-Qurʾān in his book Ibrāhīm bin Sayyār al-Naẓẓām wa Ārāʾhū al-Kalāmiyya al-Falsafiyya, Cairo: Maṭbaʿa Lajna al-Taʾlīf wa al-Tarjama wa al-Nashr, 1946, pp. 32-40.
He [al-Naẓẓām] held that the Qur’ān’s arrangement and order are not proof of the Prophet –may God bless him–, and that people are able to produce something similar to it. This is in spite of what God says: "Say: if the mankind and the jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even if they helped one another".183

Al-Khayyāṭ responds to this statement by saying that, according to al-Naẓẓām, the Qurʾān’s significance as proof of Muḥammad’s prophecy lies in the portion of prophecies (al-mughayyabāt) of the Qurʾān.184 This statement is actually not refutation of Ibn al-Rāwandī’s accusation, rather an approval of it, that there is no iʿjāz in the stylistic form of the Qurʾān, because the masters of the Arabic language could have produced something similar to the Qurʾān or even better.185 The reason behind the fact that Arabs, the masters of the language, did not produce a parallel to the Qurʾān is not because of their permanent incapability in eloquence, but it was a temporary incapability established in them by God.186 This "established incapability" is termed by al-Naẓẓām as ṣarfa, which means that God has prevented them to produce a similar document to the Qurʾān, to support Muhammad (PBUH) for his claim of prophecy.187 According to this concept, iʿjāz of the Qurʾān seems to be a historical matter, which means that it does not continue up to present. This concept of ṣarfa (prevention) was later adopted by few scholars only, such as Hishām al-Fuwāṭī188 (d. 218/833), ʿAbbād

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184 Ibid. p. 15; See also al-Ashʿarī, Maqālāt, p. 270.

185 See. al-Jāḥiẓ, p. 184; Baghdādī, al-Farq, 143; idem, Uṣūl, 184; al-Shahristānī, 39.

186 van Ess, al-Nazzām, p. 279.

187 van Ess, al-Nazzām, pp. 278-79.

188 For his biography, see, Pellat’s entry in EI2, vol. III, p. 496.
b. Sulaymān (d. 250/864), al-Rummānī, al-Mufīd (d. 413/1022) and his student al-
Sharīf al-Murtaḍā (d. 436/1044) and the Ashʿarite scholar Abū Ishāq al-Isfārāʾīnī (d. 418/1027).

It appears that the aim of al-Nazẓām, by this controversial theory, was not to introduce a new argument on iʿjāz; rather his aim was to find out a reason why the response (muʿāraḍa) to the challenge (taḥaddī) did not occur. However, as the theory of ṣarfa recorded repeatedly in numerous works on iʿjāz al-Qurʿān, even though the name of al-Nazẓām is sometimes not mentioned explicitly, there seems no doubt in saying that he introduced the theory of ṣarfa as an aspect of iʿjāz al-Qurʿān.

From what has been said above, it is evident that the questions concerning the veracity of the prophecy of Muḥammad (PBUH) and the authenticity of the Qurʿān, were largely outgrowths from the discussions and disputation which took place between the Muslims on the one hand, and the Christians and heretics on the other. From the early days of Islam, the Muslims came into contact with these groups. Christians who had their own concept of prophecy denied Muḥammad’s prophecy, while the Barāhima completely rejected the idea of prophecy and saw no necessity for it. The Barāhima’s views, however, might have, to some extent, contributed to the wave of scepticism and the tendency to refute prophecy, which prevailed in the third and fourth centuries AH, which was led by Ibn al-Rāwandī and Muḥammad b. Zakariyya al-Rāzī.

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190 For his biography, see, Brockelmann’s entry in EI², vol.75 VII, p. 634.

191 For his biography, see, Madelung’s entry in EI², vol. IV, p. 107-108.
The reaction of the Muslims to both attacks against the prophecy of Muḥammad (PBUH) and the authenticity of Qurʾān showed itself in the appearance of many works dedicated to the subject of theology and iʿjāz al-Qurʾān.

2.7 Methodology of Writing on Iʿjāz al-Qurʾān

By the survey of Islamic literature, it seems that Muslim scholars have approached the subject of iʿjāz al-Qurʾān in different ways, according to their skills and expertise, which could reasonably be classified under two main categories as follows:

1) Writings on iʿjāz as part of various fields

2) Separate works on iʿjāz al-Qurʾān

1) Writings on Iʿjāz as Part of Various Fields:

A. Literature on Qurʾān exegesis: by the careful study of literature written in the field of Qurʾān exegesis, it appears that exegetes deal with the subject of iʿjāz al-Qurʾān in two ways as follows:

First, they deal with the subject in question in forwards of their exegesis works, and most of the exegetes have adopted this way.192

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Second, they deal with the subject in question in the exegesis of challenge (taḥaddī) verses especially the challenge verse of the Qurʾān (Q. 2: 23)\(^{193}\), which challenges the opponents of Prophet Muḥammad (PBUH) to produce a sūra similar to it.

B. Literature on the sciences of Qurʾān (ʿulūm al-Qurʾān) in which the authors have approached the subject of Iʿjāz in connection with other sciences of the Qurʾān.\(^{194}\)

C. Literature on dogmatic theology (ʿilm al-kalām) in which the authors have approached this subject in two ways as follows:

Firstly, Muslim theologians treated this subject in connection with the issue of createdness of the Qurʾān (khalq al-Qurʾān) to refute the notion of ṣarfa advanced by al-Nazzām.\(^{195}\)

\(^{193}\) Although this verse is said to be the last challenge verse revealed, but it is the first in present order of the Qurʾān. Most of the exegetes discuss the subject of iʿjāz in the exegesis of this verse.


\(^{195}\) For this type of works, see, for instance, al-Bāqillānī’s book al-Inṣāf, pp. 68-131; and al-Baghdādī’s book Uṣūl al-Dīn, pp. 183-84.
Secondly, Muslim theologians seem to have dealt this subject under the discussion of the nature of God (ilāhiyāt) and the nature of prophecy (nubuwwāt).196

D. Literature on the biography (sīra) of Prophet Muḥammad (PBUH) in which the biographers treated this subject in conjunction with the miracles of the Prophet, which he performed in his life.197

E. Literature on Arabic literary criticism in which Qurʾānic text was studied and its style was assessed, for instance, Maʿānī al-Qurʾān by al-Farrāʾ (d. 207/822), Majāz al-Qurʾān by Abū Ṭayyba (d. 209/824) and Taʿwīl Mushkil al-Qurʾān by Ibn Qutaybah (d. 276/889). However, according to Van Gelder, this literature was not yet amounted to the systematic theory of iṯnā al-Qurʾān.198

2) Separate Works on Iṯnā al-Qurʾān:

The works especially written on iṯnā al-Qurʾān seem to be different with regard to their importance and the way of treatment with the subject. Some of them contribute new arguments in the field, whereas most of them have repeated same arguments


scattered in previous works. The first book written especially on \textit{i jāz al-Qurʾān} was \textit{Ḥujaj al-Nubuwwa} of al-Jāḥiẓ, which is not extant now in complete form. After that, writing on \textit{i jāz} in separate works started and continues until now, the history of which is very long which has been documented in al-Ḥimṣī’s work. It is out of scope of this dissertation to include all of those works; however, it seems reasonable to select five of them, written in fourth, fifth, sixth and eighth centuries of \textit{hijra}, since they have significantly contributed to this field. This will provide the proper perspective of writing on \textit{i jāz al-Qurʾān} up to the time of al-Ūdwi’s work. They are as follows:

A. \textit{Al-Nukat fī I jāz al-Qurʾān} of al-Rummānī

B. \textit{Al-Bayān fī I jāz al-Qurʾān} of al-Khaṭṭābī

C. \textit{I jāz al-Qurʾān} of al-Bāqillānī

D. \textit{Nihāya al-ījāz fī Dirāya al-I jāz} of al-Rāzī

E. \textit{Al-Ṭirāz al-Mutaḍammin li Asrār al-Balāgha wa Ḥaqāʾiq al-I jāz} of al-ʿAlawi
A. Al-Nukat fi Iʿjāz al-Qurʾān of Al-Rummānī

This is a first small and complete work on *iʿjāz al-Qurʾān* that came down to us and which is considered by scholars as the first systematic work on the subject, having the title of *iʿjāz*, that paved the way for vast, developed and comprehensive latter works. However, it is not an easy task to find out when the term *iʿjāz* was introduced.

According to the *al-fihrist* (index) of Ibn al-Nadīm, al-Rummānī was the second person who used the term *iʿjāz* in the title of his work. Al-Waṣṭī (d. 306/918) was the first person who used the same term in the title of his work named *Kitāb Iʿjāz al-Qurʾān fi Naẓmihī wa Taʿlīfihī*, which unfortunately did not survive down to us. A number of scholars benefited from al-Rummānī’s work like al-Bāqillānī, who borrowed many passages from it.

Al-Rummānī divided his book into forward and eleven chapters. In the forward, he has very briefly given seven primary aspects of *iʿjāz*, of which is the *balāgha* (eloquence) to which he has dedicated ten chapters of his book, whereas he has touched other six aspects in the eleventh chapter. Furthermore, the rhetorical discussions in his

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201 Ibid. p. 245.


203 Al-Rummānī, p. 75; See also al-Suyūṭī, p. vol. I, 122; Boullata, *Rhetorical*, p. 143; Abdul Aleem, p. 223; Rippin, *Textual*, p. 49; Ṣaqr’s preface to al-Bāqillānī’s *iʿjāz*, p. 12. The reason of this conciseness is that an unknown questioner asked al-Rummānī about *iʿjāz* of the Qurʾān with arguments briefly and so he did. See. al-Rummānī, p. 75.
book have great influence in the history of rhetoric in general and in rhetorical studies of the Qurʾān in particular.\textsuperscript{204}

**Al-Rummānī’s Seven Aspects of \textit{Ijāz}**

According to him, as mentioned above, \textit{i jāz} of the Qurʾān lies in seven aspects as follows:\textsuperscript{205}

(i) giving up the challenge (\textit{taḥaddī}) of the Qurʾān despite the fact that there were enough motives and a real need to do so.

(ii) the challenge to every one

(iii) \textit{ṣarfa} (God’s prevention of the people to respond (\textit{muʿāraḍa}) to the challenge)

(iv) eloquence (\textit{balāgha}), meaning its rhetoric and aesthetic influence

(v) prophecies

(vi) breach of the custom (\textit{naqḍ al-ʿāda})

(vii) the Qurʾān’s analogy to all other miracles.

According to al-Rummānī, eloquence (\textit{balāgha}), to which he dedicates most of his book, is "to communicate the meaning to the heart in the best verbal forms of words (جسر الصدقا إلى القلب في أحسن صورة من النبات)."

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\textsuperscript{205} Al-Rummānī, p. 69. See also al-Suyūṭī, p. 122; Boullata, \textit{Rhetorical}, p. 144; Abdul Aleem, p. 223; Rippin, \textit{Textual}, p. 49; Ṣaqr’s preface to al-Bāqillānī’s \textit{I jāz}, p. 12.

\textsuperscript{206} Al-Rummānī, pp. 75-76.
al-Nukat, says that al-Rummānī’s definition has possible two meanings. The first meaning "communicating of meaning to the heart" concerns the psychological influence of eloquence on the heart, whereas the second, "the best of verbal forms" refers to the literary aspect of the Qur’ān.

Regarding the structure of the Qur’ān, al-Rummānī divides eloquence into three categories as follows:

(i) the highest degree (ii) the middle degree, and (iii) the lowest degree.

According to al-Rummānī, Qur’ānic Ijāz lies in the first category of eloquence, which is impossible to produce by any one, while the people can produce the other two categories of eloquence. In order to demonstrate the eloquence of the Qur’ān, he presents ten qualities: conciseness (al-ījāz), simile (al-Tashbīh) metaphor (al-istiʿāra), concordance (al-talāʿum), articulations (al-favāṣil), paronomasia (al-tajānūs), alteration (al-taṣrīf), implicitness (al-taḍmīn), hyperbole (al-mubālagha) and clear exposition (ḥusn al-bayān).

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208 ʿĪhsān ʿAbbās claims that al-Rummānī’s division of eloquence was influenced by the Greek triple ranking of structure: the high (رافع), the middle (متوسط), and the ordinary (عادي). See. ʿAbbās, Tārīkh al-Naqd al-Adabī ʿind al-Arab: Naqd al-Shiʿr min al-Qarn al-Thānī ḥatta al-Qarn al-Thāmin al-Hijrī, Beirut: Dār al-Thaqāfa, 1978, p. 340.

209 Al-Rummānī, pp. 70-71. See also Boullata, Rhetorical, p. 143; Ṣāqr, p. 12; Rippin, Textual, pp. 49-50.

Not surprisingly, al-Rummānī devotes a large portion of his book to a discussion of these rhetorical qualities and their appearance in the Qurʾān.\textsuperscript{211} According to Sallām, seven of the ten rhetorical terms had been discussed in previous studies of the Qurʾān, except three which are \textit{al-talāʾum} (concordance), \textit{al-taṣrīf} (alteration) and \textit{al-taḍmīn} (implicitness), which were new concepts introduced by al-Rummānī in rhetorical study of the Qurʾān.\textsuperscript{212}

To sum up, al-Rummānī’s theory of \textit{iʿjāz} may be summarized in three main aspects as follows:

(i) \textit{iʿjāz} with regard to eloquence and composition

(ii) \textit{iʿjāz} with regard to prophecies

(iii) \textit{iʿjāz} with regard to \textit{ṣarfa}

It is interesting to know that al-Rummānī has included \textit{ṣarfa} and \textit{balāgha} as two aspects of \textit{iʿjāz}, which seem to be contradictory.\textsuperscript{213} The theory of \textit{ṣarfa} was firstly invented by al-Nazzām, as previously mentioned, in order to show that people are capable to a document similar to the Qurʾān or even better than it, but God turned them away from doing so. Furthermore, al-Rummānī’s inclusion of \textit{ṣarfa} also contradicts to

\textsuperscript{211} Cf. Al-Rummānī, pp. 70-101.

\textsuperscript{212} Sallām, p. 236; Shauqī Ḍayf asserts that al-Rummānī invented some terms for Arabic literary criticism, but he does not identify these inventions. See. Ḍayf, \textit{al-Balāgha: Taṭawwur wa Tārikh}, Cairo: Dār al-Maʿārif, 1965, p. 107.

his other aspects such as the abandonment of the challenge by the Arabs and the breach of the custom.

It seems important to mention here few over all remarks about al-Rummānī’s work:

Firstly, al-Rummānī’s treatment of the aspects of ḥadīth seems to be superficial except his rhetorical aspect, which, of course, indicates his main expertise in it, as he was a philologian and grammarian. More importantly, it seems that al-Rummānī regards the rhetorical aspect as a basic and main aspect of ḥadīth among all other aspects.

Secondly, although his style in this treatise is concise yet it is easy and affective as well as his assertion is clear and nice.

Thirdly, he has followed classical way of presentation, as he has not given a forward to demonstrate the importance of the subject as well as he has not mentioned previous scholars’ works on the subject and their methodologies.

Fourthly, he has not mentioned any ḥadīth in the support of his arguments given in the treatise for two possible reasons: firstly, for its conciseness as it is one of the first attempts on this subject. Secondly, for following the Muʿtazilite School as they mainly focus on the Qurʾān rather than ḥadīth.

A. Al-Bayān of al-Khaṭṭābī

Al-Κaṭṭαbī, like his contemporary al-Rummānī, also regards the high standard of eloquence of the Qurʾān as one of the important aspects of ḥadīth. In addition to this, he has suggested three other concepts that make the Qurʾān inimitable, which are: the

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215 Al-Khaṭṭābī, pp. 19-21
challenge of the Qurʾān, ṣarfa (divine prevention) and prophecies. With regard to last two points, one may claim that al-Khaṭṭābī was influenced by al-Rummānī, but due to the absence of knowledge of the precise dates of the two works, it seems impossible to know exactly who influenced whom.

The first aspect, the challenge of the Qurʾān, according to al-Khaṭṭābī, is the central argument for iʿjāz of the Qurʾān. The challenge was launched by Muḥammad (PBUH) to the Arabs for a long period of twenty years, but instead of producing a single sūra similar to the Qurʾān they took up arms against him. Al-Khaṭṭābī considers their decline to respond to the challenge as a proof that they were incapable to match the Qurʾān.

Al-Khaṭṭābī rejects the second and the third aspects of iʿjāz, i.e. ṣarfa and prophecies. As regards the rejection of ṣarfa, which means that the Arabs were capable

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216 Al-Khaṭṭābī, pp. 19-21. It seems important to mention that Khalafallah does not consider the Qurʾānic challenge to be one of the aspects of iʿjāz. See his article, "Two Fourth Century AH Approaches to the theory of iʿjāz", in BFAUA, vol. 8, 1954, pp. 13; However, thoughtful examination of al-Khaṭṭābī’s preface (See. pp. 219-20) may reveal that it is one aspect of its iʿjāz. See. Boullata, pp. 143-44.


218 See. al-Khaṭṭābī, pp. 19, 25, 31-33 and 43.

219 There is another opinion concerning the period of the challenge; Al-Jubbāʾī, for instance, asserts that the challenge was lasted for twenty-three years. See. ʿAbd al-Jabbār, al-Mughnī, part XVI, p. 397; al-Jāḥiẓ, p. 145.

220 Al-Khaṭṭābī, pp. 21-22; See also al-Khaṭṭābī, pp. 161-63; Boullata, Rhetorical, 143-44; Khalafallah, Iʿjāz, p. 13; Ṣaqr’s preface to al-Bāqillānī’s Iʿjāz, pp. 14-15.
of matching the Qurʾān but God prevented them from doing so, al-Ḳaṭṭābī cites the verse from the Qurʾān, which says that neither human nor jinn will imitate the Qurʾān (Q. 17: 88). Refuting the aspect of prophecies, such as Q. 30: 1-3 and Q. 48: 16, al-Khaṭṭābī argues that this feature is not evident in every verse of the Qurʾān. Furthermore, the challenge was not restricted to produce one aspect of Qurʾānic content, rather to compose a single sūra of the Qurʾān.

Finally, he advances a theory involving the rhetorical uniqueness of the Qurʾān. Al-Khaṭṭābī, unlike al-Rummānī who classifies balāgha into three categories, divides speech (kalām not balāgha as suggested by al-Rummānī) into three different categories having different levels of eloquence. The first consists of powerful beautiful style; the second includes easiness and eloquence, while the third consists of ordinary speech. Unlike al-Rummānī, who attributes the highest level to the Qurʾān, al-Khaṭṭābī asserts that the uniqueness of the Qurʾān lies in the fact that it includes all of these categories with wonderful harmony and coherence. Hence, it produces distinguished composition consisting of both beauty and sweetness. In fact, these two qualities are contrary to each other, yet the Qurʾān wonderfully combines both of them in its composition indicating its great honour given by God. This honour is granted to the Prophet in order to support his prophecy. According to al-Khaṭṭābī, every speech whether it be human or divine, contains three components as follows:

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221 Ibid. p. 23; See also Boullata, *Rhetorical*, pp. 142-43; Khalafallah, *Ijāz*; 13; Ṣaqr’s preface, p. 14.


223 Ibid. p. 24.
(i) words ( alfāz), (ii) ideas (maʿānī) and (iii) structure (naẓm) which involves both words and ideas.  

He believes that human speech cannot excel in all of these components whereas, the Qurʾān, which is to be believed as the word of God, excelled in all of these components. This is because of its revelation in the best possible eloquence together with the finest composition of words and meaning. This uniqueness lies not only in the right placement of words but also in the selection of words in the way that if it is interrupted then the whole structure and beauty of eloquence would be disrupted.

Finally, al-Khaṭṭābī, in the end of his theory, also mentions another aspect of Qurʾān’s iʿjāz, which is its amazing influence on human heart as he says:

I say: there is another aspect of iʿjāz, he continues, that you will never find any composition of poetry and prose other then the Qurʾān that when you listen to it creates a state of sweetness and pleasure as well as awesome and admiration in your heart. The heart is rejoiced and the souls are delighted at the hearing of the Qurʾān, and when it is absorbed in its majesty it becomes filled with awesome and piety and forgoes its stubbornness and opposition.

Although al-Khaṭṭābī’s treatment of the doctrine of iʿjāz does not demonstrate a satisfactory degree of thoroughness or detail, which according to Ḍayf, may be

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224 Ibid. p. 24. According to Mustaṣir Mīr, it was al-Khaṭṭābī, who for the first time introduced naẓm as an argument of iʿjāz. See. Mīr, Mustaṣir, Coherence in the Qurʾān: A Study of Iṣlāḥīʾs concept of naẓm in Tadabbur -i- Qurʾān, Indianapolis: American Trust Publication, 1986, p. 11. It should, however, be noted that al-Jāḥiẓ was the first person who wrote Nazm al-Qurʾān on naẓm, which unfortunately did not survive down to us, however, his concept of naẓm can be found in his another work Ḥujaj al-Nabuwwa, see, for instance, pp. 120, 143, 146.

225 Ibid. p. 29.

226 Ibid, p. 68.
ascribed to al-Khaṭṭābī’s career as a traditionist and jurist, one may certainly state that 
the latter as well as al-Rummānī had influenced al-Bāqillānī’s work.227

B. Iʿjāz al-Qurʾān of al-Bāqillānī

Iʿjāz al-Qurʾān of al-Bāqillānī seems to be the first comprehensive book on the 
subject, which is perhaps the most-studied as compared to his predecessors’ works.228 
This is due to, as Ṣaqr states "its treatment of most of the basic problems and 
fundamental issues of the subject",229 and according to von Grunebaum, it is due to 
"al-Bāqillānī’s treatment of the problem appears considerably more elaborate and 
systematic than that accorded it by his predecessors."230

Al-Bāqillānī advances three arguments to demonstrate iʿjāz of the Qurʾān, which are, 
according to him, adopted by his friends and others.231 They are as follows:

(i) Qurʾan’s prophecies about future events, and this surpasses human 
capability.

(ii) in fact, Prophet Muḥammad (PBUH) was an ummī (unschooled) in the 
sense that he could neither read nor write. It is also known that he did 
not learn the books of the ancient people. In spite of this, all the

227 Ḍayf, p. 103.
228 See. Boullata, Rhetorical, p. 146; Al-Ḥimṣī, p. 73; Al-Khaṭīb, 168. Ṣaqr’s preface, p. 67; Von 
Grunebaum, Tenth Century Document of Arabic Literary Theory and Criticism: The Section of Poetry 
230 Von Grunebaum, Tenth, p. xviii.
231 Al-Bāqillānī, Iʿjāz, p. 48; Idem, al-Insāf, p. 54 and al-Tamhīd, p. 141; See also. al-Suyūṭī, vol. 1, p. 
119; Boullata, Rhetorical, pp. 143-46; Abdul Aleem, 224; al-Ḥimṣī, p. 75; Ṣaqr, p. 78; al-Khaṭīb, pp. 
181-83.
important from Adam to the time of his own prophecy were recorded in the Qurʾān. Hence, the only possible explanation for this is to conclude that all this information was directly revealed to him from God.

(iii) the unique composition and style of the Qurʾān having excellent eloquence which is beyond the reach of the people.  

The above three arguments that al-Bāqillānī advances with regard to the doctrine of *iʿjāz*, it seems clear that he proposes *iʿjāz* of the Qurʾān in terms of its content as well as its style. He also believes that the latter is far more important than the former, because it distinguishes it from previous revealed scriptures, i.e. the Old and New Testaments. It is interesting to know that *iʿjāz* of previous revealed scriptures, according to him, lie in their content of prophecies not in their style. As such, *iʿjāz* of the Qurʾān can only be compared with Moses’ miracle of transforming the staff into a serpent and Jesus’ miracle of healing the blind and raising the dead. The reason for this comparison is that these miracles were beyond the capability of contemporaries and are considered extraordinary events, which breach the custom. Furthermore, their contemporaries were challenged to perform those miracles but they were found incapable to perform them.

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233 It may be concluded from this that al-Bāqillānī was the first who compared the Qurʾān to the Old and New Testaments in order to show unique style of the Qurʾān. But, by the careful examination of Ibn Fūrak’s *Mujarrad*, however, it becomes clear that al-Bāqillānī’s view is influenced by al-Ashʿarī. See. Ibn Fūrak, p. 180.
Moreover, as *iʿjāz* of the Qurʾān lies in its style, only the people who have sound knowledge of the Arabic language and its rhetoric can comprehend and explain its supernatural quality.\(^{234}\) For this reason, al-Bāqillānī points out that those whose first language is not Arabic, or even those merely speak the Arabic but have no taste for its fine points, cannot appreciate the linguistic qualities and excellent beauty of the Qurʾān. Consequently, the knowledge of *iʿjāz* of the Qurʾān for them is not primary rather it is secondary, as they have to rely on the judgement of the masters of the Arabic.\(^{235}\) In other words, since the masters of the Arabic language could not match the Qurʾān, therefore, those whose first language is not Arabic would certainly be more incapable to match it.\(^{236}\)

According to al-Bāqillānī, one can only understand *iʿjāz* of the Qurʾān, when one is able to understand and realize unique features of its style. These unique features are as follows\(^ {237} \):

(i) The style of the Qurʾān is unique and completely different from the style of the Arabic speech. It is neither a poetry, nor rhymed prose (*nathr masjūʿ*) nor non-rhymed (*nathr ghayr masjūʿ*).\(^ {238} \)


\(^{235}\) Abdul Aleem, p. 77.

\(^{236}\) Al-Bāqillānī, *Iʿjāz*, p. 393.

\(^{237}\) Ibid. p. 51-69; See also Ṣāqr’s preface, pp. 79-81; Abdul Aleem, pp. 225-26; al-Ḥimṣī, 75.

(ii) The Qurʾān maintains high standard of rhetorical excellence throughout its revelation in all its verses be it short or long, which is not found in any piece of Arabic composition.239

(iii) The Qurʾān maintains its unique style and high standard of eloquence in every subject and field contained in it such as commandments and law, exhortation and arguments, promises and warnings, whereas human speech clearly differs from subject to subject and field to field.240

(iv) The works of the eloquent and eminent authors on one subject in general and on different subjects in particular cannot be compared to one another in terms of the level of uniformity within them. On the contrary, the Qurʾān deals with many divergent subjects and issues amazingly in the same level of quality and uniformity.241

(v) The unique style of the Qurʾān is not only far more beyond the capability of human but also far more beyond to that of jinn. Here, it may be asked as to how we know about the incapability of jinn who are beyond the reach of our knowledge. The answer to that question can be given in two ways:

239 Ibid. p. 53.
240 Ibid. p. 54.
241 Ibid. p. 56.
first, Allah informed of their incapability in the Qurʾān (Q. 17: 88). second, it is superior to those compositions of the Arabs about which they believed to be produced by jinn.²⁴²

(vi) The Qurʾānic forms of expression like dilation (bastl) and elision (iqtiṣār), collection (jamʿ) and distribution (tafrīq), metaphor (istiʿāra) and explicitness (taṣrīḥ) are far more superior to those used by the Arabs in every aspect.²⁴³

(vii) It seems more difficult to coin new words for new ideas than to coin words for present ones. The Qurʾān coined new words with stronger meanings for new ideas not only in the field of law (shariʿa) but also in the field of belief (ʿaqīda), which seems to be beyond human capability.²⁴⁴

(viii) The distinction and singularity of any composition lies in the fact that if a word is taken out from a sentence and another is put in its place, yet it attracts the mind of the reader. This is proved in case of the Qurʾān.²⁴⁵

(ix) Arabic language is based on twenty-eight letters²⁴⁶, which are used in the beginning of fourteen chapters of the Qurʾān. Furthermore, the

²⁴² Ibid. pp. 57-62.
²⁴⁴ Ibid. P. 63.
²⁴⁶ There is a slight difference among the scholars on the exact number of these letters. Some say twenty-eight (See. al-Bāqillānī, Ḥaydar, Beirut: Muʾassasa al-Kutub al- Thaqāfiyya, 1986, p. 65), while others say twenty-nine letters. (See. Ṣaqr’s preface, p. 66). This
number of letters used in the beginning of the sūrās is half of the total number of the letters, i.e. fourteen. This clearly indicates that the formation of the Qurʾān is based on exactly the same alphabet that was also used by the Arabs. These letters were categorized as vocal (mahmūsa) and non-vocal (majhūra), guttural (ḥalqiyya) and non-guttural (ghayr ḥalqiyya), strong (shadīda) and weak (ghayr shadīda), covering (muṭbaga) and open (munfatiḥa). This categorization dates back long after the compilation of the Qurʾān. It is worth noting that exactly the half number of every category has been used in the beginning of the chapters before they have been categorized. Hence, it indicates the knowledge of the future, which is not possible for human.

It is very easy to understand the language of the Qurʾān, because it does not contain any uncouth words within it. Even though it is simple and easy, yet no one can imitate its excellent style in any respect.

These are the ten unique features, which make the style of the Qurʾān, the most significant aspect of al-Bāqillānī’s theory of iʿjāz al-Qurʾān, unique and perfect.

difference is based on the fact, that those who differentiate between alif and hamza count twenty-nine and those who do not differentiate count twenty-eight. (See. Lane, Lexicon, p. 1).

Al-Bāqillānī, Iʿjāz, pp. 66-68. For more study on the difference between these types of letters, see pp. 476, 630, 1519, 1827, 2329.

Ibid. 68; See also Abdul Aleem, p. 226.

Al-Bāqillānī, p. 69
As the Qurʾān, al-Bāqillānī maintains, is a divine book denoted to one of divine attributes, i.e. speech, it is impossible to compare its iʿjāz with that of any sort of human composition. Although al-Bāqillānī attempts to show the superiority of style and eloquence of the Qurʾān over all forms of human compositions, he maintains it is not necessary argument for iʿjāz of the Qurʾān, because it can be taught or studied. Rather the fundamental argument for iʿjāz of the Qurʾān, which is impossible to imitate, is its unique composition since there is no manual or handbook to learn it.

Finally, al-Bāqillānī, like al-Rummānī and al-Khaṭṭābī, regards the powerful influence that the Qurʾān has on the minds and hearts of the people as one of the aspects of the iʿjāz. It was, indeed, the powerful composition of the Qurʾān, which affected the masters of the language, his opponents and other contemporaries of Prophet Muhammad (PBUH).

Given above discussion of al-Bāqillānī’s theory of iʿjāz, it is quite clear that he was influenced by his predecessors, although he does not acknowledge them. However, the most notable and important quality of his work may be his great effort and his ability of gathering and synthesizing the material of his predecessors to produce a unique work of his own.

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250 Al-Insāf, p. 62. Where al-Bāqillānī records Prophet’s tradition which reads: "The superiority of God’s speech over other speeches is the same as His superiority over His creatures."

251 Al-Bāqillānī lists and discusses ten rhetorical terms of al-Rummānī, although he does not mentions the latter’s name. See. al-Bāqillānī, Iʿjāz, pp. 396-435.

252 Al-Bāqillānī, Iʿjāz, p. 397.

253 Ibid. p. 418. For detailed account of the Qurʾānic influence on the Arabs, see Ibid. p. 38-39.

254 Von Grunebaum, pp. xx and 116-119.
C. *Nihāyat al-Ījāz fī Dirāya al-Iʿjāz of Fakhr al-Dīn al-Rāzī (d. 606/1210)*

The fourth most famous and important work on *iʿjāz al-Qurʾān* is al-Rāzī’s *Nihāya*, which is perhaps less studied as compared to his predecessors’ works. The reason for this, as Abdul Aleem asserts, that al-Rāzī did not substantially add to the subject of *iʿjāz al-Qurʾān*.

Al-Rāzī mentioned five arguments of *iʿjāz*. He rejected the first four arguments and approved the fifth one. These arguments are as follows respectively:

(i) ṣarfa
(ii) the style
(iii) lack of inconsistency and contradiction
(iv) reports of the unseen matters
(v) eloquence

In agreement with the Ashʿarite School, al-Rāzī rejected the notion of ṣarfa for three reasons:

(i) The Qurʾān with its words and meaning is itself a miracle, whereas the theory of ṣarfa suggests that the Qurʾān does not have its own distinction and excellence. Al-Rāzī has supported his view by those verses of the Qurʾān, which challenge the Arabs to produce something

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255 See. al-Ḥimṣī, p. 99; See also Aughlī’s introduction to al-Rāzī’s *Nihāya*, p. 10.

256 Abdul Aleem, p. 227; See also Aughlī’’s introduction to al-Rāzī’s *Nihāya*, p 11.

similar to it. In addition, there is, according to him, consensus of the umma that the Qurʾān in itself is *i ḥāz*, inseparable from it.\textsuperscript{258}

(ii) If the response to the challenge had been possible – as the theory of *ṣarfa* suggests – the Qurʾān would not have been miraculous, rather *ṣarfa* would have been miraculous. Consequently, the Qurʾān would not have contained innate excellence over others speeches. This is also in contrast to the fact that no one could produce something similar to it throughout history.\textsuperscript{259}

(iii) The theory of *ṣarfa* also suggests that the position of the Arabs retrogressed in the field of eloquence and rhetoric. In addition, whatever, they produced in the field of poetry and prose after the revelation of the Qurʾān must be inferior to what they produced before it.\textsuperscript{260}

As regards the second argument, i.e. the Style, al-Rāzī asserts:

some people made *i ḥāz* of the Qurʾān in its style that it is different from the style of poetry, speeches, and letters.\textsuperscript{261}

Then he refuted this argument for four reasons. He asserts:


\textsuperscript{259} Ibid. p. 58; See also al-Bāqillānī, *I ḥāz*, p. 30.

\textsuperscript{260} Ibid.

\textsuperscript{261} Al-Rāzī, *Nihāya*, 57; See also al-Ḥimṣī, p. 100; Abdul Aleem, p. 230, Aughli’’s introduction to al-Rāzī’’s *Nihāya*, p. 13.
(i) Had introducing a particular style been miraculous, then introducing a particular style in poetry would have been a miracle.\textsuperscript{262}

It appears from this statement that al-Rāzī, here, turns from the issue of innate \textit{i}jā\textit{z} in the style of the Qurʼān to the issue of introducing a particular style, which is a view that no scholar has ever held. Thus, the style remains miraculous, and the issue of introducing becomes irrelevant. That is because we talk here about \textit{i}jā\textit{z} of the style itself, not starting with it.

(ii) introducing a particular style does not prevent man from producing a similar style.

Al-Rāzī, here, rejects the essence of \textit{i}jā\textit{z}, because the Arabs did not produce a style similar to the Qurʼān, and this made them weary and powerless. This view serves as a solid ground for the supporters of \textit{ṣarfa}. It could be evidence for them to prove that God turned the people away from producing a speech similar to His Speech, since the style of this speech was in the capacity of people according to al-Rāzī, but they could not produce something similar to it.

(iii) the absurd composition of Musaylima would occupy the highest level of eloquence and this could have been justified, if \textit{i}jā\textit{z} had been in introducing a new style, even if it is like the absurd style of Musaylima.\textsuperscript{263}

\textsuperscript{262} This statement means that a person who first introduced the style of poetry is not considered to have brought something miraculous; the same applies to the style of the Qurʼān.

\textsuperscript{263} al-Rāzī, p. 58.
(iv) the description of the Qurʾān by some Arabs that it is so pleasant and elegant is not apt for the style.264

He justified his rejection of the third argument, i.e. lack of disagreement and contradiction, saying:

This aspect is invalid as well, because the challenge was launched by a single sūra as was done by the entire Qurʾān, and their speeches contain some that may be equal to sūra al-Kauthar in length without finding any disagreement or contradiction in them.265

He rejected the fourth argument, i.e. reports pertaining to unseen, having stated:

Challenge was made by every sūra, and reports of the unseen are not found in each sūra. 266

The Central Argument According to al-Rāzī

Al-Rāzī chose eloquence to be the actual and central argument of iʿjāz of the Qurʾān, and he started proving his view throughout the rest of his book, which is the biggest part of it.267 Considering al-Rāzī’s general use of eloquence, one would realize that he meant by eloquence, fluency, and composition. It does not refer only to the technical meaning of eloquence, which deals with the beauty and fluency of the utterances. The reason for this is that the book is an abridgment of the two books of al-Jurjānī, i.e. Dalāʾil al-Iʿjāz and Asrār al-Balāgha, who established the theory of composition and dedicated most chapters of his two books to it. In view of this fact,

266 Ibid.
one can understand the reason why Dr. Aḥmad al-Saqā - the editor of the book - has
criticized al-Rāzī for his view that the aspect of *iʿjāz* lies in eloquence. Al-Saqā states:

> it is not correct that *iʿjāz* of the Qurʾān lies in its eloquence only, but in its
elocuence and meaning together…

E. *Al-Ṭirāz* of Yaḥyā b. Ḥamza Al-ʿAlawī (d. 705/1306)

This book is voluminous, in which the author has discussed the sciences of
elocuence and rhetoric at great lengths to the extent that they mostly occupied the three
parts of the book. Only at the end of the third part did he write a chapter on *iʿjāz* of the
Qurʾān in a brief manner, which includes twenty-seven pages.

It is clear from the study of al-Ṭirāz that al-ʿAlawī extensively discussed the
issues of rhetoric and eloquence in order to provide foundation to prove *iʿjāz* of the
Qurʾān. Furthermore, he also discusses in his book ten aspects of *iʿjāz*, but he rejects
nine of them, and accepts only one of them. In the end, he proposes his own theory.

The aspects he discussed in his book are as follows:

(i) *ṣarfa*
(ii) the Style
(iii) lack of contradiction
(iv) reports pertaining to unseen
(v) eloquence
(vi) containing the facts, secrets, and unique details
(vii) *balāgha*

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269 The book was printed in three large parts together including 640 pages.
(viii) composition
(ix) all aforementioned aspects
(x) amazing features in the beginnings, purposes, and conclusions of every sūra, and in the beginnings and intervals of the verses.\textsuperscript{271}

It should be noted that al-ʿAlawī mentioned these ten aspects of ʿi jāz in the sense that each argument stands alone as a separate aspect of ʿi jāz without combination of others, thus he rejected nine of these, accepting only one of them.\textsuperscript{272}

First Aspect: ʿSharfa

Like many other scholars\textsuperscript{273}, al-ʿAlawī rejects the theory of ʿšarfa. In this regard, he presents the views of the supporters of the theory of ʿšarfa including al-Nazzām, al-Isfrāʾīnī and al-Sharīf al-Murtaḍā and then refutes all of them briefly.\textsuperscript{274} Refuting the idea of ʿšarfa, he argues that the acceptance of this idea necessitates that the Qurʾān itself is not a miraculous; rather it is ʿšarfa, which makes it miraculous.\textsuperscript{275}

Second Aspect: The Style

Refuting the ʿi jāz of the style, al-ʿAlawī argues that if the different style of the Qurʾān makes the latter miraculous, the style of the poetry and speeches should also be considered miraculous. If, al-ʿAlawī continues, it is eloquence, which makes the

\textsuperscript{271} See. al-ʿAlawī, vol. III, pp. 218-24; See also al-Ḥimṣī, pp. 129-36.

\textsuperscript{272} Al-ʿAlawī did not say this explicitly, but I understood it from the context of his argumentation. See. pp. 218-32. Cf. al-Ḥimṣī, p. 135-36.

\textsuperscript{273} See, for instance, al-Khaṭṭābī, pp. 20-21; al-Bāqillānī, ʿIjāz, pp. 22-30; al-Jurjānī, ʿal-Risāla, p. 146; al-Rāzī, Nihāya, pp. 55-56.

\textsuperscript{274} Ibid. vol. III, pp. 218-20; al-Ḥimṣī, pp. 133-34.

\textsuperscript{275} Ibid. Vol. III, 219; al-Ḥimṣī, p. 133.
style miraculous then the aspect of ʿijāz is not the style but eloquence. In addition, he
argues that singularity of the style does not make its imitation impossible, rather it
makes it possible. If this is accepted then the imitation of the Qurʾān would be
possible.276

Third Aspect: Lack of Contradiction

The meaning of this aspect is clear, and al-ʿAlawī rejected it for three reasons:

(i) a letter, a speech, or a piece of poetry may have no contradiction, provided they are equal to a sūra of the Qurʾān. Thus, it should be miraculous which is wrong. His refutation would be valid if S. al-Kauthar, for instance, forms a separate unit, and its relationship with the Qurʾān is like the relationship of a poem with other poems.

(ii) the Arabs amazed by its eloquence and rhetoric, not by the lack of contradiction.

(iii) being free from contradiction is not an extraordinary matter, and miraculous thing must be extraordinary.277

Fourth Aspect: Reports pertaining to unseen

Al-ʿAlawī rejected this aspect for two reasons:

First, the challenge given to the Arabs was concerning the entire Qurʾān, and it is
known that the verses containing wisdom, manners, and parables do not include matters of unseen. As a result, the verses of this nature cannot be miraculous, and this is impossible.

276 Ibid. vol. III, p. 220; See also al-Ḥimṣī, p. 134.

277 Ibid. vol. III, p. 221; Cf. al-Ḥimṣī, p. 134.
Second, had challenge been made by reports of unseen, the Arabs would have said: "we are able to produce a similar to the Qurʾān, but it contains matters of unseen that we cannot know." As the Arabs did not say so, thus this opinion proves to be incorrect.²⁷⁸

It appears that al-ʿAlawī rejected this aspect because the scholars who supported it made it the sole aspect of ʾiʿjāz. For that reason, he mentioned that when verses of wisdom and parables are devoid of unseen matters, they should not be miraculous.

Fifth Aspect: Eloquence

Eloquence, according to al-ʿAlawī, entails that utterances of the Qurʾān are free from complexities. Al-ʿAlawī denied this aspect because some scholars considered it as the only aspect of ʾiʿjāz without combining other aspects. Therefore, he replied that most of people’s compositions including prose, poetry and speeches, are destitute of complexities, thus it necessitates that they are miraculous. In fact, nobody claimed so.²⁷⁹

Sixth Aspect: Containing facts, secrets and unique things

Al-ʿAlawī rejects this aspect for two reasons as follows:

(i) this is a common feature between the Qurʾān and many other Islamic books. These books have become a fertile land for learning lessons, secrets, and unique things.

²⁷⁸ Ibid. vol. III, p. 221; Cf. al-Ḥimṣī, p. 134.
²⁷⁹ Ibid.
(ii) Human intellect cannot independently realize most of the facts because they pertain to the matters of unseen, and al-ʿAlawī previously denied the Ḭāz by reports of unseen.

Thus, according to al-ʿAlawī, there is no reason to consider this as an aspect which make the Qurʾān miraculous.  

Seventh Aspect: Balāgha

He discussed this aspect at great lengths, saying:

If people meant by this aspect that the Qurʾān has become eloquent in terms of utterances, rhetoric in terms of meanings, and amazingly composed, no doubt that this would be perfect...If they meant that it is eloquent in terms of its meanings, apart from the utterances, this would be wrong.  

Eighth Aspect: Composition

The author spoke in detail about this aspect like the previous one. He asserts:

If you mean that the Qurʾān’s composition is miraculous without being eloquent in its meanings or eloquent in its words, this is a mistake. That is because Ḭāz includes it in addition to both of the two matters. If you mean that it is characterized by eloquence, but its composition is more amazing and more appealing, and thus it becomes the sole aspect of Ḭāz, this is a mistake. Also, we say: can the composition become the aspect of Ḭāz along with eloquence, or without them? If they went for the former, this would be fine, but why did they make it exclusive to the composition alone without adding the eloquence to it? If they said that the Qurʾān becomes miraculous because of its composition only, apart from eloquence, this would be wrong. That is because if composition of the Qurʾān becomes independent of its eloquence, it shall not be miraculous at all.  

Ninth Aspect: All of the Aforementioned Aspects

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281 Ibid.

282 Ibid.
He rejected this aspect because the aspects mentioned above contain ṣarfa, the style, the reports of unseen and other aspects that he previously rejected.  

Tenth Aspect: Containing distinguished features, amazing points in the beginnings (fawāṭih), purposes (maqāṣid), and conclusions (khawātīm) of every sūra, and in the beginnings (mabādīl) and intervals (fawāṣil) of the verses.  

Al-ʿAlawī accepts this aspect to be the aspect of ʾiʿjāz of the Qurʾān. Al-ʿAlawī asserts that this is the right aspect of ʾiʿjāz of the Qurʾān. However, this aspect applies to one complete sūra, which has a beginning, conclusion, and purpose, whereas this does not apply to the absolute ʾiʿjāz of the Qurʾān, which lies in a group of verses located even in the middle of a particular sūra or in the beginning.  

**The Central Argument of ʾIʿjāz According to al-ʿAlawī**  

Finally, al-ʿAlawī proposes a theory involving eloquence and composition of the Qurʾān. He explained it saying:  

What we chose out of these aspects is the aspect adopted by the greatest scholars specialized in the field. They counted three features, which constitute the aspect of ʾiʿjāz. First, eloquence of its words in the sense that they are void of complexities and difficulties, and easy for the tongues to utter. Second, balāgha in meanings. Third, quality of composition and good style.  

It becomes clear from the above statement that al-ʿAlawī proposed a theory, which comprises three aspects out of ten aspects he mentioned. Al-ʿAlawī concluded

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283 Ibid. vol. III, p. 224; Cf. al-Ḥimṣī, 135.  
284 Ibid.  
285 Ibid.  
his book by refuting the misconceptions and malicious doubts leveled against the Qurʾān.\(^{287}\)

From the above discussion, it is clear that Muslim scholars supported the veracity of the prophecy of Muḥammad (PBUH) through the Qurʾān. In order to demonstrate the supernatural nature of Qurʾānic revelation, they in their major works stressed the literary uniqueness of the Qurʾān. Broadly speaking, nothing new has been added to the traditional argumentation in the above-mentioned major works on \textit{i'jāz al-Qurʾān}. The discussion of \textit{i'jāz} by al-Ūdwī significantly differs from the older presentations essentially by omitting grammatical and aesthetic detail. This will be examined in the following part of the dissertation.

\(^{287}\) Ibid, p. 320 ff.
PART II

AL-ŪDWĪ, HIS THEORY OF IʿJĀZ AL-QURʾĀN AND HIS CONTRIBUTION
CHAPTER 3

Al-Ūdwī’s Life

In order to appreciate al-Ūdwī’s theory of *iʿjāz al-Qurʾān* as expounded in his *Nūr al-Īqān bi Iʿjāz al-Qurʾān*, it is necessary to know something of his life, works, educational background, religious training, religious thought, and historical events, which took place during his lifetime, that is, during British Rule in India. My principal sources of information about al-Ūdwī’s life and works are Arabic, Urdu (national and communicative language of Pakistan and India) and Sindhi (local and national language of inhabitants of Sindh). The details of these and other sources for his life and works will be found in the bibliography.

3.1. His Family


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288 See. Chāchar, p. 185; See also Kāndhro, p. 81, where he concludes, concerning the spelling of the name of al-Ūdwī: "according to the oral reports of the dwellers of Ūdī (a small village in Northern Sindh) as well as with reference to the Sindhi Dictionary of N. A. Baloach, (Jāmiʿ Sindhi Lughāt, Hyderabad: Sindhi Language Authority, 1999, p. 288) there is a preponderance of probability in favour of al-Ūdwī with "alīf", which means place of hunting behind which hunters hide themselves to hunt animals, instead of "ʿayn.""
intellectual and spiritual circles of the day. No definite date of his birth is given, however, according to his biographers, he was born in the year 1315/1897. His birth place was Shikarpur, a town of fame and importance before and at the time of his birth.

Red-coloured area shows the location of Shikarpur in the map of Sindh, Pakistan

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Al-Ūdwī was born in a family of scholars and learned men. His father Maulānā Nabī Bakhsh (d. 1370/1951), known as "Fath al-Dīnwas , (conquest of religion) one of the most prominent and distinguished scholars of Sindh. He was known throughout Pakistan in general and throughout Sindh in particular by his students and his spiritual as well as political activities under the auspicious of Maulānā Tāj Maḥmūd Amroṭī and Jamʿiyat ‘Ulamā’ Hind respectively. He was president of Jamʿiyat ‘Ulamā’ Hind, district Jacobabd. He studies traditional religious education of dars al-nizāmī under Maulānā Rāghib Allah of Pānīpat, and became distinguished in this field. He was a follower of the Ashʿarite School of theology and the Ḥanafī School of fiqh. Chāchar reports that al-Ūdwī’s father, after he finished his traditional religious education at Pānīpat, was appointed as head-teacher at religious seminary at Ūdī. Al-Ūdwī’s father has been described as being powerful in preaching, renowned and distinguished in Islamic Jurisprudence and fatwā. Among his students was Maulānā Aḥmad al-Dīn Khoso of Shahdādkot, Maulānā Allāh Dād of Nārī (Baluchistan) and his seven sons including Maulānā Muḥammad Ismāʾīl al-Ūdwī.


291 See al-ʿAlawī, p. 3; Chāchar, p. 185; Adīb, Şibghat Allah, "Maulānā Muḥammad Ismāʾīl al-Ūdwī", in Wīnjhār, 1 )2004(, p. 1.

292 Kāndhro, p. 83.

293 Chāchar, p. 188. His other sons are as follows: ‘ʿAbd al-ʿAlī, ʿAbd al-Karīm, Ḥabīb Allāh, from first marriage, from a Pakhtūn tribe from Baluchistan, and Muḥammad Ḥabīb Allāh, Sher Muḥammad, Fayḍ Muḥammad, ‘ʿAbd al-Jabbār, from second marriage from his own tribe Šoomro. See. Kāndhro, pp. 83-84, where he concludes that no biographer has mentioned ‘ʿAbd al-Jabbār, who died at very early age, but al-ūdwī’s relatives mention his name.
Al-Ūdwī’s (Muḥammad Ismāʿīl) grand-father faqīr Ghulām Ḥussayn (d. 1330/1912) is reported to have been affiliated with the mystic order (ṣūfī silsila) of sultān al-ʿārfīn, Sulṭān Bāhū (d. 1102/1691)294, a well-known saint from Punjab, Pakistan, who founded sarwarī Qādrī silsila.295 Although he was not highly educated yet he was a man, characterized by the simple piety of the ordinary Muslims of that period, a piety undoubtedly based upon a considerable knowledge of the Qurʾān and Traditions, which could be gained by attendance at the lectures given freely at the mosques.296

Al-Ūdwī’s brother Maulānā ʿAbd al-ʿAlī (d. 1369/1950) was a distinguished scholar, mystic and great preacher in Shikarpur. He was also the disciple of Tāj Maḥmūd Amroū, a great mystic and the president of the Khilāfat Committee in Sindh, during 1919-24 CE297. His ruling passion was to spread the teachings of Shariʿa and to abolish evils and innovations (bidʿāt) together with safeguarding Muslims from the effects of the Shudhī Movement launched by Hindus in the area. He is reported to have great influence in his public lectures freely given at the mosques. He has left no written work whatsoever behind him.298

294 Chāchar, p. 185; Soomro, p. 145. For detailed study on the life and works of Bāhū, see. N. Hanif, Biographical Encyclopaedia of Sufis (South Asia), New Delhi: Sarup & Sons, 2000, pp. 369-75.
296 Chāchar, p. 185.
298 Chāchar, p. 190-94.
3.2. His Early Education and Religious Training

In such a family, al-Ūdwī was brought up and educated. He had the good fortune to have received his father’s great care with regard to his personal training and traditional religious education since very beginning. While still a boy, al-Ūdwī began his studies with learning of the Qur’ān by looking, reading, writing, and early Persian education under Maulānā Jahān Khān al-Durrānī (d. 1331/1913) at his famous religious seminary (madrasa) established in one of the mosques in Shikarpur. After that, he travelled to Ūdī, a small in Jacobabad, Sindh and studied further under his father Maulānā Nabī Bakhsh al-Ūdwī (d. 1370/1951), whose chain of hadīth extending back to Shāh Walī Allāh of Delhi (d. 1176/1762), at the madrasa (religious seminary) founded by Dīn Muḥammad Khān Sarkī, a well-known feudal lord (Urdu. jāgīrdār), where he was sadar mudarris (head teacher).

Under his father, he studied and finished almost all the curriculum of dars al-nizāmī (a syllabus for the education of the ‘Ulamā’) at a very young age of twenty-

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299 He is reported to be considered as one of the prominent scholars of Shikarpur, who had a reputation for his personal piety and preaching Islam in Hindus. It is reported that he converted many Hindus to Islam. He was one of the students of Maulānā Muftī ʿAbd Allah Memon, the founder of Mażhar al-ulūm, Khaddā, Karachi. For detailed study on al-Durrānī and his life, see. Shikārpurī, Sayf Allah, "Molwī Jahān Khān Marḥūm al-Shikārpurī", in Mehrān 3-4 (1957), pp. 67-68.

300 Al-ʿAlawī, p. 1; Nakyāna, p. 5.

301 This syllabus - dars al-nizāmī - is called after its consolidator Mullā Nizām al-Dīn (d. 1161/1747) from Sihāla Northern India, which came to be used through much of South Asia down the 20th century. See. Robinson, F. "Nizām al-Dīn, Mullā Muḥammad", EF, vol. VIII, p. 68; Ḥāfiẓ, Nazar Ahmad, "Pakistan Men Dīnī Madāris: Mukhtaṣar Jāʾiza", in Dīnī Madāris Kā Nizām Taʾlim, Islamabad: Institute of Policy Studies, Ed. Muslim Sajjād et al., 1993, p. 34.
Here, he studied exegesis of the Qur’an (tafsīr), Traditions of the Prophet (ḥadīth), Jurisprudence (uṣūl al-fiqh), Islamic Law (fiqh), logic (manṭiq), philosophy (falsafa), dogmatic theology (ʾIlm al-kalām), Grammar (ṣarf), syntax (Nahw), rhetoric (balāghta), Arabic literature (al-Adab al-ʿArabī), medicine (ṭib), astronomy (ʾIlm al-Hayʿa), mathematics (Riyāḍiyyat) and science of debating (ʾIlm al-munāẓara). No biographer mention any other teacher other than Maulānā Nabī Bakhsh al-Ūdwī, the father of Shaykh Muḥammad Ismāʿīl al-Ūdwī, under whom he studied any of above-mentioned subjects at Ūdī. There is no reason to dispute them on this point, but this does not mean that there was no other teacher other than Maulānā Nabī Bakhsh. Keeping Chāchar’s narration in mind, according to which, some eighty boarders were studying at Ūdī at that time, it seems quite reasonable to maintain that there might be other teaching staff working under the supervision of Maulānā Nabī Bakhsh at Ūdī. Furthermore, some biographical accounts narrate that Maulānā Nabī Bakhsh was head teacher (Urdu. šadar mudarris) at Ūdī, which, of course, could possibly be imagined when there is some other teaching staff at Ūdī. However, Maulānā Nabī Bakhsh might have taught all above-mentioned subjects to him, since he wished to take special attention for the education and training of his elder son Muḥammad Ismāʿīl al-Ūdwī.

As he finished his traditional religious education at Ūdī, his father, in accordance with a well-known tradition, arranged a conference of graduation ceremony (Urdu. dastār faḍīlat) wherein he invited his spiritual master (murshid), Tāj Maḥmūd Amroṭī to wrap...
the turban round his head as a sign of being qualified to teach the same to others. According to almost all biographical accounts, this took place at Üdī, when he was at the age of twenty.306

3.3. His Education at Indian Institutions Outside Sindh

When he finished his primary education, i.e. traditional religious education at Üdī, his father decided to send him to the reputed and renowned institutions of India, where he could continue his further education and expand his intellectual horizons. At that time, Deoband, Saharanpur Lacknow, Delhi and Aligarh were the seats of higher religious education, which a student joined after completing his early religious education in local madāris (pl. of madrasa). In fact, his stay in those parts of India became the cause of his future fame. The academic standard of those parts of India was much higher than that of Shikarpur. Moreover, there was a group of scholars and senior teachers in the field of Islamic learning. Al-Üdwī studied under these eminent scholars and thereby achieved astounding success.

A. Al-Üdwī in Aligarh

Al-Üdwī was attracted by the fame and reputation of most distinguished expert in exegesis (tafsīr) and Qur’ānic sciences in South Asian Indian Subcontinent, Maulānā Aslam Jayrājpurī (d. 1375/1955). Thus, he set out to the Muslim University Aligarh to join his classes. According to al-ʿAlawī, al-Üdwī sought admission and remained at the Aligarh Muslim University for six months to study the Qur’ān and Ḥadīth under Jayrājpurī.307

306 Al-ʿAlawī, p. 4; Chāchar, p. 189; Moryānī, p. 28; Kândhro, p. 85.
307 Al-ʿAlawī, p. 5; See also, Moryānī, p. 29; Kândhro, p. 85.
It seems important to mention that Jayrājpurī, in his teaching and thought, focused on the Qurʾān as a basic and main source of Islamic teachings and system. Furthermore, he also gave very much importance to independent reasoning (*ijtihād*) as compared to slavishly attachment to the adherence of ancestors (*taqlīd*). Jayrājpurī allowed full freedom of thought and expression to his students; they were encouraged to engage in debates and discussions of all kinds. Al-Ūdwī, in his debates with other students, showed great suppleness of mind and a gift of debating. Consequently, he easily took a commanding place among the other students. According to Moryānī, during his stay at the Aligarh Muslim University, al-Ūdwī made a good impression not only his fellow students but also many other teachers at the University.

**B. Al-Ūdwī in Delhi**

After acquiring a considerable mastery in Qurʾān and ḥadīth, al-Ūdwī went to *Jamiʿa Milliyya* of Delhī, a renowned institution in religious sciences in South Asian Indian Subcontinent, to excel his expertise in Arabic language and literature under Maulānā Muḥammad Sūrtī (d. 1361/1942), a leading literary figure in the field at that time. Moreover, he proceeded to *Muftī Kifāyat Allah al-Hindī* (d. 1372/1952), the grand Mufti of South Asian Indian Subcontinent and the former president of *Jamʿiyyat ʿUlamāʾ Hind*, at *Madrasa Amīniyya*, to train himself in the field of *fatwā* under his potential guidance. Al-ʿAlawī reports that al-Ūdwī spent some time at these

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308 Moryānī, p. 29; Kāndhro, p. 84

309 Moryānī, p. 29.

310 Al-ʿAlawī, pp. 4-6; Moryānī, pp. 28-30; Chāchar, pp. 189-90; Kāndhro, pp. 85-86.
institutions where he studied above-mentioned subjects, but the length of stay at these institutions is not mentioned.\textsuperscript{311}

\textbf{C. Al-Ūdwī in Lucknow and Deoband}

According to Al-ʿAlawī, he stayed in Delhi for six months\textsuperscript{312}, he set out to some other leading institutions, such as \textit{Maẓāhir al-ʿUlūm} of Saharanpur, where he studied under Maulānā Khalīl Aḥmad of Saharanpur (d. 1346/1927); \textit{Dār al-ʿUlūm} of Deoband, where he studied \textit{ḥadīth} under Maulānā Anwar Shāh Kāshmīrī (d. 1352/1933) and Maulānā Ḥussayn Aḥmad Madanī (d. 1377/1957). He, most probably spent six months at Deoband.\textsuperscript{313}

All the scholars at Deoband are described as most eminent scholars of their time, remarkably distinguished in \textit{ḥadīth} and its sciences and compiled many works in this field.\textsuperscript{314}

It seems necessary to mention here that at \textit{Dār al-ʿUlūm} of Deoband, he met \textit{Shaykh al-Hind} (leader of India) Maulānā Maḥmūd al-Ḥasan to hand in the letter to him given to the former by his spiritual master AmroĪ. There are contradictory statements, recorded by his biographers, concerning this matter as follows:

Firstly, AmroĪ gave a reference letter to the \textit{Shaykh al-Hind} for the purpose of al-Ūdwī’s higher religious education.\textsuperscript{315}

\begin{footnotesize}
\begin{enumerate}
\item Al-ʿAlawī, p. 6.
\item Al-ʿAlawī, p. 5; See also Kāndhro, p. 86.
\item Ibid.
\item See. \textit{Badhl al-Majhūd sharḥ Sunan Abī Daʿūd} by Khalīl, \textit{Fayḍ al-Bārī sharḥ Ṣaḥīḥ al-Bukhārī} by Kāshmīrī and \textit{Taqrīr Tirmīḍī} by Madanī.
\item This view is advanced by al-Alawī see. p. 4; Moryānī, p. 29; Chāchar, p. 195.
\end{enumerate}
\end{footnotesize}
Secondly, Amroṫī, his spiritual master and the leader of the Khilāfat Movement during 1919-24 in Sindh, gave a confidential letter to him to deliver it to the Shaykh al-hind in India. It seems extremely difficult to highlight the contents of the letter, as it has not survived down to us.

However, there is no reason to dispute on this matter, as it seems quite possible to reconcile both of the views. It is quite possible that Amroṫī gave a letter, through which, giving a reference for the purpose of education, he, as a leader of the Khilāfat Committee of Sindh, reported to the Shaykh al-Hind, as leader of the Khilāfat Movement in all over India, regarding the activities of the Khilāfat Movement in Sindh.

Apart from this zealous pre-occupation with seeking knowledge in Indian towns, al-Ūdwī used to undertake long arduous journeys to Ḥijāz during hajj seasons, not only to perform the pilgrimage, but also to meet the scholars to broaden his knowledge and to get access to the latest arrivals in books. Al-ʿAlawī narrates that he set out to Ḥijāz for two times in his life. Among the topics of discussions with scholars may have been

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316 For detailed study on the Khilāfat Movement, with regard to the role of Sind and its pirs (spiritual guides), See. Milnault, G., *The Khilafat Movement: Religious Symbolism and Political Mobilization in India*, New Delhi: Oxford India Paperbacks, 1999, 65-110, where he narrates: "the best example of the personal influence of religious leaders in popular political mobilization at this time occurred in Sind, where pirs enjoy a particularly important position among rural Muslims.... At, he continues, the Provincial Khilafat Conference in Sind in February 1920, Shaukat Ali, ʿAbdul Bari, and Haji ʿAbdullāh Haroon shared the platform with a couple of the more influential pirs, Molana Taj Muhammad, [Maḥmūd] Pir Muhammad, and Pir Turab Ali Shah". See p. 105. For the role of Shikarpur in the Khilāfat Movement, see. Şābir, pp. 260-65.

317 This view is advanced by Kāndhro, See. p. 85.
the Qurʾān and ḥadīth as it has been the centre for these two sciences. Al-ʿAlawī also
records that al-Ūdwī benefited a lot from the library of ʿĀkif Bay, which according to
him, is located at the South of Green Tomb of the Prophet in Medina.318

Al-Ūdwī’s education under these scholars in mosques, Dār al-ʿUlūm, and
University increased his store of knowledge, and he collected a great deal of material
regarding the curriculum of dars al-nizāmī especially the Qurʾān and ḥadīth.

As a student, al-Ūdwī was described as being diligent, industrious and hard
working. These merits combined with an indefatigable determination to acquire
knowledge and to master the various branches of learning. His travels in pursuit of
knowledge gave him a first-hand information in certain fields and show his eagerness
and desire for knowledge. Al-ʿAlawī reports that al-Ūdwī said:

By God, I regret the time I have spent in eating instead in the pursuit of
learning, for time is precious.319

With this intellectual capacity and disposition, al-Ūdwī was able not only to be
acquainted with all the religious sciences of his time but also to master, but also to
master several branches of knowledge.

3.4. His Appointment at the Madrasa of Garhī Ḥasan

Having completed his study and mastering several subjects through this academic
travels in India outside Sindh, al-Ūdwī turned to Ūdī, Jacobabad. It was the same year
that Suhrāb Khān Sarkī, a well-known feudal lord, who was famous for establishing
madāris and the patronage of the ʿUlamāʾ, established a madrasa at his village, Garhī

318 Ibid. p. 86. Abro comments that all the personal libraries are now included in library of King Abd

319 Al-ʿAlawī, p. 7; See also Kāndhro, p.87.
Ḥasan. Al-Ūdwī, whose fame as a scholar had preceded him, was received with much favour by Sarkī, who honoured him and made much of him. By the consent of Maulānā Nabī Bakhsh, father of Muḥammad Ismāʿīl al-Ūdwī, Sarkī appointed him as a head teacher at his madrasa at Garhī Ḥasan, when al-Ūdwī was only twenty-four. Al-Ūdwī continued teaching at Garhī Ḥasan for at least twenty years. A book on Nahw (Arabic syntax), commonly known as Ghurra al-Nahw (elementary syntax) most probably containing his lecture notes at Garhī Ḥasan, seems to be completed during this period as will be mentioned later in the chapter of his works. Maulānā Aḥmad al-Dīn of Jarār Pahor, a well-known spiritual guide (Urdu. pīr) having great following throughout Sindh and a reputed ʿālim of Sindh, studied under al-Ūdwī at Garhī Ḥasan.

During his stay at Garhī Ḥasan, al-Ūdwī is also reported to be a disciple (murīd) of great mystic and pīr of Sindh, Maulānā Tāj Maḥmūd Amroīī in Qādrī order, who was his father’s spiritual master as well, and who wrapped a turban round his head at conference of graduation ceremony at Ūdī, as previously mentioned. From Amroīī, al-Ūdwī learnt more about the theory and practice of mysticism (ṣufīsm). He even practiced rigorous ascetic and ṣufīstic exercises under his guidance, but not to the desired effect. As he used to criticise his brother ʿAbd al-ʿAlī (d. 1369/1950) who believed and practised kashf (uncovering, disclosure) over graves of deceased people

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321 Al-ʿAlawī, p. 6; Moryānī, p. 30; Kāndhro, p. 87.  
322 Al-ʿAlawī, p. 6; Moryānī, p. 28  
323 Al-ʿAlawī, p. 6; Moryānī, p. 28
with a view that he may uncover their condition.\textsuperscript{324} There is no doubt, however, that the healing attraction of ṣufistic experience, with its insistence upon a direct personal experience of God, made al-Ūdwī to avoid worldly political activities in later life.

Besides spiritual lessons to his disciple, al-Ūdwī, Amroṭī is reported to have a trust upon scholarly personality of al-Ūdwī, in the presence of many other ‘Ulamā’, that he get him write answers in Arabic in response to the letters and queries sent to him by various ‘Ulamā’ around Muslim world.\textsuperscript{325} This was in itself a great honour and acknowledgment of his scholarship. Its importance in al-Ūdwī’s life was that it symbolized his identification with a highly qualified ‘ālim (religious scholar).

In addition, Amroṭī also get al-Ūdwī reply to questions, pertaining to shari’a, posed by ‘Ulamā’ as well as common people of Sindh.\textsuperscript{326}

Al-ʿAlawī reports that on the death of his spiritual master (murshid), Amroṭī, al-Ūdwī composed a qaṣīda (elegy) in Arabic language, published in the newspaper, al-Waḥīd, which was appreciated by many prominent scholars.\textsuperscript{327} Adīb gives more information regarding this that when Sayyid Sulaymān al-Nadwī read al-Ūdwī’s qaṣīda (elegy) in al-Waḥīd, he was extremely impressed by his emotions about his

\textsuperscript{324} Kāndhro, p. 87.

\textsuperscript{325} Moryānī, p. 30; Interview with Maulānā Naṣṭ Allah Sūmrānī. Adīb, in his paper, adds that Amroṭī used to get al-Ūdwī to write fatwās in response to the queries addressed to him as well as he used to refer to him the questions pertaining to the tafsīr. See. p. 21.

\textsuperscript{326} Adīb, p. 21.

\textsuperscript{327} Al-ʿAlawī, p. 6; See also al-Waḥīd (Sindh Āzād Number.), Karachi, 1936, p. 43.
spiritual master (murshid) and his command over Arabic language, that he wrote a condolence letter to him, which unfortunately did not survive down to us.\footnote{Moryānī, p. 29; Kândhro, p. 96.}

3.5. **His Permanent Settlement in Shikarpur**

According to al-ʿAlawī, al-Ūdwī, due to the controversy on certain issues, pertaining to sharīʿa, with Sarkī, his patron, left Garhī Ḥasan for Shikarpur. He first purchased some acres of agricultural land to earn some livelihood at Khokhar village not far away from Shikarpur city. He continued his teaching and doing imama (leading people in congregational prayers of five times) in obligatory prayers, together with mystic exercises at the mosque at Khokhar village for at least two years. There is not much more of the account, with regard to his activities at this village, to present.\footnote{Al-ʿAlawī, p. 6; Moryānī, p. 30; Kândhro, 87.}

Comparing this period of teaching with that of previous one, it seems that al-Ūdwī might have quite a small number of students, who learnt from him at this point. During the two years he lived at khokhar village, it seems that he devoted all his time to imāma in congregational prayers, delivering sermon (khutba) in Friday prayer, reading and writing books together with spiritual exercises such as murāqiba (meditation).

After a span of two years, al-Ūdwī decided to leave Khokhar village for his native town Shikarpur city where he could disseminate the knowledge on a broader level. It is not quite clear why he made this decision of leaving Khokhar village. It seems quite possible to suggest that his relatives and people of the Shikarpur city might have invited him to settle in his native city, Shikarpur permanently, for reasonably broader sources of dissemination of knowledge.
Al-Ūdwī, established a madrasa at central mosque (jāmiʿ masjid) of Nūr Shāh, a well-known mosque in Shikarpur, to continue his teaching dars al-nizāmī, public lecturing as well as spiritual training of Muslim community. In order to earn some livelihood he started a pharmacy, very close to the mosque, as he did not take remunerations on teaching, lecturing and imama.

During al-Ūdwī’s time in Shikarpur, he divided up his time in the way best fitted to educate those around him. He devoted himself to reading the Qurʾān, studying the traditions of the Prophet afresh, to teaching, and to prayer, so that he should not waste a single moment of his own time or that of those with him.\textsuperscript{330}

The teaching at this mosque used to start after fajr (dawn) prayer and continued throughout the day except during the times of prayers and when al-Ūdwī needed to go to his pharmacy, which was not too far away from the mosque. It usually ends just before the maghrib (sunset prayer) prayer at the sunset. Al-Ūdwī used to begin his lecture with recitation of a few verses from the Qurʾān followed by their interpretation; or with the narration of a ḥadīth followed by its elucidation and commentary, or with the presentation of a legal ruling (masʿala fiqhiyya) followed by its explanation. The lectures of al-Ūdwī, consisted of questions and answers between him and the students. Al-Ūdwī used to teach subject by subject, like tafsīr, ḥadīth, fiqh, uṣul al-fiqh, Arabic language and literature, to name a few, to one group of students of the same level.\textsuperscript{331}

\textsuperscript{330} Al-ʿAlawī, p. 9, See also Kāndhro, p. 92.

\textsuperscript{331} Ibid. I myself have received a large part of my education in the madrasa of his renowned student, Maulānā Qārī Nisār Ahmad Mangī, located in a mosque in Shikarpur, in exactly the same manner as described above.
It was in this manner that education was imparted in the mosques of towns in the time of al-Ūdwī up to the present time.

Not only did al-Ūdwī teach men but also women at his home. Al-ʿAlawī reports that he used to teach the translation of the Qurʾān, word by word, to his female students of whom was his own daughter, who, after his father’s death, continued the same up to the present day.332

This provided him with a good opportunity to spend all his time and energy in the field of teaching, lecturing and training. The last thirty years, from 1941 to 70, spent in Shikarpur can be considered as the best years of al-Ūdwī’s life, for they yielded the most fruitful results in disseminating knowledge through teaching, lecturing and writing.

During this time, al-Ūdwī had a personal contact with professor sayyid Muḥammad Salīm, (d. 1927-2000) a well-known writer, the student of ʿAllāma ʿAbd al-ʿAzīz al-Maymani, a central leader of Tanẓīm Asātidha (Teachers Organization), and devout activist of the Jamāʿat Islāmī, who was a professor in Arabic language and literature at C & S Degree College, Shikarpur in 1952. He was a distinguished scholar concerned with the reform of the ʿUlamā so that they could be effective guides to Muslim community as well as struggling for educational reform in Pakistan. He, impressed by the fame and scholarly personality of al-Ūdwī, invited him to study the thought of Maulānā Maudūdī and to join his party, Jamāʿat Islāmī.

Maudūdī’s approach to Islam appealed al-Ūdwī, thus, he joined Jamāʿat Islāmī, a well-organized religio-political party of Pakistan founded by Maulānā Maudūdī in

332 Al-ʿAlawī, p. 8; Kāndhro, 87.
1941, as its member during 1954. After reading Maudūdī’s books, al-Ūdwī became highly impressed by his thought. Due to his great scholarly personality, he became the leading exponent of Maudūdī’s political thought in his days and great defender of his thought against Deobandī ‘Ulamā’, as he considered him a revivalist (mujaddid) of the century.

The reason why al-Ūdwī, joined the Jamāʿat without any hesitation, lies in the fact that he had previously been involved in the Khilāfat Movement, as mentioned above, through his association with Amroṭī. During this period, he had become acquainted with the works and ideas of Khilāfat leaders, such as Maulānā Abū al-Kalām Āzād and ‘Ubayd Allah Sindhi. From the Khilāfat activists he learned about the West and about politics as well as the value of social mobilization and political propaganda. Many of the ideas of the Khilāfat Movement, such as its anti-imperialism, its efforts to unite the various expressions of Islam in South Asian Indian Subcontinent, its appeal to pan-Islamic sentiments, and its belief in the viability and desirability of resuscitating the institution of the caliphate, led al-Ūdwī to join the Jamāʿat, as they were echoed in its thought.

333 Al-ʿAlawī, p. 14; Moryānī, p. 34
334 Moryānī, p. 35.
335 The Khilafat Movement (1919-1924) was a pan-Islamic political protest campaign launched by the Muslims in British India led by Shukat Ali, Maulānā Muḥammad Ali Jauhar, Ḥakīm Ajmal Khān and Maulānā Abu al-Kalām Āzād to influence the British Government and to restore the Caliph of the Ottoman Empire Sultān Abdul Ḥamīd Khān Sānī durig the aftermath of World War I. It was the protest against the sanctions placed on the caliph and the Ottoman Empire in the treaty of Sevres. See Minault, G. p. 109; See also Al-ʿAlawī, p. 8; Moryānī, p. 35; Kāndhro, 85.
336 See pp. 115-16 of this dissertation.
In addition, historically al-Ūdwī was highly influenced by fundamentalist revivalist trend of Shāh Walī Allāh of Delhi, who, like Shaykh Aḥmad of Sarhand (d. 1033/1624), wrote letters to Muslim nobles and rulers to the principles of Islam and to save the Mughal State. Al-Ūdwī was also well acquainted with Shāh Walī Allāh’s efforts for the need of a universal caliphate (khilāfat) to defend Islam and to serve as a model for other Muslim rulers.

It seems important to mention here that Shikarpur was then under the influence of Deobandī School of thought, a school of Sunnī Islam that developed in South Asian Indian Subcontinent in the late nineteenth century and was distinguished by its rigid adherence to the Ḥanafīte School of jurisprudence.

Following the anti-congress stand and harsh criticism of Maulānā Maudūdī over Maulānā Ḥussayn Aḥmad Madanī in general and traditional views of the ‘Ulamāʾ in particular, the ‘Ulamāʾ began to oppose Maulānā Maudūdī and his party Jamāʿat Islāmī firmly. It was for this reason that the ‘Ulamāʾ of Shikarpur, following their leadership in India, stood up to resist the growing activities of the Jamāʿat Islāmī, particularly after al-Ūdwī’s affiliation with it. Realizing the increasing influence of Maudūdī’s modern teachings and political interpretation of Islam and al-Ūdwī’s strong support to them, the Deobandī ‘Ulamāʾ resolved to oppose al-Ūdwī; to repudiate his views; and did not hesitate even to use any calumny to discredit him to stop the growing influence of Maulānā Maudūdī and Jamāʿat Islāmī in Sind. They struggled very hard to return al-Ūdwī back to the Jamʿiyyat ‘Ulamāʾ Islam, an offshoot of


Deobandī School and strong religio-political party of Pakistan, which is continuity of the *Jamʿiyyat ‘Ulamā’ Hind*, and to quit the *Jamāʿat*. When they failed in convincing al-Ūdwī to quit the *Jamāʿat* and to join the Deobandī School, they called upon Muftī Maḥmūd, the then amīr of *Jamʿiyyat ‘Ulamā’ Islam* Pakistan and the father Maulānā Faḍl al-Raḥmān, the existing amīr of the *Jamʿiyyat*, to convince al-Ūdwī to quit the *Jamāʿat*. According to the reports, Muftī Maḥmūd debated with al-Ūdwī on the views of Maulānā Maudūdī with regard to the importance and legal status of *ḥadīth*. Muftī Maḥmūd objected Maulānā Maudūdī as being denier of the *ḥadīth* on the ground that he rejects the authentic *Aḥādīth* (pl. of *ḥadīth*) of even *Ṣāḥīh al-Bukhārī*.  

According to the reports, Muftī Maḥmūd failed to convince al-Ūdwī to quit the *Jamāʿat* and to join Deobandī School. In the debate, al-Ūdwī refuted Muftī Maḥmūd’s criticism over Maulānā Maudūdī.

Realizing the growing influence of al-Ūdwī, some of the Deobandī ‘*Ulmā’*, the names of whom are not known, started opposing, repudiating his views and did not hesitate even to use any calumny to discredit him. In this regard, they accused al-Ūdwī that he does not believe in sinlessness nature of the prophets (*ʿismā al-anbiyāʾ*). In addition, they also accused that he permits eating and drinking even after *ṣubḥ sādiq* (dawn, at which, eating, drinking and sexual intercourse have to be stopped for fasting), to make his personality disputed particularly in the matters of *sharīʿa*. Al-

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340 Ibid.

341 Kāndhro, 88.
Ūdwī refuted all the false accusations levelled against him in writing and publicized it among masses throughout Sindh.³⁴²

According to the reports, when Maulānā Maudūdī visited Sukkur, a big city, not too far away from Shikarpur, al-Ūdwī met Maulānā Maudūdī and shared his views with the latter on certain issues of shari‘a, of which was his opinion about impermissibility of hunting animals with a gun. As a result, Maulānā is reported to have changed his opinion about permissibility of hunting with a gun.³⁴³

In addition to the teaching at Nūr Shāh Mosque, he used to deliver general lectures at various mosques, big and small, of Shikarpur, where ordinary Muslims, simple villagers and farmers used to assemble and join his lecture. Moreover, he used to deliver sermon (khutba) at Friday prayer at central mosque (jāmi‘ masjid) of Bayt al-Mukarram, where after every Friday prayer, quite a considerable number of people sit around him and ask him questions pertaining to their religious and social life. This gave him the opportunity to display his virtuosity.

He used to reply with a deep scholarly spirit to many of the questions raised by the people. Not all of his answers and views have been properly and completely transmitted down to us given to the people except a few as follows:

It is narrated that to the question regarding the legal position of photo he answered, disagreeing with the rest of the ‘Ulamā‘ of the South Asian Indian Subcontinent- that it is permissible and it is like a reflection of a mirror.³⁴⁴

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³⁴³ Nakyānā, p. 15.

³⁴⁴ Kāndhro, p. 88.
Repeating to another question regarding the conflict between Alī (d. 40/661), one of the four rightly guided caliphs of Islam and Muʿāwiya (d. 60/680), founder of the Umayyad Dynasty, he answered that the latter was wrong and the former was right in their stands respectively.345 Besides this, al-Ūdwī used to reply in writing to the queries, pertaining to the *sharīʿa* sent to him through the post.346

Through this social service, i.e. teaching and lecturing, he tried to fight and eradicate illiteracy from Muslim community. This also shows his deep concern for the spread of education and dissemination of knowledge.

Al-Ūdwī lived a long active life. During this period, he spent all his energies and tapped all sources to serve the religion in which he believed. He devoted entire life to the service of knowledge, which he loved from the depth of his heart. He was, to a considerable extent, successful in the field of his activities. When he reached the seventy-third year of his life, he felt that death was approaching soon. He, therefore, pronounced *shahada* 

"*Ia ilāh illa Allāh Muḥammad ur rsūllāh*" (there is no god except Allah, Muḥammad is the messenger of Allah) many a times and said *takbīr* "*Allah Akbar*" (God is the Greatest). On the 29th of Ramdān, 1391 (29th of November 1970), at the age of 73, he breathed his last in Shikarpur, and was buried in his ancestral graveyard in Shikarpur, beside the tomb of his father Maulānā Nabī Bakhsh al-Ūdwī. In his will, he requested that one of the following three persons may perform his funeral prayer (*ṣala al-janāza*):

(i) Maulānā Sher Muḥammad, his younger brother

345 Ibid.

346 See his letter written to professor ʿAbd al-Khāliq Suhryānī of Kandhkot preserved at Bayt al-Ḥikma, Shikarpur, Sindh, Pakistan, n.d.
(ii) Maulānā Jān Muḥammad Bhutto (d. 1402/1982), the then amīr of the Jamāʿat Islāmī

(iii) Maulānā Maẓhar al-Dīn Soomro (d. 1416/1995), his student

Maulānā Sher Muḥammad, his younger brother withdrew in favour of Maulānā Jān Muḥammad Bhutto, the amīr of the Jamāʿat Islāmī of Sindh, and requested him to proceed for funereal prayer of al-Ūdwī and he did that.347

3.6. His Academic Position

Al-Ūdwī is reported to have attained the highest rank among his contemporaries. His thorough knowledge and profound scholarship brought him fame and popularity that Dr. ʿUmar b. Muḥammad Dāʾūdpoto (d. 1378/1958), internationally acclaimed literary figure, the student of ʿAllāma ʿAbd al-Azīz al-Maymonī, and the director of public instruction in Sindh, paid him much respect. It is for this reason that Dāʾūdpoto offered him to live in Karachi to disseminate his knowledge, or to accept a research post in the University of Sindh, Jamshoro. No wonder, as being a pious and inclined to those scholars who refrained from co-operating or from accepting official posts, he declined this offer.348 As regards his scholarship, Chāchar narrates that not only in Sindh but also in Indian Subcontinent no one from amongst ʿUlamāʾ more learned than al-Ūdwī.349 Similarly, Maulānā ʿAlī Muḥammad Kakepoto, who was a teacher of

347 Al-ʿAlawī, p. 16; Moryānī, 40; Nakyānā, p. 18. Moryānī slightly differ on this point that al-Ūdwī requested in his will that one of the following three persons may offer his funeral prayer: 1. Maulānā Jān Muḥammad Bhutto, 2. Maulānā Maẓhar al-Dīn Soomro and 3. Any member of the jamāʿat. While Nakyānā gives only one name of Maulānā Bhutto.

348 Moryānī, p. 32; Adīb, p. 21.

349 Chāchar, p. 190.
ʿAllāma Iqbāl (d. 1357/1938), a well-known great poet of South Asian Indian Subcontinent, used to say that I am before al-Ūdwi like a student (Urdu. *tifl maktab*). His colleagues and contemporary scholars acknowledged his academic superiority and paid him the compliments given to only a few. ʿAllāma Ghulām Muṣṭafā al-Qāsmī (d. 1424/2003), former Chairman Sindī Adabī Board, Jamshoro, Director Shāh Walī Allāh Academy, Hyderabad and a well-known writer, for instance, said:

al-Ūdwi was the best scholar.351

Likewise, al-Qāsmī, in one chain of transmission (*sanad* of ḥadīth), has included al-Ūdwi in the chain of illustrious scholars of Islam extending back from Deobandī ʿUlamāʾ to ʿAbd al-Ḥakīm (d. 1066/1656) of Sialkot.352 In addition, Professor Sayyid Muḥammad Salīm gives another *sanad* of al-Ūdwi which extending back to Shāh Walī Allāh of Delhi.353

Similarly, Maulānā Qārī Nisār Aḥmad (b. 1356/1937), his student, is reported to have said:

al-Ūdwi was the best scholar in transmitted sciences (*al-ʿulūm al-naqliyya*) and Maulānā Kakepoto was in rational sciences (*al-ʿulūm al-ʿaqliyya*).354

To take another example, Professor Sayyid Muḥammad Salīm remarked:

al-Ūdwi was not an ordinary ʿālim rather he was ʿallāma (superlative degree of ʿālim).355

350 Adīb, p. 21; Nakyānā, p. 15; Kāndhro, p. 96.
351 Kāndhro, pp. 96-97.
353 Nakyānā, pp. 5-6.
354 Ibid.
355 Ibid.
During al-Ūdwī’s permanently settlement in Shikarpur, Maulānā Qārī Faṭḥ Muḥammad Pānīpaṭī (d. 1407/1987) used to come to his home on foot to solve his problems in the field of qirā’a and to clarify his concepts, despite the fact that he was a blind and a profound scholar and expert in ’ilm al-qirā’a, i.e. science of seven readings of the Qur’ān.\(^{356}\)

Al-Ūdwī’s colleagues and contemporaries not only admitted his superiority over themselves, but also referred to him whenever some difficulty arose. Thus, al-ʿAlawī reports that the former president of Pakistan general Ayyūb Khān wished to celebrate ’eid al-fitr, on certain day, without sighting of the moon. Following this wish, the deputy collector of Shikarpur summoned the ‘Ulamāʾ of Shikarpur including, Maulānā Ḥakīm Faḍl Allah Soomro, Maulānā ʿAbd al-Fattāḥ Khoso, Maulānā Pīr Faḍl Aḥmad Sarhandī (d. 1408/1987), to announce the decision made by the President. All the ‘ulamāʾ said that they could not express their view until al-Ūdwī gives his opinion about it. When al-Ūdwī came, and courageously announced that no one would celebrate the ’eid until the moon is sighted.\(^{357}\)

Similarly, it is narrated that one of the school teachers named Allāh Dino of Thul, a small town in District Jacoabad, Sind, brought a fatwā of Maulānā Rashīd Aḥmad of Gangoh (d. 1323/1905), a renowned Deobandī scholar and co-founder of Dār al-‘Ulūm Deoband, concerning a crow that it is ḥalal, to the ‘ulamāʾ of Shikarpur

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\(^{357}\) Al-ʿAlawī, p. 9; Moryānī, p. 33.
particularly Maulānā ʿAbd al-Karīm Chishtī of Shikarpur. Allah Dino wanted their signature on this fatwā so that he may offer them a crow to eat if it is ḥalāl. Maulānā Chishtī and other scholars of Shikarpur referred this matter to al-Ūdwī, stating that whatever he would say, will be acceptable to all of us. After looking into the matter, al-Ūdwī said to Allah Dino:

    bring any argument either from the Qurʾān or from the ḥadīth; I am an ʿālim as they are who issued this fatwā. For halal and harām, we need an argument from the Qurʾān or hadīth.\textsuperscript{358}

These reports reveal that he was the most eminent scholar of his time. It also implies that his colleagues and contemporary scholars admitted his superiority over themselves.

Al-Ūdwī was so confident of his wide and thorough knowledge that he claimed to have known all the aḥādīth (pl. of ḥadīth) of the Prophet.\textsuperscript{359} Undoubtedly, his claim about his deep knowledge was far from being a boast. It seems rather an expression of his self-confidence. In addition, he is also reported to have criticized over Ḥakīm Tirmidhī’s book "Kitāb al-Nawādir" by saying that there is no single strong and sound (ṣaḥīh) hadīth in the whole book.\textsuperscript{360}

### 3.7. His Personality and Character

The biographical accounts of al-Ūdwī portray him as a handsome man. He was tall and slender with an attractive face and a pleasing voice. He was a man of impressive personality, respected for his straightforwardness and revered for his piety. Although a man of meagre resources, gaining no remuneration from his teaching, he

\textsuperscript{358} Kāndhro, p. 88.

\textsuperscript{359} Al-ʿAlawī, p. 12; Moryānī, p. 36.

\textsuperscript{360} Al-ʿAlawī, p. 7.
was generous with his friends as well as with the poor. The biographical accounts
describe him as giving medicine to the poor at his pharmacy (maṭib) at low charges or,
at some occasions, free of charge.361

Furthermore, it is narrated that every evening he would go to his room and spend
some time praying, by name, for those who had sought help from him or who had
treated him well. He never went to sleep without such a prayer. He believed in the
efficacy of his prayers in relieving the material difficulties of his suppliants.

His biographers mention his other personal characteristics. Al-ʿAlawī reports that
he did perform tahajjud (mid-night optional prayer as mentioned in the Qurʾān (see.
Q. 17:79 and Q. 73: 1-6) prayer regularly and engaged in doing dhikr (remembrance
of Allah through reading certain invocations and supplications) until fajr (dawn)
prayer. From early childhood, al-Ūdwī seems to have displayed a sharp intelligence
and a good memory.362 He had memorized a great deal of ḥadīth collection as he is
reported to have said, as previously mentioned, that, by the grace of Allah, there would
hardly be a single ḥadīth which this faqīr (he generally calls him as faqīr means needy)
does not know.

Although the study of the Qurʾān was al-Ūdwī’s main concern, his biographers
state that he was acquainted with other branches of Islamic learning as previously
mentioned. The biographers also tend to depict him as a scholar whose knowledge was
encyclopaedic as his Ṣafwa al-ʿIrfaq witness to al-Ūdwī’s scholastic ability.363

361 Al-ʿAlawī, p. 8; Kāndhro, p. 87.
362 Al-ʿAlawī, p. 9; Moryānī, p. 32.
363 Al-ʿAlawī, p. 11; Nakyānā, p. 17; Moryānī, pp. 36-37. Al-ʿAlawī remarks that al-Ūdwī, due to his
vast knowledge, was regarded as a mobile library. Ibid.

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The biographical accounts also depict al-Ūdwī as a great debater in written form rather than in speech form as he conducted debates in written form with deniers of ḥadīth (Urdu. munkirīn ḥadīth) and with Barelwī ʿUlamāʾ with great skill. The Ṣāʿiqa, Ayyāman Maʿdūdāt Jī Jadīd Tahqīqa Jo Radd, Risāla Dar Tahrīf Āya Ṣalā, written in the form of a debate between him and his opponents.

3.8. His Religious Thought

The available sources and information give no clear indication to which religious sect al-Ūdwī belonged. Nor al-Ūdwī mentioned or attributed himself to any of the sects that have Indian Subcontinent origin such as, Deobandī, Barelwī and Ahl al-ḥadīth (people of ḥadīth). In fact, his personality seems to be far beyond such sectarian tendencies. This is why, no biographer has mentioned of al-Ūdwī’s sectarian affiliation. However, it seems possible to estimate a most likely answer to this question. Taking his education and religious training as a whole, there is no doubt that the overwhelming majority of his teachers as well as population of Sindh in general and of Shikarpur in particular were conservative Ḥanafīs (the followers of Ḥanafī School attributed to Abū Ḥanīfa). But, this does not mean that al-Ūdwī was a blind follower of this school, rather it appears that he was a man whose conclusions were based on the Qurʾān and ḥadīth. It appears that he was inclined towards "jurisprudential eclecticism" (choosing among different schools of Jurisprudence for legal interpretations, as opposed to taqlīd to any one school), and revivalist conservatism and rationalist modernism as Barbara Metcalf and Aziz Aḥmad put...
respectively\textsuperscript{365} regarding Shāh Walī Allāh. It seems necessary to mention here that al-Ūdwī is reported to have used to do rafʿ al-yadayn (raising hands while rising from rukūʿ (bowing) and going into sajda (prostration) postures in the prayer as Shāfīites and other schools do), according to non-Ḥanafite Schools, in the prayer, although in private not in public, as is reported with regard to Shāh Walī Allāh of Delhi. Furthermore, al-Ūdwī’s readings of al-Ghazālī d. 505/1111) and Ibn Taymiyya (d. 728/1328) had also influenced his intellect and thought. Two figures who had influenced al-Ūdwī and whose names are known throughout the Muslim World in the late nineteenth century was Egyptian scholars such as ʿʿAbdhu (d. 1323/1905) and his student Rashīd Riḍā (d. 1354/1935), through the regular reading of their tafsīr al-Manār.\textsuperscript{366}

In this intellectual context, al-Ūdwī, as previously mentioned, was influenced by the political thought of Maulānā Maudūdī, who had also Deobandī background with regard to his education and environment, during 1952, when he came into contact with professor Sayyid Muḥammad Salīm. Certainly, he was sympathetic and great defender of the Jamāʿat Islāmī, as mentioned earlier. However, al-Ūdwī, practically, did not engage in politics and in the organization of the Jamāʿat, although he was its member. Thus, he may perhaps not have been equally accomplished as a political activist, as he was a scholar and mystic personality.


\textsuperscript{366} Al-ʿAlawī, p. 12; Moryānī, p. 37.
Keeping this historical intellectual background of al-Ūdwī, it appears that he could be more closely identified with scriptural orthodoxy, which has been popular current throughout Indo-Muslim history.

In combining within himself the roles of ʿālim and ṣūfī al-Ūdwī seems to stress on the need of inner jihad (jihad bi al-Nafs). Being a ṣūfī, al-Ūdwī stresses inner jihad (al-jihad al-akbar), the struggle of personal self-improvement against the self’s base desires, which, according to him, is a greater jihad. Being an ʿālim, he allows outer jihad (al-jihad al-asghar), the military struggle against the enemy who attacks Muslim territories, which, according to him, is lesser jihad. Al-Ūdwī seems to be more concerned with internal political and moral decline than he was with the external threats. For this reason, he was a non-radical and inclined to orthodox Islamic theology, according to which the first generation of Muslims is an exemplary model to follow and referred to main body of Islamic teachings based on the Qur’ān and Sunnah of the Companions of the Prophet of Islam. He is reported to have stressed on the internal purification than external training, thus, he used to say that the ḥadīth concerning al-jihād al-akbar (greater jihad), i.e. jihad bi al-nafs is textually (dirāyatan) sound although it is weak by transmission (riwāyatan).

367 Ibid.
3.9. His Students

Al-Ūdwī remains one of the most influential ʿUlamāʾ whose long-lasting influence can be discerned by the fact that people from all walks of life gathered around him and sought religious education as well as spiritual training from him.

During al-Ūdwī’s teaching career, lasted for about half a century, beginning at the very early age of 24 up to 73, a large number of students and disciples studied under him. Al-Ūdwī’s students could be classified in three categories:

Firstly, the students, who studied the curriculum of *dars al-nizāmī* under al-Ūdwī to become ʿUlamāʾ at Ūdī, Garhī Ḥasan and Shikarpur.

Secondly, the students, who studied the course of elementary Arabic language (*ṣarf and nahw*), the translation and the exegesis of the Qurʾān.

Thirdly, the literate and educated people, who came to al-Ūdwī to clarify their concepts in the field of Islamic learning and education. Some of these students later became illustrious scholars, famous writer, teachers, and jurists in various parts of Pakistan. It is through these students that we have come to know about al-Ūdwī’s scholarly knowledge and personality. Similarly, the information regarding his life, his character, and his academic career have reached us by this means.

Among his renowned and prominent students are: Maulānā Qarī Nisār Aḥmad Mangī (b. 1356/1937), Maulānā Ghulām Muṣṭafā Mangī (d. 1430/2009), Maulānā Nūr Muḥammad al-Dahqānī, Maulānā ʿUbayd Allah Soomro, Maulānā Maulā Bakhsh Lāshārī (b. 1320/1902), Maulānā Muḥammad Shāh Amroṭī, Maulānā Aḥmad al-Dīn of Jarār Pahor, Maulānā Mazhar al-Dīn Soomro (d. 1416/1995), Maulānā ʿAbd al-Fattāḥ Khoso (d. 1412/1991) Maulānā Lutf Allah Soomro, Maulānā Wāḥid Bakhsh Khiljī (b. 1366/1947), Ṣibghat Allah Adīb (b. 1352/1933), Maulānā Ṣalāḥ al-Dīn
From what has been said above, it is clear that al-Ūdwī, having been a keen student from his early childhood, devoted him to study. He was fortunate in having spent his student days in Sindh and then outside Sindh in India, which at that time was flooded with distinguished scholars in various fields of learning. He attained a high level in the academic sphere. He was not only recognized as an important scholar by the people of his time, but was also accepted an authority in *fiqh*, *fatwā* and Qur’ānic studies. By virtue of his towering personality, al-Ūdwī made important contribution spreading education in Sindh. On the popular side, he was able to attract many people by his simple appearance and modest way of life. On the intellectual side, he made his influence felt in the fields of Qur’ān, *fiqh* and mysticism and occupied scholars of other schools in refuting his views and arguing against him. Moreover, he left large number of students and adherents who carried on his teachings after his death and played an important role in the Muslim life of Sindh and beyond. They also contributed to spreading the message of Islam and
religio-political views of the *Jamāʿ at Islami* in the life of Shikarpur and Sindh region of South Asia.
CHAPTER 4

Al-Ūdwī’s Works

Al-Ūdwī’s thinking and beliefs are preserved in a considerable number of works which he wrote on various aspects of Islamic studies in Arabic, Persian, Urdu and Sindhi. Al-ʿAlawī reports that he composed around fifteen works and that his son and his student Maulānā ʿUbayd Allah had in his private library all of these works.370

Following is a list of some of his important writings, which have influenced Islamic writers. They are listed according to the subject or topic with which they mainly deal.

4.1. Qurʾān

1) Šafwa al-ʿIrfān bi Mufradāt al-Qurʾān (extract of the knowledge through the words of the Qurʾān), a research work said to be the culmination of half a century of al-Ūdwī’s involvement in the field, was written in Shikarpur, few years before his death. It is unpublished manuscript in two big volumes, containing 858 pages. It is scribed by the author in neat and readable naskh script, the copy of which is preserved at the library of Professor ʿAbd al-Quddūs Soomro, his nephew, in Shikarpur.371 It is basically a work of exegetical dictionary of the Qurʾān which is

370 Al-ʿAlawī, pp. 17-21; Kāndhro, pp. 90-95.
371 Al-ʿAlawī, p. 18; Moryānī, p. 38; Kāndhro, p. 91.
written in alphabetical order. The method implied by al-Ūdwī in his Ṣafwa can be described as follows:

First, he gives morphological and etymological analysis of the words, then he mentions lexical meaning or meanings of them, supported by most authentic works in the field such as, Ṣiḥāḥ of al-Jawharī (d. c. 1003-1010), Jamhara of Ibn Durayd (d. 321/933), al-Afʿāl of al-Ṣaqlī (d. 567/1172), Maṣādir of Abū Jaʿfar al-Bayhaqī, (d. 565/1170) al-Qāmūs of Fayrozābādī (d. 817/1414), al-Miṣbāh of al-Fayyūmī (d. 765/1364), and finally he cites various verses from the Qurʾān in which they are used in different meanings and contexts. Furthermore, he also gives references from the traditions of the Prophet, ṣaḥaba, and tābiʿn, Arabic poetry (ashʿār al-Arab), linguists and the Bible to support the meanings of the words.

The importance of this work is that it is the most important source, even more detailed and comprehensive than his predecessor al-Iṣfahānī’s Mufradāt, regarding meaning and exegesis of Qurʾānic words for which the author has worked throughout his life. According to one report, the author has left it

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372 Al-Ūdwī, Ṣafwa, MS, vol. I, p. 1-1ba

373 Ibid., p. 4.

374 It seems beyond the scope of this dissertation to analyze, here, both of these works critically and comparatively. However, to understand the above-mentioned point, it would be useful to see, for instance, the exegesis of the word "Ḥammālat al Ḥaṭāb" (111:4) in al-Iṣfahānī, under ḥaml and masad, and al-Ūdwī, under masad.

375 See. Nakyānā, p. 16; Kandhro, p. 91
unfinished up to the letter \( wāw \), while another report tells that he has finished it up to the letter \( yā \), which, unfortunately, that part did not survive down to us.\(^{376}\)

Since \textit{Ṣafwa} is the fourth important book in the field of exegetical dictionary of the Qurʾān\(^{377}\), Dr. Nakyānā reports\(^{378}\):

(i) Professor Sayyid Muḥammad Salīm was influenced by al-Ūdwi’s \textit{Ṣafwa}, to the extent that he suggested Muḥammad Iqbāl Nakyana (graduated from Muḥammad b. Saʿūd University Riyadh, Saudi Arabia, and the director of al-Manhal Institute, Lahore) to do a PhD at the University of Punjab, Lahore, which he eagerly accepted. He successfully did his PhD on the edition of \textit{Ṣafwa}’s first volume, under the supervision of Dr. Ẓahūr Ahmad Aẓhar, from the above-mentioned University in 2002. In his forward, Dr. Nakyānā asserts that the books on \textit{mufradāt al-Qurʾān}, \textit{Gharīb al-Qurʾān} and \textit{Mushkil al-Qurʾān} began to be written in the very beginning of Islamic history, among which are: \textit{Maʿānī al-Qurʾān} by al-Farrā’, \textit{Gharīb al-Qurʾān} by Ibn Qutayba and \textit{Mufradāt al-Qurʾān} by al-Iṣfahānī. In modern times is \textit{Ṣafwa al-‘Irfān bi Mufradāt al-Qurʾān} by al-Údwi.\(^{379}\)

(ii) Recently, Maulānā ’Abd Allah Khoso, a renowned profound scholar in \textit{dars al-nizāmī} at madrasa \textit{Tafḥīm al-Qurʾān}, Sukkur, Sindh, is working

\(^{376}\) Nakyānā, p. 16; Kandhro, p. 91.

\(^{377}\) See. \textit{Maʿānī al-Qurʾān} of al-Farrā’ is the first, \textit{Gharīb al-Qurʾān} of Ibn Qutayba is the second and \textit{Mufradāt al-Qurʾān} of Rāghib Iṣfahānī is the third. See. Nakyānā, p. 3.

\(^{378}\) Nakyānā, p. 3.

\(^{379}\) Ibid. p. 3.
on these two unfinished letters to complete it. This will, as he states, take approximately eight years to complete.\textsuperscript{380}

The influence of this work was great even during the life-time of the author, and widespread appreciation of the \textit{Ṣafwa}, made him famous throughout Pakistan. It is perhaps due to the \textit{Ṣafwa} that al-Ūdūwī has been called great exegete of the Qurʾān.\textsuperscript{381}

Likewise, al-Ūdūwī’s \textit{Ṣafwa} has been acclaimed as:

encyclopaedia of the Qurʾān, containing language, grammar, exegesis, \textit{qirā’a}, jurisprudence, logic, rhetoric, literature, wisdom, \textit{fiqh}, theology.\textsuperscript{382}

However, \textit{Ṣafwa} seems to be neglected by the contemporary scholars at national level as well as transnational level mainly because it is not yet published.

2) \textbf{Nūr al-Īqān bi l’jāz al-Qurʾān} (light of the belief through inimitability of the Qurʾān), is another great work of al-Ūdūwī on the doctrine of \textit{i jāz al-Qurʾān} (inimitability of the Qurʾān). This work was scribed by Maulānā Nūr Muhammad al-Dahqānī, one of his students and famous `ālim in Sindh. This is in two volumes containing 300 pages. The most important thing about this work is that the scribe (\textit{kāṭib}), al-Dahqānī, read it out to the author after he finished ascribing it (technically called \textit{maqrūʿ `alā al-muṣannif}), and the author gave a certificate of listening it, which is given at the end of the manuscript.\textsuperscript{383}

\textsuperscript{380}Kāndhro, p. 90. For detailed study on his life and works, see his unpublished autobiography: \textit{Khudnawisht Sawānīh Ḥayāṭ Molwī ṬAbd Allāh Khoso}, Shikarpur: Bayt al-Ḥikma, 2008.

\textsuperscript{381}Al-ʿAlawī, p. 11; Moryānī, p. 36; Mahr, p. 3; Kāndhro, p. 90.

\textsuperscript{382}Nakyānā, pp. 17-18.

\textsuperscript{383}See al- Ūdūwī, Nūr, MS, p. 300.
The importance of this book is that it is, the first comprehensive attempt made in South Asia on the subject of *iʿjāz al-Qurʾān* in Arabic. Since this work is the subject of present dissertation, it seems necessary to provide detailed account of it as follows:

The present manuscript of *Nūr al-Īqān bi Iʿjāz al-Qurʾān* (light of faith in inimitability of the Qurʾān), is the only extant manuscript, and was first preserved in the library of Shāh Walī Allāh Oriental College, Depar, Sindh, under entry number C. N. 9903. Then, this manuscript was transferred by the administration of the college to the Museum of *Idāra Taʿmīr Millat, Manṣūra*, Sindh, having no entry, as a result of nationalization done by Zulfiqar Ali Bhutto, the then Prime Minister in 1973. This can be seen on folio 1, where two readable stamps of both institutions appear. It contains 301 folios of 15 lines each with approximately 15 words in each line in two small books. The first book contains 186 folios and the other contains 114 folios. This manuscript was sold and remained under the study of number of scholars as shown by the prices and signatures, which appear on f. 1 of the second volume, and for the last time by Professor Sayyid Muḥammad Salīm during 1960s. Several explanations and meanings of the words, in different languages including, Persian, Urdu and Sindhi, have been added in margins. There are in the text occasional repetitions, sometimes one or two words and some times more than that up to five words. Some mistakes have been corrected, by a number, in the margins and some places by omitting and writing beside them. The manuscript is written on thick white paper in good *naskh* script in black in one hand with headings and sub-headings written in the same format and marked by a line.

384 Kândhro, pp. 91-92.

385 Kândhro, 90.
above, and at some places written in a large format without mark. Three words on f. 3 and one word on f. 6 are over inked, which, with little attention, could be read. The several edges are also affected. This MS is partially vocalized particularly those words that could be read either way. The title of the work appears on f. 2, where the scribe mentions that it is his property in nasta’īq script as follows:

مملوكه مسكين الدهقاني طالب العلم أحقر العباد بقلم خود

بئس إعجاز القرآن

مصنف هذا الكتاب هو (محمود محمد إسماعيل صاحب الـ)

يقان نور ا

بإعجاز القرآن

العبد نور محمد

(property of poor al- Dahqānī, seeker of the knowledge, inferior to the people, by his own pen

Nūr al-Īqān bi Iʿjāz al-Qurʾān (light of faith in inimitability of the Qurʾān)
The author of this book is Maulana Muḥammad Ismāʿīl Al-Ūdwī Al-Shikārpūrī

And the scribe of this book is al- Dahqānī, seeker of the knowledge

Lines will loom on the paper when their author will be rotted away in the dust

Slave Nūr Muhammad)

There are many scribal errors. The text begins:

(In the name of Allah, the Most Merciful, the Most Gracious, Praise belongs to God who is the All-Mighty, the All-Knowing, the Sender of the message of wisdom)
The text ends on f. 299 as follows:
(and whose reach of knowledge is worldly life and its decorations and who are oblivious of the hereafter, they are lowly and inferior to those who possess the knowledge of other than worldly life from spiritual world and the matters that pertain to the next life for which they are prepared)

Underneath that the scribe, al-Dahqānī gives the date of its finishing as follows:

“This good book is finished written by profound scholar of the world i.e. my teacher and my master who bears the name of sacrificed for Allah- may his shaodow remain on us- al-Ūdwī al-Shikārpūrī, scribed by the hand of al-Dahqānī, seeker of the knowledge, in the month in which the plain book was revealed with strong evidences in the year of 1375 after the migration of unlettered prophet, who is the seal of the prophets. May Allah bless him and all his siblings. And this date corresponds to 02/05/1955.

I am lowly al-Dahqānī, seeker of the knowledge)

At the end on f. 300 the author gives the certificate of reading out of this work to him by al-Dahqānī as follows:
In the name of Allah, the Most Merciful, the Most Gracious, All praise be to Allah alone and blessings and peace be upon the one after whom there is no prophet. As for what follows, verily, Molavī, competent and distinguished among his contemporaries Nūr Muhammad al-Dahqānī, may Allah promote him to the highest point he aspires for, has read out to me the book ُNūr al-İqān bi Iʿjāz al-Qurʾān (light of faith in inimitability of the Qurʾān), which is one of my books, in 1175 AH. And I have permitted him to transmit it and my other books. Allah, Glory be to Him, is the Master.

The f. 1 and 301 contain matter irrelevant to the text. On f. 187, there are some signatures, in different hands by the people, who borrowed it to study, or owned it including al-Dahqānī, the scribe and original owner, ʿAbd Allah al-Khushk al-Sindhī, Qurbān Alī Bugtī. A note, in margin, by the scribe on f. 172 reveals that the MS under discussion was copied from the MS of the author, which is not extant. On the whole, the manuscript is in good condition, with only a few places, where ink smudges make reading difficult.
(i) Identity of the Author of the MS

The authorship of this treatise can be established by two ways. First, internal evidence which can be shown through f. 2, as mentioned above. In addition, its authorship can also be seen from the forward of the author f. 5. Second, the authorship of this treatise has never been disputed in biographical references on al-Ūdwī, which provides a sufficient proof that it is an authentic work of al-Ūdwī. Its authorship is first mentioned by Professor Amīn Allah al-ʿAlawī (b. 1362/1943) in his biographical article on al-Ūdwī. Al-ʿAlawī has retired as a professor of Arabic language and literature and as a principal of Government C and S Degree College, Shikarpur, Sindh in 2003. Moryānī reports that he had close contacts with al-Ūdwī and is one of the participants in his lectures and religious sermons in Shikarpur.\(^{386}\) This implies that al-ʿAlawī was well acquainted with the works of al-Ūdwī. Moreover, al-ʿAlawī belongs to the circle of the Sindhī ʿUlamaʾ and a knowledgeable person about Sindhī scholars and their lives and works. His testimony is therefore quite weighty. Other references to this treatise are also found in other biographical material on al-Ūdwī.\(^{387}\)

(ii) Title of the Treatise

The title Nūr al-Īqān bi lʾjāz al-Qurʾān of the MS can also be shown in two ways. First, it is clearly mentioned on f. 2, as mentioned above. Second, all the biographers of al-Ūdwī have mentioned the same title.

\(^{386}\) Moryānī, p. 27; See also Kāndhro, 91.

\(^{387}\) See, for instance, Adīb, p. 15; Moryānī, p. 27.
(iii) The scribe: Identity and Dating

The MS bears on ff. 2, 299, 300 the name of its scribe, Nūr Muḥammad al-Dahqānī, a famous student of the author, who is well known to the biographers of al-Ūdwi\textsuperscript{388}. The MS also bears on ff. 199 and 300 the date of its finishing, 20/ 9/ 1375- 2/5 1955. However, no one has mentioned the date of starting scribing the present MS from the original MS of the author, which is not extant. The certificate by the author, al-Ūdwi, on f. 300 bears witness that the scribe, al-Dahqānī read it out to the author during 1955 A.H, although the place is not mentioned.

(iv) Orthography

The scribe’s orthography is generally good and clear, but he seems to have paid little attention to diacritical points, grammatical rules, recognized orthographic forms and peculiarities, orthographical idiosyncrasies diagonal stroke at some letters, hence, he has made several mistakes as mentioned at the beginning of appendix\textsuperscript{389}.

The list of errors mentioned at the beginning of appendix clearly shows that the scribe seems not to have been careful in his scribing. Besides this, the scribe wrongly repeats sentences, even up to half page.\textsuperscript{390} He also makes mistakes in citing verses and references from the Qurʾān in a few places.\textsuperscript{391} Furthermore, he is also guilty of wrong pagination as he disordered the pages from one place to

\textsuperscript{388} Al-ʿAlawī, p. 12; Kāndhro, p. 91

\textsuperscript{389} See Appendix of this dissertation, p. a

\textsuperscript{390} See. folio. 220.

\textsuperscript{391} See, for example, ff. 115, 127, 178, 185, 196, 214, 277.
another as well as in numbering of sub-headings. It seems necessary to note that several corrections have been made in the text. It is likely that the corrections were made by the scribe himself, as the style of the writing is similar to the text. He uses few methods of correction. When a word or words are definitely additional, he simply strikes them out. Sometimes he crosses out the incorrect words and makes corrections beside them, while at others in the margins. In such cases, the scribe uses numbers in the margins. On f. 165, half of page is blank (bayāḍ). He has never used punctuation in the whole text. There are significant grammatical errors in the MS, as mentioned in the list above, and since only one copy of the work is extant it seems impossible to say whether the incorrect grammar is to be attributed to al-Ūdwī, or to the scribe.

(v) Method of Editing

The Manṣūra copy, which is referred to as MS D, is used for edition of this book as it is the only extant manuscript. As far as possible, therefore, I have kept original text of the MS. In many places, I have made corrections where there were obvious grammatical or orthographical mistakes and original mistakes are mentioned in footnotes. In English translation of the Arabic text, in some places I have added a word or couple of words whenever it is necessary for clarity, and these additions can be seen in double square brackets.

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392 See. ff. 284, 285.

393 See. f. 126.

394 See. f. 4.

395 See, for example, ff. 5, 8, 9, 10, 11.

396 See, for example, ff. 44, 45, 56.
3) **Tafsīr Sūra wa al-Tīn min al-Tafsīr al-Jadīd li al-Qurʾān al-Majīd** (a modern commentary of sūra al-Tīn of the Glorious Qurʾān), is a concise and comprehensive Arabic commentary of the Qurʾānic chapter of al-Tīn, which contains 12 pages. It was first published by his students, Maulānā Sher Muḥammad Jatoʾī and Maulānā Muḥammad ʿUmar of Dīnpur, Jacobabad, at Matbaʿ ʿAbbāsī, Karachi, on 21st of Muḥarram, 1359. The aim of al-Ūdwī, as he mentions in the forward, in this book is to: firstly, to save the Muslim Umma from political decline by reminding them their past, drawing their attention to the worst present and to guide them to the right direction. Secondly, to avoid going in to the discussion of minor issues (furūʿ), which are main cause of their division into sects and factions of which every one claims that its interpretation is right. Thirdly, to avoid from the interpretation of one’s own (tafsīr bi al-raʿy) in the sense mentioned by Imām Ibn Tamiyya, al-Ghazālī and Shāh Wālī Allāh, and refer to the interpretation of ṣaḥāba (companions of the Prophet) and tābʿīn (successors of the companions of the Prophet). Fourthly, to mention some new discoveries and historical matters discovered by archaeologists in a way that interpretation of the salaf (ṣaḥāba and tābʿīn) will not be changed. Fifthly, to avoid from weak and unsound aḥādīth and traditions which are mentioned by some of exegetes without examining them. Sixthly, conciseness and shortness so that it may be included in the curriculum of madāris (religious seminaries). Finally, to refute misconceptions of Orientalists and Christian missionaries.397

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397 Al- Ūdwī, *Tafsīr*, p. 3.
Due to its importance and benefit of the local community, it was translated into Sindhī language by Maulānā Muḥammad 'Umar, one of his students, which is not yet published.

4) Qurʾān Majīd jo Sindhi Tarjumo (Sindhī Translation of the Noble Qurʾān), was a translation work of the Qurʾān into local sindhī language, the native language of the author, which was left unfinished up to 22nd juz’ (part). It is related that al-Ūdwī was impressed by the translation of Shāh 'Abbād al-Qādir of Delhi, the son of Shāh Wali Allah of Delhi, hence, he wished to translate the Qurʾān into Sindhī on that pattern to bring local Muslim community closer to the holy scripture. Al-ʿAlawī asserts that al-Ūdwī dictated the translation of the Qurʾān beneath its text to Maulānā 'Abbād Allah Baloch, which took almost 10 years. In addition, when Maulānā 'Abbād Allah set out to perform ḥajj, one of his friends from Baluchistan came to his home and took the translation work from his wife. Baloch tried very hard to find it out but he never succeeded in it. After that, al-Ūdwī started again dictating the translation to one of his students, the name of which is not known, and he left it unfinished up to 19th juz’. It is narrated that it was preserved with his son, Maulānā ‘Ubayd Allah, which is not extant.398

4.2. Ḥadīth and its Commentary

5) Chihal Ḥadīth (Forty Prophetic Traditions), is a concise work which includes forty aḥādīth (traditions) concerning various aspects of the life of Muslim community. The date of finishing of this work is not known. In this work, Al-Ūdwī has first translated the aḥādīth into Sindhī language and then he explains them if they need to be explained. The aim of al-Ūdwī in this work seems to enlighten local Muslim community with the teachings and practices of the Prophet of Islam, which is, of course, the second primary source of Islam and its beliefs and practices. This was published more than once over the course of the period. It was first published by Muḥammad Anwar Pīrzādo at Karいま Press, Shikarpur, then it was published by Muḥammad ʿAẓīm Kutub Khāna, Shikarpur and thirdly it was published by Mehrān

398 Al-ʿAlawī, pp. 20-21; see also, Kāndhro, pp. 94-95.
Academy Shikarpur.\textsuperscript{399} The continuing demand for this type of work may be inferred from the popularity of the book, which had reached its third edition.

4.3. Jurisprudence and \textit{Fatwā}

6) \textit{Ghāya al-Baḥṭ fi Naqd Masāʾil al-Irth} (Utmost investigation in the analysis of issues concerning the law of inheritance), the date of its writing is not known. It is preserved at the library of Mehrān Academy, Shikarpur.\textsuperscript{400} Al-ʿAlawī reports that its second manuscript was also preserved by al-Dahqānī.\textsuperscript{401} This is a concise Arabic work containing 80 pages. This book deals with a certain problem in inheritance raised by some scholar, the name of which is not known. The problem is this: the \textit{āya} (Q. 2:180) concerning the will (\textit{wasiyya}) is effective and thus not abrogated (\textit{mansūkh}), hence, the will is obligatory upon a Muslim.

Al-Ūdwī faced this problem while he was in Shikarpur. It seems that a great number of people asked al-Ūdwī to give his opinion concerning this problem, which was raised by some scholar. In response to their request he, most likely, gave his opinion in Sindhi language for general benefit, as well as he composed this book in Arabic. Al-Ūdwī says clearly that the \textit{āya} (Q. 2:180), concerning the will (\textit{wasiyya}), is abrogated supported by the plenty of evidences from the Qurʾān, \textit{ḥadīth} and \textit{ijmāʾ} (consensus). Al-Ūdwī, in this book, examines the work of an unknown scholar, which is also not known, refuted in detail its arguments and expounded his own opinion. The importance of this book is that this opinion influenced many scholars

\textsuperscript{399} Al-ʿAlawī, p. 17; Kāndhro, p. 92.

\textsuperscript{400} Kāndhro, p. 92.

\textsuperscript{401} Ibid. p. 18.
and people and became widely known in many cities even during al-Ūdwī’s time.\textsuperscript{402}

The reason why this work is included in the category of Jurisprudence rather than academic debates, is that it does not seem, by its content and method of treatment, just a refutation rather a complete work on its own.

7) Majmūʿ al-Fatāwā (a collection of fatwās), was a collection of fatwās given by al-Ūdwī particularly during the last few years of his life. Al-Ūdwī, according to al-‘Alawī, issued thousands of fatwās over the period of his whole life after becoming ʿālim and getting training from the grand Muftī of the South Asian Indian Subcontinent, Muftī Kifayat Allah al-Hindī, as mentioned earlier. This collection was preserved by his son, Maulānā ʿUbayd Allah, now preserved at the library of Mehrān Academy, Shikarpur, which contains 161 pages consisting of 200 fatwās on various issues and problems that Muslim community faced, including beliefs, acts of worship, customs and innovations, oaths and pledges, family law, financial transactions, food, drink and adornment.\textsuperscript{403}

The importance of this work is that the fatwās issued by al-Ūdwī were not only asked by ordinary literate or illiterate Muslims, but also by the scholars as he was regarded grand Muftī of Shikarpur.

4.4. Academic Debates

8) Risāla dar Taḥrīf āya al-Ṣalā (treatise concerning the interpolation in the verse of ṣalā (prayer)), is a concise work containing 27 pages. The date of its writing is not known. This is, according to al-Alawī, written in response to Maulānā Allāh Dino, one of the deniers of legal status of ḥadīth in Jacobabd, Sindh, who rejected five

\textsuperscript{402} Al-ʿAlawī, p. 13; Kāndhro, 95.

\textsuperscript{403} Al-ʿAlawī, p. 18; Kāndhro, p. 95.
times of obligatory prayer and interpreted the verses concerning the prayer in a different way from ijmāʿ (consensus). 404 Al-ʿUdwi gave a complete answer to him refuting, paragraph by paragraph, all of his arguments. How influential this work was is difficult to say, however, it doubtless contributed to the defeat of the deniers of hadīth as they did not succeed in convincing Muslim community.

9) Ayyāman Maʿdūdāt jī Jadīd Taḥqīqa jo Radd (the refutation of modern research concerning the āya (2:184) of fasting), is also a concise work containing 18 pages. The date of its writing is not known. This is again a refutation of the Ahl al-Qurʾān (people of the Qurʾān) who maintained that the fasting of the whole month of Ramadān is not proved from the Qurʾān. This view, according to al-ʿAlawī, was advanced by Maulānā Allāh Dino of Jacobabad, Sindh, as well as Maulānā Tamannā ʿImādī, who rejected the legal status of hadīth. 405 Al-ʿUdwi, refuted, paragraph by paragraph, their arguments, supported by the Qurʾān, hadīth and ijmāʿ (consensus).

10) ʿItfāʾ al-Firya fī ʿIʿfāʾ al-Liḥya (removal of deception concerning keeping beard), was a concise work containing 28 pages, as al-ʿAlawī, states 406, which did not survive down to us. According to al-ʿAlawī, it was written in response to Molwī ʿAbd al-Khāliq of Moro, Sindh, who rejected the opinion that the beard is sunna and it has certain prescribed length. 407 Al-ʿUdwi, in this work, refuted his opinion supported by various arguments from the Qurʾān, hadīth and ijmāʿ (consensus).

404 Al-ʿAlawī, 20; Kāndhro, p. 93.
405 Al-ʿAlawī, p. 19; Kāndhro, p. 93.
406 Al-ʿAlawī, p. 17; see also Moryānī, p. 37; Kāndhro, p. 93.
407 Kāndhro, p.93.
This was verified and signed by many renowned scholars in Sindh, such as, Maulānā Nabī Bakhsh al-Ūdwī, his father, Maulānā Muḥammad Qāsim of Garhī Yāsīn, Molwī Ghulām Rasūl of Madadpur, Maulānā Miyan ʿAbd al-Bāqī of Hamāyūn, Maulānā Khādim Ḥussayn of Mada’ījī, Maulānā ‘Abd al-Ḥakīm of Nūr Muḥammad Shujra’, Maulānā Muḥammad Ḥussayn Shāh of Miyan jo goth and Maulānā Muḥammad Amīn Allah of Karachi. Therefore, there is good reason to believe that his juristic decisions were recognized by renowned authorities of their time. This clearly shows his scholarly position among scholars of the day in Sindh.

11) Ṣāʿiqa ʿAdhāb Allah ʿalā al-Mushrikīn bi Allah (thunderbolt of God’s torment upon those who associate partners to Him), was written in refutation of two innovated beliefs by, as al-Ūdwī calls, ahl al-bidʿa (people of innovation in religion), which are: firstly, Prophet Muḥammad has the knowledge of unseen in the same way as God has (ʿilm al-ghayb al-kullī). Secondly, Prophet Muḥammad listens from everywhere in the same way as God does (nidāʾ yā rasūl Allah). Al-Ūdwī, holds that the people who believe in those two beliefs have gone astray, and he has refuted these two beliefs by several arguments supported by the Qurʾān, ḥadīth, jurisprudence, history and logic. This is unpublished work containing 63 pages, which is preserved at the library of Mehrān Academy Shikarpur.

12) Fatwā ʿadam Muwālāt (fatwā concerning non-cooperation), was a detailed fatwā written during the Khilāfat Movement to explain the importance of the institution of caliphate, and religious stand in favour of non-cooperation with British Rule in
India. This fatwā has not survived down to us. It is presumably written in 1920 when the leaders of Jam‘iyyat ‘Ulamā’ Hind were actively seeking fatwās in favour of non-cooperation. This fatwā stated that any cooperation whatsoever with the enemies of Islam was religiously unlawful. Cooperation included not only membership in councils, education in government schools, the practice of law, and the holding of honorary titles, but also service in the police and military and the use of goods manufactured by infidels. The method and style of the fatwā, most likely, had been in line with widely known pattern, which is: "what do the ‘ulamā’ of the religion and Muftī of the sharī‘a have to say on so and so".

4.5. Ṣūfī Theory and Practice

13) Tuḥfa al-ʿĀshiqīn (a gift of love), was a Persian qaṣīda (poem) on tasawwuf (mysticism) consisting of 121 verses, composed in 1365/1946. There is difference among his biographers on exact number of verses in the qaṣīda. Moryānī, said it contained 131 verses, whereas al-ʿAlawī stated 121. However, there seems no reason to dispute with al-ʿAlawī since he gives the titles of the qaṣīda, which, of course, gives good reason for the assumption that he must have seen it elsewhere. Al-ʿAlawī, in his paper, gives the following titles of the poems that the qaṣīda contained, such as remembrance of saintly persons (buzrgān-e-dīn), Love with Allah, extreme love interpreted as ishq, remembrance of Allah with tears,

410 Al-ʿAlawī, p. 20; Moryānī, p. 39; Kāndhro, p. 94.
411 Al-ʿAlawī, p. 19; Moryānī, p. 38; Kāndhro, 94.
412 Moryānī, p. 38.
413 Al-ʿAlawī, p. 19.
414 Kāndhro, 94.
humbleness and long sadness, satisfaction of hearts, fruit of love and affection, the knowledge about Allah is of two kinds, the sign of true seeker, the sign of perfect 'ārif, cry of claimants of the present age, supplication to the One who answers, the end of the speech etc. It will not be out of place to mention that this book, together with al-Ūdwī’s mystic personality, has much influence upon many of his students especially Maulānā Maulā Bakhsh, Maulānā Qārī Nisār Aḥmad Mangī’’s mystic personalities as mentioned earlier.

4.6. Islamic Teachings and Daʿwa

14) Ḥaqīqat Islām (reality of Islam), was a concise work written for some comparatively simple-minded and modern educated Muslims as well as non-Muslims to attract them to the practice of the commandments of Islam. Al-Ūdwī, in this work, described the fundamental beliefs and practices, such as shahada (lā ilāha illa Allāh, Muḥammad ur Rasūlullāh), prayer, fasting, zakāt (poor-due) and ḥajj (pilgrimage) in the light of Qur’ān, ḥadīth and logic. According to al-ʿAlawī it contained 30 pages, while Moryānī says that it contained 65 pages. There seems a reasonable argument in accepting al-ʿAlawī’s opinion since he tells the size of the pages, which, of course, gives good reason for the assumption that he must have seen a copy of it elsewhere. This work has also not survived down to us.

4.7. Arabic Language

1) Ghurra al-Naḥw (Elementary syntax), was a concise Arabic work on ʿilm al-naḥw (Arabic syntax), when the author was a pupil under his father, Maulānā Nabī

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416 Al-ʿAlawī, p. 19.
417 Ibid. p. 20.
418 Moryānī, p. 38.
Bakhsh al-Ūdwī, at Ūdī in the year 1339/1921, as mentioned by al-ʿAlawī. Al-ʿAlawī further mentions that it contained 15 pages. As this work is not extant, it is not possible to highlight its contents, methodology adopted by the author, and its significance. However, it seems to be safe to suggest that the author was quite capable of writing in Arabic on pure technical subjects, while he was very young. It also reveals al-Ūdwī’s expertise in the field of Islamic learning and education.

From the study of above-mentioned works, it is clear that al-Ūdwī is a product of his traditional education, who concentrated his energies on Islam and the local Muslim community, and his works represent part of the internal debate among Muslims. His writings reflect various elements of modern Islamic consciousness, at times demonstrating the scholarly sobriety of the traditionalist, at others the rationalism of the modernist.

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419 Al-ʿAlawī, p. 18; see also, Kāndhro, p. 92, where states that Adīb has mistakenly wrote its name ʿIzza al-Nahw.
420 Ibid.
CHAPTER 5

Al-Ūdwī’s Theory of Iʿjāz al-Qurʾān And His Contribution

In the foregoing two chapters, we have dealt with the detailed account of al-Ūdwī’s life and works. In this chapter, we shall deal with al-Ūdwī’s theory regarding the doctrine of iʿjāz al-Qurʾān.

It is evident from al-Ūdwī’s predecessors’ works discussed above in chapter two that all the five prominent scholars significantly emphasize the linguistic nature of iʿjāz as an argument to support the doctrine of iʿjāz al-Qurʾān. Al-Ūdwī on the other hand, after accepting the linguistic iʿjāz of the Qurʾān, proceeds to go further than his predecessors in supporting the doctrine of iʿjāz al-Qurʾān by emphasizing and situating iʿjāz in the content of the Qurʾān. Therefore, his book seems to be considerably different in its arguments from his predecessors’ works including al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Rāzī and al-ʿAlawī.

There is no exaggeration to say that al-Ūdwī has distinctly added several arguments in his book, which, according to him, provide the certainty in the doctrine of iʿjāz, as he names his work as Nūr al-Īqān bi lʿjāz al-Qurʾān, "Light of the faith through the inimitability of the Qurʾān."

5.1. Al-Ūdwī’s Classification of Miracles

Al-Ūdwī articulates that God granted miracles to the prophets according to the time and space to prove their veracity. He classifies the miracles into two categories:
first, nature-related miracles, which he terms as *al-āyāt al-kauniyya*, and second, knowledge-related miracles, which he names as *al-āyāt al-ʿilmiyya*. He argues that knowledge-related miracles fulfil their purpose far greater and they are more convincing and everlasting than that of nature-related miracles for some reasons as follows:

Firstly, nature-related miracles occur in a particular point of time, hence, only those people, who were present at that time and who have observed them, believe in them. As far as those people are concerned who came later are not able to observe them, except the transmitted knowledge of them, which could not substitute to the observation.

Secondly, nature-related miracles are subject to rejection on the ground that people may say that they are jugglery and magic. This kind of interpretation may mislead them as is mentioned in the Qurʾān:

> And even if We had sent down unto you a message written on paper so that they could touch it with their hands, the disbelievers would have said: This is nothing but obvious magic.

And

> And even if We open to them a gate from the heaven and they were to keep on ascending thereto. They would surely say: Our eyes have been dazzled. Nay we are a people bewitched.

They said (to Moses): Whatever signs you may bring to us to work therewith your sorcery on us, we shall never believe in you.

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422 See his *Nūr*, pp. 102-7.

423 Qurʾān, 6: 7

424 Ibid. 15: 15

425 Ibid. 7: 133
Likewise, God told about those to whom Jesus, may peace be upon him, was sent:

But when he came to them with clear proofs, they said: This is a plain magic.\textsuperscript{426}

As regards the objection of unbelievers that the Qurʾān is magic, as mentioned in S. al-Muddathir (Q. 74: 24), al-Ūdwī asserts that it is void and meaningless because the Qurʾān is speech. According to al-Ūdwī, this was the reason that Mughīra b. Shuʿba saw himself in a difficult position to call the Qurʾān a magic, as demanded from him by the Quraysh. Thus, he began to think again and again on this issue.\textsuperscript{427}

Thirdly, the unbelievers may ask for a miracle, which seems impossible or contrary to divine wisdom and designs such as, descent of angels, seeing of God with naked eye, and raising of the dead in this world, as mentioned in the Qurʾān:

And those who expect not a meeting with us, said: Why are not the angles sent down to us or why do we not see our Lord? Indeed, they think too highly of themselves and are scornful with great pride.\textsuperscript{428}

And in His statement:

And they say: Why has not an angel been sent down to him? Had We sent down an angel, the matter would have been judged at once. And no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man and We would have certainly confused them in which they are already confused.\textsuperscript{429}

Explaining the divine wisdom behind Prophet’s knowledge-related miracle, al-Ūdwī believes that if his message had been based on nature-related miracles, the

\textsuperscript{426} Ibid. 61: 6

\textsuperscript{427} Ibid. 74:24; See also his Nūr, p. 103.

\textsuperscript{428} Qurʾān. 25: 21

\textsuperscript{429} Ibid. 6: 8-9
demand of unbelievers for such miracles would have necessitated the performance of those miracles, which seems impossible or contrary to divine wisdom and designs.\textsuperscript{430}

As regards knowledge-related miracles, they do not have such flaws and weaknesses, thus this prove that they are superior and greater than that of nature-related miracles. This is the reason that Prophet Muḥammad (PBUH), unlike previous prophets, was granted knowledge-related miracle, i.e. the Qurʾān, which was suitable to his office, since he was the final messenger whose message has to last until the last person.\textsuperscript{431}

Al-Ūdwī believes that Prophet Muḥammad (PBUH) was not only supported by nature-related miracles for his claim as a prophet, but also was granted knowledge-related miracle, i.e. the Qurʾān. Thus, al-Ūdwī presents the Qurʾān as a proof of his prophecy, since it surpasses all human capabilities.\textsuperscript{432} According to al-Ūdwī, the Qurʾān is essential and chief miracle given to Prophet Muḥammad (PBUH) to support his claim of prophecy. For this reason, Prophet Muḥammad (PBUH) challenged those who denied his claim of prophecy to produce the like of the Qurʾān. They, he believes, failed to accept that challenge by producing the like of it, although, being masters of the language it was easier for them to compose something similar to it as compared to combating in the battlefield. This is clear evidence that they realized that the eloquence of the Qurʾān surpasses human power and capability.\textsuperscript{433}

\textsuperscript{430} Al-Ūdwī, \textit{Nūr}, p. 104.

\textsuperscript{431} Ibid. pp. 104-5.

\textsuperscript{432} Ibid. pp. 3, 5, 92, 93.

\textsuperscript{433} Ibid. pp. 92-93, 104-5.
According to al-Ūdwī, this challenge and the failure of rivals to produce something similar to it is known through tahaddī verses in the Qurʾān as well as through history. Furthermore, he argues that no successful attempts of competitive imitation (muʿāraḍa) are transmitted down to us. The reason, according to al-Ūdwī, behind that fact was that they recognized the excellent style and eloquence of the Qurʾān, which was beyond their potentials and mental capabilities. This is a fact, which is admitted by many contemporaries of the Prophet Muḥammad (PBUH) like al-Walīd b. al-Mughīra, who is reported to have said:

I have heard numerous speeches, poetry and jargon of sorcerers, but all of them are nothing compared to this [Qurʾān].

Furthermore, the acknowledgement of the experts and masters of Arabic language of every age also proves this fact.

Although al-Ūdwī did not clearly refute the notion of sarfa advanced by al-Nazzām, however, he explains the reason why al-Nazzām advanced this notion. According to al-Ūdwī, al-Nazzam by the notion of sarfa tried to relax him from tough and hard task of finding out the aspects of iʿjāz. In view of al-Ūdwī’s explanation, one might be right in assuming that he does not approve the notion of sarfa.

Al-Ūdwī asserts that iʿjāz of the Qurʾān has many aspects, every one of which is sufficient to prove its iʿjāz, of which some were discovered in the past, some are discovered in present time as we have included in our treatise, and some of them will

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434 Ibid. pp. 92-93.
435 Ibid. p. 93.
436 Ibid.
437 Ibid. p. 93.
be discovered in future. Therefore, it seems very difficult to include and count all of them.438

Before discussing al-Údwī arguments for *iʿjāz*, it seems necessary to mention that he bases his theory on the concept that Prophet Muḥammad (PBUH) was *ummī* which, as long been recognized, means that he did not acquire his knowledge from anyone else. Rather he acquired his knowledge and information from God through Archangel Gabriel.439 Refuting the concept of borrowing from a Christian monk Buḥeira, he asserts that it is not possible that he collected all this material at his very early age in merely two short mercantile journeys.440 In fact, he has advanced five new arguments, which were never discussed before him by the Muslim scholars, in support of the doctrine of *iʿjāz*, as will be discussed later. This clearly shows his contribution in the field.

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438 Ibid.

439 By contrast Richard Bell argues that Prophet Muḥammad was able to write and read. *Ummī*, in his opinion, means that he had never read any previously-revealed holy scriptures. He cites as evidence he fact that the Prophet was said to have written a secret letter and corrected some words in the constitution of Medina. See. Bell, R., *Introduction to the Qurʾān*, Edinburgh: Edinburgh University Press, 1953, pp. 17-20.

440 Ibid. p. 22.
5.2. **His Theory**

As opposed to that of his predecessors who attempted to prove the miraculous nature of the Qurʾān through form and style of the Qurʾān, al-Ūdwī changed his line of argumentation and attempted to prove the same through the content of the Qurʾān. Thus, in contrast to his predecessors he employed rationalistic and scientific approach to prove the supernatural quality of the Qurʾān.

This new line of argumentation emerged largely in answer to new questions, which arose from the political, social and cultural changes brought about in Muslim societies by the impact of Western civilization. Of particular significance among these were two problems: the compatibility of the Qurʾānic worldview with the findings of modern science; and question of appropriate political and social order based on Qurʾānic principles, which would enable Muslims to throw off the yoke of western dominance. A trend has thus appeared in the twentieth century: the claim that this Qurʾānic encyclopedic completeness principle must also be applied to modern science and knowledge, so that everything true that humans will discover can somehow be found in the Qurʾānic text, if explored properly.

There are two versions of this trend:

(1) the scientific exegesis school, which stipulates that modern scientific knowledge must be used, along with other tools, to better comprehend some passages of the Qurʾān that could not be properly interpreted in earlier times.

(2) the school of the scientific miraculousness of the Qurʾān, which claims that many verses of the Qurʾān unveil scientific truths discovered only recently. Therefore, the Qurʾān is scientifically miracle, which points to its divine origin.

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441 See. Wielandt, Rotraud, Exegesis of the Qurʾān: Early Modern and Contemporary, in EQ, p. 131.
This school of interpretation is intimately linked to the reform movement, which emerged in the mid-nineteenth century with such leaders as Sayyid Aḥmad Khan, Muḥammad ʿAbdhu, all of whom were seriously concerned both with proving a modern potential of Islam vis-à-vis the West, and with producing a vibrant but genuine revival movement among Muslims. The waves of Western thought struck this subcontinent of Indo-Pak (then India) while it was under the British rule and Muslims were trying to get rid of the shackles of slavery. Under the influence of Western thought new attempts were made for the harmonization of Islamic teachings with the new ideas. Otherwise, Islamic faith might be rejected as being obsolete and meaningless. For the prevention of this acute danger, Aḥmad Khan set himself to the study of the Qur’ān in the firm conviction that the truth it contained would be demonstrable in the spirit of any age. A six-volume Qur’ān commentary on the first seventeen suras was the result.

Parallel sincere attempts to arrive at a new evaluation of Islamic principles were made by Muḥammad ʿAbdhu in his work called *risala al-Tauḥid* and some specimens of his Qur’ān commentary which was further continued by his pupil Muḥammad Rashid Rida, in his commentary called *al-Manār*. ʿAbdhu’s interpretations, which he often enriches with lengthy excursions, show a general tendency towards stressing the rationality of Islam and its positive attitude towards science. For ʿAbdhu, too, in the case of doubt, science is the decisive criterion for the meaning of Qur’ānic wording.442

A similar moderate method of interpretation was followed by another Egyptian author Muḥammad Abu Zayd, who published a commentary in 1930. Abu Zayd can also be ranked among the exponents of of a rationalistic interpretation inspired by a popular appropriation of the Europian Enlightenment. His book *al-Hidāya wa al-ʿIrfān*

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442 Ibid. p. 133.
Some authors claim that the great classical twelfth-century Qur’an commentator Fakhr al-Dīn al-Rāzī must be considered as a precursor of this school, for he used the scientific knowledge of his time to illuminate his exegetical efforts. Khan and the reformers insisted that the Qur’an and nature must both be regarded as covenants between God and humans, and hence they not only cannot ever be in contradiction but must mirror each other in harmony. Khan was so eager to show a compatibility of Islam with Western Enlightenment principles that he reinterpreted many verses of the Qur’an in a way that erased any meanings of miracles or supernatural phenomena. ʿAbdhu, al-Afghani’s disciple, produced a full-fledged commentary (tafsīr) of the Qur’an, although he died before finishing it, in which he not only used science to reinterpret some concepts and events but, more important, gave science the final word on the meaning of any verse that dealt with natural phenomena. They simply tried to harmonize the Qur’an with science in order to show the modernity inherent in Islam.

The scientific iʿjāz approach was started by Muhammad al-Iskandarani, a physician who around 1880 wrote two books that purported to uncover the luminous Qur’anic secrets about heavenly and terrestrial bodies, the animals, the plants, and the metallic substances. He was followed by others, with bolder agendas, particularly that of

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444 Ibid. p. 135.
445 Ibid. p. 135
Tantawi Jawhari\textsuperscript{446}, who in 1923 produced nothing less than a full Qur’anic encyclopedia of scientific subjects, complete with pictures and tables, proving point by point that the Qur’an contained “jewels” (jawahir in his title) of knowledge that preceded all modern discoveries.

Recent advocates of this approach include the French surgeon Maurice Bucaille although he sometimes falls into the scientific miraculousness of the Qur’an, Mustansir Mir and Jalees Rehman.\textsuperscript{447} In an article on the subject, Rehman cites the following as examples of “attempts to explain Qur’anic verses in the light of modern science”: “explanations of the flood in Prophet Noah’s time as a melting of ice caps” and “diseases associated with the consumptions of pork and alcohol.” Perhaps realizing the feebleness of such programs, he adds, “Many . . . authors [of such attempts] have the best intentions and often believe that showing correlations between the Qur’an and modern science produces Islamization of science.” He admits that one danger of such attempts to correlate modern science with the Qur’an is that it makes a linkage between the perennial wisdom and truth of the Qur’an with the transient ideas of modern science.\textsuperscript{448}

Many scholars have expressed objections to the whole approach. Wielandt summarizes them as follows:

(1) often assigning untenable meanings to some of the Qur’anic vocabulary;


\textsuperscript{448} See. Rehman, p. 247.
(2) downplaying the occasions of revelation (asbab al-nuzul) and the textual context of the verses under consideration;

(3) disconnecting the verses from the social and cultural context in which they were revealed.\textsuperscript{449}

Sami Ahmed al-Musili adds two more critical remarks: (1) in “scientific exegesis,” the perfect Qur’an is subject to the imperfect knowledge of humans (science); and (2) this approach is elitist by nature and is not accessible to all Muslims.\textsuperscript{450}

According to al-Ūdwī\textsuperscript{451}, none of these objections is serious for following reasons:

Firstly, these disregard the idea that the Qur’an must not be culturally bound to seventh-century Arabia. Al-Ūdwī believes that it must be relevant to all people, provided they make an intellectual effort to make it so.

Secondly, they ignore the main idea that the Qur’an carries a multiplicity of meanings and can, therefore, be illuminated by any reader, scientifically or literally inclined, rationally or spiritually minded.

In order to prove his contention that the \textit{i’jāz} of the Qur’an consists both in its language and its meanings, al-Ūdwī elaborates the following argument. The Prophet was sent to all mankind and not only to the Arabs. The Messenger of God is reported

\textsuperscript{449} Wielandt, p. 136.


\textsuperscript{451} See. Al-Ūdwī, \textit{Nūr}, p. 106.
to have said that he was sent to all mankind, red, black, and white. The Qur'an states: "And We have not sent thee (O Muhammad) save as a bearer of good tidings and warner unto all mankind" (Q. 34: 28); and "Say (O Muhammad): O mankind! Lo! I am the messenger of Allah to you all." (Q. 7: 158). The Qur'anic message, therefore, is universal, and it is addressed both to the Arabs and non-Arabs alike, although it was revealed in Arabic. The reason as to why it was revealed in Arabic is stated in the Qur'an itself where it says: "And We never sent a messenger save with the language of his folk, that he might make [the message] clear for them." (Q. 14: 4).  

According to al-Ūdwī, the argument of stylistic beauty applies only to those whose language is Arabic, but it does not apply to non-Arabs. When it does not apply to them it cannot prevail over them. But, al-Ūdwī states, this is not possible, since the Qur'an is the Prophet’s most dazzling miracle and an overwhelming proof of his prophethood, and it prevails over all, Arabs as well as non-Arabs. Thus, it is necessary that the Qur'an should contain something besides its formal aesthetic qualities which would apply to non-Arabs. The answer to the latter, he adds, is the Qur'an's internal splendor of wisdom, the meanings embodied in its words. 

Those, according to al-Ūdwī, who advocate that only the style of the Qur'an is supernatural, are therefore doing a great injustice to the Book by robbing it of its most brilliant ornament, that is, its meaning. Those who ponder over the meaning of the Qur'anic words and its contents will realize that its miracle from this point of view is even greater than from its diction. It is a repository of the highest truth.  

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453 Ibid. p. 108.
454 Ibid.
Attempting to defend it in a reasonable way, he points out, first, that this type of *i'jaz* should be considered as one approach to the Qur'an just like any other (linguistic), and, second, that the scientific approach arose in response to real and concrete needs. . . . Today the dominance of science and the scientific worldview would seem to encourage, even necessitate, the cultivation of *i'jaz ilmi* (scientific miracle).\footnote{Ibid. p. 107.}

He justifies his guarded support on the following basis: “From a linguistic standpoint, it is quite possible for a word, phrase, or statement to have more than one layer of meaning, such that one layer would make sense to one audience in one age and another layer of meaning would, without negating the first, be meaningful to another audience in a subsequent age”.\footnote{Ibid.} He offers the following example:

“The word *yasminehun* (swim or float) in the verse “And He is the One Who created the night and the day, and the sun and the moon – each “swimming” in an orbit” (Q: 21: 33) made good sense to seventh-century Arabs observing natural phenomena with the naked eye; it is equally meaningful to us in light of today’s scientific findings [i.e. celestial mechanics]”.\footnote{Ibid. p. 108.}

Authors have placed the origin of this trend as far back as the great classical theologians and jurists al-Ghazali (d. 1111) and al-Suyuti (d. 1505), who, perhaps in a hyperbolic flight of rhetoric and impressed by the verses “and We have revealed the Book to you as an exposition of all things” (Q: 16: 89) and “We have not neglected anything in the Book” (Q: 6: 38), exclaimed that the Qur’an contained all thinkable

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\footnote{Ibid. p. 107.}
\footnote{Ibid.}
\footnote{Ibid. p. 108.}
knowledge and science. However, both verses when read in their contexts more likely refer to knowledge of things in the hereafter. Moreover, despite their claims, neither al-Ghazali nor al-Suyuti proceeds to correlate the Qur’anic text to science, in a systematic interpretative exercise.

Dallal points out that no such trend ever appeared in the golden age of Islam, even when science was at its peak.

With regard to the important issue of the primacy of the Qur’an over scientific knowledge versus the independence of science in its methods and results. Al-Ūdwī believes that one should not rush to try to find references in the Qur’an for scientific discoveries, for the latter are temporary and limited and the former is eternal and absolute; and one can find definitive truths in science, and only those should be sought in the Qur’an. In this regard, al-Ūdwī lists the following rules for the validity of any concordance to be found between scientific results and Qur’ānic statements:

1) Guarantee that a particular scientific discovery has been established as a “permanent and durable” fact by the specialists.

2) Exactness of the meaning of the text concerning the given (scientific) fact, without any overdue effort of interpretation of the text, while still showing that knowledge of that fact was impossible during the Prophet’s times.

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460 Ibid.

3) The proof of the concordance between the above two points must be accomplished via the following steps:

a. Proof of the existence in the (religious) text of the scientific fact under consideration.

b. Proof of the scientific validity of that fact.

c. Proof that knowledge of that fact came only recently and was impossible during the times of the revelation.

e. Proof of the concordance between the scientific fact and the religious statement.  

From the foregoing analysis it is obvious that al-Ūdwi’s central and original argument in defense of the *i*jāz is Qur’ān’s scientific and rationalistic *i*jāz, which is never discussed from early centuries of Islam until very recent times.

After advancing theoretical framework for rational and scientific miraculous nature of the Qur’ān, al-Ūdwi proposes the theory involving fourteen aspects to demonstrate *i*jāz of the Qur’ān. These fourteen aspects are as follows:

(i) **Rationality of the Qur’ānic Teachings and Commandments:**

Al-Ūdwi maintains that the teachings of the Qur’ān are based on reason; hence, it emphatically exhorts man to use reason to arrive at the truth of the Qur’ānic message. Al-Ūdwi, while quoting Qur’ānic verses in which the Jews, Christians and pagan Arabs are repudiated for their irrational thinking\(^{463}\), asserts that all the teachings of the Qur’ān seem to be based on reason and supported by arguments. He divided Qur’ānic arguments into two kinds:

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\(^{462}\) Ibid. pp. 109-10.

First, the arguments which every sane person can understand easily.

Second, the arguments which intelligent people can understand.

To support his thesis, he gives three examples from the second kind of arguments as follows:

Firstly, Quoting fourth, fifth and seventh verse of S. al-Tīn, he points out that the idea of recompense at the day of judgement is based on the freedom of choice and rational faculty that human being is blessed with unlike animals. Thus, the scheme of retribution is clear rational argument, as he asserts:

this is convincing argument as it is based on that (rational faculty) which a man is blessed with.

Secondly, according to him, making zakāt obligatory and making usury prohibited seems logical and according to the reason. Although, in outlook zakāt seems to be decrease in money whereas, usury seems increase in money.

Thirdly, the lawfulness of eating meat is based on reason and according to the very nature of human being as follows:

Firstly, the predatory animals have sharp pointer teeth for cutting the meat off which herbivores do not have, rather they have flatten molar teeth to grind uneasily digestible food.

Secondly, the predatory animals move their jaws up to down and vice versa only while chewing, whereas the herbivores move them right to left to grind the food.

Thirdly, the inner side of stomach of first one is sleek, as far as the second type is concerned, [its] inner side of stomach is vast, hairy-surfaced and wrinkled which is specified to digest both little and big quantity of food, while the extra is waste.
Fourthly, the guts of the first type are short which, with regard to their stature, are three times shorter, whereas the guts of the second type are excessively long exceeding their stature by twenty seven times.

As regards the human, they have pointer teeth together with molar teeth. They move their jaws to aforementioned four dimensions, and their stomach is neither sleek nor hairy-surfaced like animals rather it is in between and their intestines are six fold of their bodies. Therefore, it becomes clear that humans do not belong to those two types, i.e. carnivores and herbivores, thus herbivorous and carnivorous foods are the natural food for humans.

It is important to note that al-Ūdwī does not explain as to how this may be considered as an aspect of iʿjāz. However, he has asserted elsewhere that there is strong reason to believe that such rational teachings came from God through Angel Gabriel, since the Prophet was ummī.\footnote{See. al-Ūdwī, Nūr, p. 5,6.} It is also note worthy that al-Ūdwī’s predecessors mentioned above did not discuss this aspect, thus it becomes his original argument in the support of iʿjaz al-Qurʾān.

(ii) Reports Pertaining to Unseen (Mughayyabāt):

In agreement with al-Rummānī and al-Bāqillānī, al-Ūdwī considers the content of the reports pertaining to unseen as an aspect of iʿjāz. In this regard, al-Ūdwī believes that no one can declare such reports without fear of being false, except the person who
is sent by God.\textsuperscript{465} Unlike his predecessors\textsuperscript{466}, al-Ūdwī has classified these reports (\textit{akhbār}) in two categories as follows\textsuperscript{467}:

A. With regard to the time of those reports, which he sub-divides in two types as follows:

(i) The reports that occurred in future after they were reported

In this regard, he has cited twenty-one reports from various places of the Qurʾān including report about the victory at the battle of Badr (Q. 3:111); report about the security of the Prophet (Q. 5:67); report about the defeat of enemy at Badr (Q. 8:7); report that God will punish His enemies through Muslims (Q. 9:14); report that the Prophet will dominate in Arab peninsula (Q. 9:33); report that the Qurʾān will be preserved (Q. 15:9); report that God will suffice the Prophet against the scoffers (Q. 15:95); report that no one will produce a thing similar to the Qurʾān (Q. 17:88); report about the reign of four rightly-guided caliphs (Q. 24:55); report about the failure of the enemies of the Prophet (Q. 26:6); report about the victory of the Romans over the Persians (Q. 30:2-6); report about the triumph of the Qurʾān (Q. 38:87-88); report that some people from the people of the Book will accept Islam (Q. 46:10); report that some people from people of the Book will testify the truth of

\textsuperscript{465} Ibid. p. 13.

\textsuperscript{466} Al-Rummānī has mentioned the reports pertaining to future. (See. al-Rummānī, p. 69); al-Bāqillānī has divided these reports into past and future. (See. al-Bāqillānī, \textit{Iʿjāz}, 48-54); whereas al-Rāzī and al-ʿAlawī have rejected this aspect of \textit{iʿjāz al-Qurʾān}. (See. al-Rāzī, \textit{Nihāya}, p. 56; and al-ʿAlawī, vol. III, p. 221).

Islam (Q. 13:43); report that the revelation of the Qurʾān to the Prophet is foretold in previous scriptures (Q. 26:196-97); report that soon Muslims will fight against mighty nation of Rom (Q. 48:16); report that Muslims will get booties of Khayber (Q. 48:20); report that Muslims will perform 'umra (Q.48: 27); report that the enemies will be defeated at Badr (Q. 54: 44-45); report that the Makkah will be conquered (Q.110:1-3); report that Abū Lahab will die in the state of disbelief (Q. 111: 1-5).

(ii) The reports about the past including the stories of previous prophets and past nations

Concerning this, he has mentioned twenty-seven reports including report about Adam and Eve (Q. 2:36); report about God’s blessings upon Mary and her gaurdainship (Q. 3:37); story of prophet John (Q. 19: 12-15); story of prophet Shu’ayb (Q. 7:85-86); story of prophet Jonah (Q. 21:87-88); story of Jesus Christ and his mighty miracles (Q. 3:45-60); story of Israelites and their deliverance from torment of the Pharoah (Q.2:49-71); story of two sons of Adam and their sacrifice (Q. 5:27-32); story of prophet Noah (Q. 11:25-48); story of prophet Hūd (Q. 11:50-68); story of prophet Abraham and his preaching to his father (Q.19:41-48); story of the people of the cave (Q. 18:9-19); story of prophet Joseph (Q. 12:23-29); story of prophet Solomon and his mighty kingdom (Q. 27:20-44); story of Prophet David (Q. 34:10-11); story of Alexander (18:83-98).

B. With regard to the time of the occurrence of those reports exactly as reported

He sub-divides this in two types as follows:
(i) The occurrence took place during the time of the Prophet, and his companions. He has cited twenty-one reports as mentioned earlier.

(ii) The truthful occurrence took place in recent times, which are curious and unique of its kind. In this regard, he has given four examples from the Qurʾān, which are:

First example: Quoting Q. 5: 77, which says that some people believed in Trinity before Christians believed in it, al-Ūdwī argues that the Arabs, at the time of revelation of the Qurʾān, did not know that it was an ancient belief before Christianity. Referring to al-Beirutī’s book, al-Ūdwī argues that archaeological evidences, conducted by European scholars reveal that trinity was the religion of pagans of the East and the West.\textsuperscript{468}

Second example: Quoting Q. 10: 92, which concerns with the deliverance of Pharaoh’s body from loss and decomposition, al-Ūdwī argues that the truth of this report occurred in present time. No body did know about it at the time of revelation of the Qurʾān.\textsuperscript{469}

Third example: Quoting Q. 16: 5-8, which speaks about the old means of transportation at the time of revelation as well as modern means of transportation, al-Ūdwī argues that Qurʾān has predicted about modern

\textsuperscript{468} See. al-Beirutī, Muḥammad Ṭāhir al-‘Aqā’id al-Wathaniyya fi al-Diyāna al-Nasrāniyya, Ed. ʿAbd Allah al-Sharqāwī, Beirut: Dār ʿImrān, 1993, pp. 54-68; See also Al-Ūdwī, Nūr, pp. 27-28.

\textsuperscript{469} Al-Ūdwī, Nūr, pp. 25-26.
means of transportation such as, planes, trains, buses, which were not known at the time of revelation.470

Fourth example: Quoting Q. 26: 18, which differentiates between the Pharaoh to whom Prophet Moses was sent and the Pharaoh who was punished by drowning are two different persons, al-Ūdwī argues that it was not known at the time of revelation of the Qur’ān. Without mentioning the source, al-Ūdwī points out that archaeological findings and Papyrus record preserved at the Museum of Egypt provide sufficient evidence on this. According to al-Ūdwī, it is a clear miracle.471

(iii) Compatibility of the Qur’ānic Teachings with Nature

In order to show compatibility of Qur’ānic religion with nature, al-Ūdwī presents five examples from the Qur’ān.

First, al-Ūdwī considers monasticism adopted by the Christians having overemphasized on spiritual dimension, is one of the violations of this religion compatible to the nature. This, according to him, seems to be in clear contradiction with human nature created by God (al-ḥiṭra al-ilāhiyy). On the contrary, the Qur’ānic religion does not prohibit enjoying worldly pleasures; rather it balances both spiritual and material aspects of human life, as mentioned in the following verse:

say: who has forbidden the adornment with clothes given by Allah which He has produced for His slaves and lawful things? Say: they are in the life of this world for those who believe (and) exclusively for them

on the day of resurrection. Thus, We explain the āyāt in detail for people who have knowledge.472

In addition, al-Ūdwī also quotes verses Q. 4: 24-25; 24: 32; 2: 232, which lays stress upon marriage and prohibits adultery.473

Second and third, al-Ūdwī considers pre-Islamic practice of the divorce by calling wife as mother, and making adopted son as a real son, to be in contrast to the nature (fitra) created by God in man. Therefore, these are two contradictory practices which are mere words having no reality in practice. According to al-Ūdwī, the Qurʾān rejected these two practices on the ground that they contradict the basic human nature created by God.474

Fourth, referring to Q. 49: 13, he points out that Qurʾān establishes equality among all human being, as they have been created from one male and female, i.e. Adam and Eve. He explains that all ethnic identities are nothing but just for recognition (taʿāruf). Having given examples of Hindu caste system and apartheid policy of South Africa, al-Ūdwī argues that the distinction among people based on origin, colour, citizenship, homeland or state, and the restriction of the ranks and offices based on this is prejudice and injustice with mankind and in contradiction with the nature created by God.

Regarding the Qurʾānic stand on this issue, al-Ūdwī writes:

Indeed, restricting honour to the merit and qualification is the feature, which is peculiar to the religion of the Qurʾān.475

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472 Qurʾān, 7: 32
473 Al-Ūdwī, Nūr, pp. 30-32.
474 Ibid. pp. 32-33.
475 Ibid. 34.
Fifth, criticising Abū al-ʿAlā’ al-Maʿarrī and others who consider eating meat of the animals as cruelty and hard-heartedness, al-Ūdwī argues that their practice is against the nature created by God as is evident from their digestive system.\footnote{Ibid. pp. 34-35}

By looking at the works of al-Ūdwī’s predecessors on *i jāz al-Qurʾān* discussed above, it is clear that this argument is his original argument in the support of *i jāz* of the Qurʾān. One can conclude from al-Ūdwī’s arguments that he is certainly insisting on the fact that this feature of the Qurʾān, i.e. harmony between Qurʾānic religion and human nature, shows that it is the revelation of God.

(iv) **Wisdom and Lessons in Qurʾānic Stories.**

Unlike al-Bāqillānī\footnote{See. al-Bāqillānī, *Iʿjāz*, pp. 48-54; See also al-Suyūṭī, vol. I, pp. 118-19.} who includes the content of stories in the reports of unseen, al-Ūdwī, having done the same as well, attempts to extract another aspect of *i jāz* from the same content and that is that the stories of the Qurʾān contain amazing wisdom.

In order to show this amazing feature, which makes the Qurʾānic stories miraculous, al-Ūdwī divides the Qurʾānic stories into four categories as follows:

A. The stories pertaining to the preaching and conveying of God’s message to the people, such as the stories of Noah, Abraham, Hud, Saleh, Lot, Shuʿayb, Moses

B. Al-Ūdwī subdivides this into two types:
   
   (i) The stories of the prophets showing lofty morals, such as the story of Joseph and Abraham
   
   (ii) The stories of deviant and disobedient people, such as Qārūn and Pharaoh

C. The stories that make fundamental beliefs stronger such as the story of the people of cave (*ašḥāb al-kahf*)
D. The stories pertaining to the secrets and deep knowledge, which is beyond common people’s understanding, such as the story of Adam, Moses with one of the slaves of God (Khîdr) and Jesus Christ.

Extracting lessons and wisdoms from these stories, al-Ūdwī argues that these stories of previous prophets and bygone people indicate that God has revealed them to the Prophet\textsuperscript{478}, as mentioned in the Qurʾān:

\begin{quote}
In their history, verily, there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (scripture) and a detailed explanation of every thing, and guidance and a mercy for those who believe.\textsuperscript{479}
\end{quote}

By the study of al-Ūdwī’s predecessors’ works discussed above, it is evident that this aspect is al-Ūdwī’s original argument, although he has not very clearly explained how it makes the Qurʾān miraculous. It may safely be concluded that al-Ūdwī has not convincingly presented this argument to support his theory of iʿjāz al-Qurʾān.

(v) Unveiling the Secrets Pertaining to Natural Sciences

In agreement with modern reformist scholars including al-Afghani, Sayyid Ahmad Khan and Muhammad ʿAbduh, who attempted to rediscover in the Qurʾān the results of modern research\textsuperscript{480}, al-Ūdwī attempts to interpret some verses of the Qurʾān in the light of modern science. Admitting the fact that the verses pertaining to natural science have been, and can be, interpreted in various ways, al-Ūdwī believes that their

\begin{footnotes}
\textsuperscript{478} Al-Ūdwī, Nūr, p. 35.

\textsuperscript{479} Qurʾān, 12: 111.

\end{footnotes}
meanings have become more evident after modern scientific discoveries. In order to support his thesis, al-Ūdwī cites twenty-one verses from the Qurʾān that, according to him, pertain to the facts of natural sciences discovered in modern times. This, according to him, shows the double miracle (iʿjāz muḍāʿ af) of the Qurʾān. He cites these verses as follows:

(i) Q. 11: 7, which states that God’s throne was on the water, i.e. before the creation of the heavens and the earth. He explains that this phenomena indicates to the fact discovered in modern times that before the creation of the heavens and the earth the substance of the earth was melted and dissolved by the heat before it freezes and takes shape of the earth, which is indicated by the Qurʾān as "water".

(ii) Q. 13: 2, which indicates that Allah has created the heavens without any pillars that can be seen. Quoting this and one other verse Q. 31: 10 similar to it, al-Ūdwī argues that the Qurʾān has specified the creation of heavens with invisible pillars in two places, which must have some meaning. Al-Ūdwī interprets this specification with the law of gravitation (al-nāmūs al-jāzbiyya) which was not known at the time of revelation of the Qurʾān.

(iii) Q. 13: 3 and 36: 36, which indicate that there is a pair of male and female in every plant. Referring to the examples of pumpkin and palm-tree, which have stamen and pistil, al-Ūdwī argues that this fact is discovered

481 Al-Ūdwī, Nūr, pp. 47-62.
483 Ibid. p. 48.
recently, while it is mentioned in the Qurʾān at the time when it was not known. This is, according to him, one of the miracles of the Qurʾān, which reveals that it is revealed from God.484

(iv) Q. 13: 17, which states that the useful and profitable will survive in the earth and useless and unprofitable will wither away and disappear from the earth. Quoting this verse, al-Ūdwī claims that the Qurʾān speaks of a universal law of survival of the fittest (la yabqā ila al-āṣlah) which is discovered in modern times by the scientists.485

(v) Q. 15: 19, which reads as follows:

and the earth We have spread out and have placed therein firm mountains and caused to grow therein all kinds of things in due proportion.

According to al-Ūdwī, the Qurʾān in this verse unveils the fact discovered by modern science that every plant sucks up, through their stems, specified and weighed amount and specified proportion of various elements according to their desires and needs. Some plants suck up double, half or one third.486

(vi) Q. 15: 22, which reads as follows:

and We send the fertilizing winds then caused the water to descend from the sky and We gave it to you and it is not you who are the owners of its stores.

484 Ibid. pp. 48-49.

485 Ibid. p. 49.

486 Ibid. pp. 49-50.
Quoting this verse, al-Ūdwī argues that the Qurʾān thirteen hundred years ago speaks of the fact discovered recently by the botanists that the blowing winds carry fertilizers from the male plants for their female plants to fertilize them.\footnote{Ibid. pp. 50.}

**(vii)** Q. 17: 50-51, which reads as follows:

And they say: When we are bones and fragments, should we really be resurrected a new creation. Say O Muhammad! Be you stones or iron or some created thing that is yet greater in your breasts then they will say: who shall bring us back? Say: He Who created you first. Then they will shake their heads at you and say: when will that be? Say: perhaps it is near.

In the light of above verse, al-Ūdwī argues that the geologists have discovered recently that there are bodies of living beings in the deep layers of the earth that are turned into stones and iron due to the chemical process. Al-Ūdwī further argues that the One who can turns living bodies into stones and iron can resurrect them on the day of judgment.\footnote{Ibid.}

**(viii)** Q. 18: 25-26, which reads as follows:

And they stayed in their cave three hundred (solar) years and adding nine (for lunar years). Say: Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth.

Quoting this verse, al-Ūdwī claims that the Arabs did not know mathematics and astronomy, thus, they did not know the difference between solar and lunar calendars even one of the great Muslim scholar al-Rāzī seemed to be confused in this matter. Three hundred lunar years
equal to three hundred and nine years lunar calendar, which is one of the miracles of the Qurʾān.489

(ix) Q. 18: 109, which reads as follows:

Say: if the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before the words of my Lord would be finished, even if we brought (another sea) like it for its aid.

Quoting Nicolas Camille Flammarion, al-Ūdī claims that the Qurʾān, in this verse, speaks about the idea of ever-expanding universe thirteen hundred years ago, which is now confirmed by the modern science.490

(x) Q. 21: 31, which reads as follows:

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?

Quoting this verse, al-Ūdī points out that the Qurʾān indicates to one of the modern important scientific discoveries, i.e. Big Bang, according to which the heavens and the earth were jointed together with one block, which were latter parted. This, according to him, is one of the clear miracles of the Qurʾān.491

(xi) Q. 16: 15, which reads as follows:

And He has affixed into the earth, mountains standing firm, lest it should shake with you.

489 Ibid. pp. 50-51.


491 Ibid. pp. 53-54.
Quoting this verse, al-Ūdwī claims that modern science confirms that core of the earth is blazing fire surrounded by the crust of which the mountains are apparent part. Had these mountains been removed and the earth not been protected by the shell of fire, it would have caused massive destruction of the world.492

(xii) Q. 21: 32-33, which reads as follows:

And We have made the heaven a roof, safe and well guarded, yet they turn away from its signs. And He it is who has created the night and the day and the sun and the moon, each in an orbit floating.

Al-Ūdwī argues that the ancient scientists held all the stars including the sun and the moon stagnant in their orbits. It is the modern science, which has discovered that all the stars are floating in their orbits, whereas the Qurʾān told about this when it was not known.493

(xiii) Q. 27: 88, which reads as follows:

And you will see the mountains and think them solid but they shall pass away as the passing away of the clouds, the work of Allah, Who perfected all things. Verily, He is Well-Acquainted with what you do.

Quoting this verse, al-Ūdwī argues that the Qurʾān unveils the fact that the mountains are moving, although they look stagnant. This is

492 Ibid. pp. 54-55.

493 Ibid.
discovered in recent times. This, according to him, is one of great curious works of God.494

(xiv) Q. 36: 38, which reads as follows:

And the sun runs on its fixed course for a term. That is the decree of the All-Mighty, the All-Knowing.

After quoting this verse, al-Ūdī asserts that the Ptolemaic astronomy believed in geocentric theory while Pythagorean astronomy held heliocentric theory.495 In addition, ancient scientists believed that the earth stand still until Herschel in the last century, i.e. 19th century, who observed that it runs on its axis and rotates around its orbit.496 The Qurʾān declared this fact before centuries ago.497

(xv) Q. 41: 10, which reads as follows:

Say: do you verily disbelieve in Him Who created the earth in two days and you set up rivals with Him? That is the Lord of the worlds. He placed therein firm mountains from above it and He blessed it and measured therein its sustenance in four days equal for all those who ask.

Al-Ūdī interprets the idea of "day" mentioned in above verse as an expression of "prolonged time span" (āmād ʿawila). He supports his claim by the following two verses of the Qurʾān:

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494 Ibid. pp. 55-56.
497 Ibid.
And verily, a day with your Lord is as a thousand years of what you reckon.\(^{498}\)

and

He manages and regulates (every) affair from the heavens to the earth, then it will go up to Him, in one day, the space whereof is a thousand years of your reckoning.\(^{499}\)

After interpreting the above-mentioned verse, al-Ūdwī explains the concept of six days as geological six periods known as primitive (\(al\-aşlī\)), transitory (\(al\-intiqālī\)), secondary (\(al\-thānawī\)), tertiary (\(al\-thālithī\)), flood (\(al\-ṭūfānī\)) and the present age (\(al\-ḥālī\)). He further explains that in the first era, according to geology, protecting shell was created, in the second some of the smaller animals and grass, in the third plants and the spirit, in the fourth high mountains, birds, and wild animals, in the fifth global flood took place, and the sixth is the present age.\(^{500}\)

(xvi) Q. 41: 11-12, which reads as follows:

Then He rose over towards the heaven when it was smoke and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come willingly. Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the All-Mighty, the All-Knowing.

\(^{498}\) Qurʾān, 22: 47

\(^{499}\) Ibid. 32: 5

\(^{500}\) Al-Ūdwī, Nūr, pp. 57-58.
After quoting the above-mentioned verse, al-Ūdwī asserts that there is no word in Arabic language which is more suitable than the smoke (dukhān) to express the phenomena of the beginning of the creation. According to this verse, the process of the creation started by the smoke, which is interpreted as "smoky haze" (māda sadīmiyya) in present-day modern science.\(^{501}\)

(xvii) Q. 52: 68, which reads as follows:

And by the sea kept filled (or it will be fire kindled on the day of resurrection). Verily, the torment of your Lord will surely come to pass. There is none that can avert it.

Referring to the tradition narrated by al-Ṭabarī on the authority of Alī, Mujāhid and Ibn Zubayr, who are reported to have said that masjūr means mawqid, which means flaming, al-Ūdwī argues that this flaming is the core of the earth, which is discovered in the present age. This, according to him, is one of the clearest miracles of the Qurʾān, because it was not known at the time of revelation of the Qurʾān.\(^{502}\)

(xviii) Q. 55: 33, which reads as follows:

assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth then pass beyond (them)! But, you will never be able to pass them except with authority.

\(^{501}\) Ibid. pp. 58-59. Martin Rees, one of the leading cosmologists, uses the word fog to indicate the initial stage of the creation of the universe. See. Rees, Martin, *Our Cosmic Habitat*, Princeton: Princeton University Press, 2003, p. 56.

\(^{502}\) Ibid. 59-60.
Quoting the above-mentioned verse, al-Ūdwī interprets *sulṭān* used in this verse as scientific evidence (*al-burhān al-ʿilmī*). To support his thesis, he quotes verses from the Qurʾān, such as Q. 18: 15, 40: 23 and 40: 56, in which the word *sulṭān* is used in the sense of clear evidence and argument. He argues that this is what scientists have discovered that human structure does not have the power to pass beyond the zones (*jawānib*) of heavens and the earth, except with the power of scientific technology.\(^{503}\)

Q. 67: 3, which reads as follows:

> Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious.

Quoting the above-mentioned verse, al-Ūdwī argues that the scientists have discovered, through infrared spectrum of celestial bodies (*khuṭūṭ ūf ḍauʾ al-ajrām al-samāwiyya*), in recent times that the sun, the earth and the other stars of the universe are not different from each other in their chemical composition of elements (*tarkībihā al-ʿanāṣir*). They discovered that the sun, for instance, is made up of the same elements of which the earth is made up. According to al-Ūdwī, this is also one of the clear miracles of the Qurʾān that it stated this phenomenon at the time when it was not known to the world.\(^{504}\)

Q. 71: 15-16, which reads as follows:

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\(^{503}\) Ibid.

\(^{504}\) Ibid. pp. 60-61.
See you not how Allah has created the seven heavens one above another and has made the moon a light therein and made the sun a lamp?

Quoting the above-mentioned verse, al-Ūdwī argues that the usage of the word *sirāj* for the sun, meaning a thing which itself is a light, and *nūr* for the moon, meaning a thing which is enlightened, is proved by the scientists that the light of the moon is borrowed and reflected light of the sun (*mustafād min inʿikās nūr al-shams ʿalayhi*). This, according to al-Ūdwī, indicates that the Qurʾān is revealed from God.505

Q. 70: 4, which reads as follows:

The angels and Gabriel ascend to Him in a day the measure whereof is fifty thousand years.

Quoting this verse, al-Ūdwī argues that the scientists have discovered the celestial bodies (*al-ajrām*) in the universe, which have hundreds of thousands of miles of diameter. For instance, he goes on to say, they observed that the distance of Andromeda constellation (*sadīm al-marʿa al-musalsala*) is six hundred light years and the length of its diameter (*quṭr*) is twenty thousand light years. This is what the Qurʾān expressed by the word *yaum* centuries ago.506

This aspect of scientific *iʿjāz* of the Qurʾān (*al-iʿjāz al-ʿilmī*), although controversial among scholars507, has never been discussed by the

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505 Ibid.

506 Ibid. p. 62

predecessors of al-Ūdwī in their works on *iʿjāz al-Qurʾān*.

Nevertheless, it is evident that al-Ūdwī is certainly influenced by Ṭantāwī al-Jauhari Ṭanṭāwī al-Jauhari 508 (d. 1359/1940), modernist Egyptian theologian, who attempted to interpret such verses in the light of Western modern scientific discoveries. 509 This influence can clearly be discerned even though al-Ūdwī does not acknowledge him. 510 However, the remarkable feature of this aspect might be his effort and ability to collect and synthesize between the ideas of previous writers which make this work uniquely his own.

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Clear (Muḥkamāt) and Allegorical Verses (Mutashābihāt)

Like most of the Muslim scholars, al-Ūdwī divides the verses of the Qurʾān into two categories: (i) Muḥkamāt (ii) Mutashābihāt.

According to al-Ūdwī, the Muḥkamāt, (umm al-Kitāb), constitute the fundamental teachings of the Qurʾān, which are: (i) the belief in one God, His books, His messengers, His angels, (ii) the righteous deeds, and (iii) the belief in resurrection and recompense. These, according to al-Ūdwī, are foundations and pillars of the Qurʾān defined and explained away clearly that all the people can understand them easily. Whereas, the mutashābihāt, according to him, is God’s great bliss and mercy as He has revealed numerous secrets and plenty of knowledge in them for those who have deep and sound knowledge. Al-Ūdwī considers mutashābihāt as surplus to the foundations, which are not fundamental for the success of this world as well as of the next; rather they contain jewels of deep knowledge and wisdom for profound scholars.

As people, according to al-Ūdwī, are not equal in their understanding of the Qurʾān and they have different skills and capabilities, God revealed both type of verses. It is quite surprising that al-Ūdwī, unlike his predecessors, has included muḥkamāt and mutashābihāt as an aspect of iʿjāz. However, if we consider

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512 Al-Ūdwī, Nūr, pp. 62-64.

513 Ibid. p. 65.
Údwī’s concept that the Qurʾān perfectly fulfils the needs of the people of different capabilities simultaneously which makes it beyond human potential, then it may possibly be included as an aspect of iʿjāz, as he states:

What we have held, gives the answer to the question as to why it was not revealed completely muḥkan in order that every one equally could have understood it. In fact, such should be the case of the book revealed as guidance to mankind and clear proofs for the guidance and criterion. This is because all the people are not equal in potentials. Of them, is dull ignorant, who seems to be content with muḥkamāt, or (of them is) wise intelligent who deserves to be granted deep knowledge, and of them is cruel disobedient, who is guided by muḥkamāt or one who is righteous obedient, whose status becomes higher by the grant of magnificent knowledge.⁵¹⁴

Thus, the conclusion which can be drawn from this statement is that al-Ūdwī believes that such a quality only can be found in divine work, which cannot be found in human work in such a perfect manner.

(vii) Classification of Qurʾānic Commandments into Obligatory (Farḍ/Wājib), Optional (Mandūb), Prohibited (Ḥarām) and Disliked (Makrūḥ):

Unlike his predecessors, al-Ūdwī includes Qurʾān’s classification of the commandments into these categories as one of the aspects of iʿjaz of the Qurʾān.

With regard to the first category of obligatory commandments, such as five daily prayers mentioned in Q. 30: 17-18, al-Ūdwī maintains that these commandments purify individual as well as society and adorn with lofty morals; and they play very important role in the spiritual development of individual as well as community.⁵¹⁵

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⁵¹⁴ Ibid.

⁵¹⁵ Ibid. p. 75
With regard to the second category of optional commandments, such as *tahajjud* prayer mentioned in Q. 73: 20, al-Ūdāwī holds that they perfect and complete the process of spiritual purification and they add glory to the first category of the commandments.  

With regard to the third and fourth category of prohibited and disliked commandments, al-Ūdāwī asserts that they are not of the same nature. In view of the harmfulness of these commandments to an individual or to the society, they are classified into two categories as prohibited and disliked. He further points out the fifth category as *mubah* (permitted) which, according to him, has nothing to do with spiritual purification and adornment of individual as well as society.

To the question of inclusion of this aspect as an aspect of *ijāz*, al-Ūdāwī firmly asserts that this kind of division of the commandments based on perfect wisdom shows that they came directly from God, since Prophet Muḥammad (PBUH) was *ummī* and brought up among unlettered nation, as God said:

> And truly this is a revelation from the Lord of the worlds which the trustworthy Gabriel has brought down upon your heart that you may be one of the warners, in the plain Arabic language.

(viii) **Easiness of the Qurʾānic Commandments**

In order to prove the easiness of Qurʾānic commandments, al-Ūdāwī lists three aspects as follows:

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516 Ibid.

517 Ibid. p. 77.

518 Ibid. pp. 77-78.

519 Qurʾān, 26: 192-95.
Firstly, that its commandments are easy to practice, thus they are compatible with human nature. This, as al-Ūdwī sees, is the reason that God condemned those who invented new practices not mandated by God; and forced them upon themselves, as mentioned in the Qurʿān as follows:

But the monasticism which they invented for them, We did not prescribe for them.\(^{520}\)

Furthermore, God has not prohibited enjoying His bounties that He created on the earth for the people as long as limits are not exceeded\(^{521}\), as mentioned in the Qurʿān:

Say: who has forbidden the adornment with cloths given by Allah which He has produced for His slaves and all kinds of halāl foods? Say: they are, in the life of this world, for those who believe and exclusively for them on the day of resurrection. Thus, We explain the āyāt in detail for people who have knowledge. Say: (but) the things that my Lord has indeed forbidden are al-Fawāḥish whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allah for which He has given no authority and saying things about Allah of which you have no knowledge. \(^{522}\)

Secondly, the prohibitions are lifted in the state of necessity, thus God discards the sin for those who commit those prohibitions in the state of compulsion. For instance, in order to survive one is allowed to eat pork or drink liquor\(^{523}\), as mentioned in the Qurʿān:

He has forbidden you only the dead animals, and blood, and the flesh of swine and that which is slaughtered as a sacrifice for others than Allah. But, if one is forced by necessity without wilful disobedience nor

\(^{520}\) Ibid. 57: 27.

\(^{521}\) Al-Ūdwī, Nūr, p. 78.

\(^{522}\) Qurʿān, 7: 31-33.

\(^{523}\) Al-Ūdwī, Nūr, p. 79.
transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.\textsuperscript{524}

Al-Ūdwī further points out that the obligations are either completely lifted if their practice causes trouble, such as the performance of pilgrimage (\textit{hajj}) is lifted for the blind and handicapped, or partially lifted as in case of the prayer in fear by whatever possible gestures\textsuperscript{525}, as mentioned in the Qur’ān:

Guard strictly five obligatory prayers especially the middle prayer. And stand before Allah with obedience and if you fear perform prayer on foot or riding and when are you in safety, offer the prayer in the manner He has taught us which you knew not (before).\textsuperscript{526}

Thirdly, its commandments are classified into ‘\textit{‘azīma} (determined) and \textit{rukhṣa} (permitted), such as the fasting is determined (‘\textit{‘azīma}) for the traveller, while breaking is permitted (\textit{rukhṣa}) for him\textsuperscript{527}, as mentioned in the Qur’ān:

And whoever is ill or on a journey, the same number (must be observed) from other days. Allah intends for you ease and He does not want to make things difficult for you.\textsuperscript{528}

Similarly, the utterance of the word of disbelief is permitted in the state of compulsion\textsuperscript{529}, as mentioned in the Qur’ān:

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith, but such as open their breasts to disbelief, on them is wrath from Allah and theirs will be a great torment.\textsuperscript{530}

\textsuperscript{524} Qur’ān, 2: 173
\textsuperscript{525} Al-Ūdwī, \textit{Nūr}, p. 80.
\textsuperscript{526} Qur’ān, 2: 238
\textsuperscript{527} Al-Ūdwī, \textit{Nūr}, p. 80.
\textsuperscript{528} Qur’ān, 2: 185
\textsuperscript{529} Al-Ūdwī, \textit{Nūr}, p. 80
\textsuperscript{530} Qur’ān, 16: 106
Not quite surprisingly, al-Ūdwī has not explained as to how and why this could be included as an aspect of *i’jāz* of the Qurʾān. In view al-Ūdwī’s idea of *ummī*, it, however, may be quite reasonable to say that such perfect teachings came from God.

(ix) **Material and Spiritual Aspects of the Qurʾānic Teachings**

Another aspect of *i’jāz*, according to al-Ūdwī, is that the Qurʾān contains teachings pertaining to material and spiritual aspects of human life.⁵³¹ He asserts that human life has two dimensions: the material and the spiritual. In order to fulfil the spiritual needs, the Qurʾān commanded of right beliefs, good deeds and lofty morals, which help develop the spiritual side of human life. Besides these positive commandments, it prohibits *shirk* (making partners to God), disbelief and bad deeds. Similarly, in order to fulfil the needs of material side of human life, the Qurʾān commands of the actions that support and preserve the specie of human being on the face of earth. Consequently, it prohibits all those actions that corrupt and devastate human body. This is why it commanded of clothing, eating, drinking and wedding even it allowed eating of prohibited things, such as pork, to preserve material side⁵³², as mentioned in the Qurʾān:

> O children of Adam! Take your adornment while praying and going round the *Ka’ba* and eat and drink but waste not by extravagance. Certainly, He likes not those who waste by extravagance. Say: who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves and all kinds of *ḥalāl* food?⁵³³

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⁵³¹ Al-Ūdwī, *Nūr*, p. 82.

⁵³² Ibid. p. 83.

⁵³³ Qurʾān, 7: 32
According to al-Ūdwī, as there is contrast between material and spiritual side, the Qurʾān forbids from exceeding and violating the limits with regard to any of the two sides so that there may not be wrong with any of two sides. This is why, the Qurʾān, while considering the spiritual side, prohibited extravagance regarding physical pleasures. In order to consider the material aspect, the Qurʾān commanded of finishing fasts up to night, i.e. without continuing them as done in ʿaum al-wiṣāl (continuous fasts without break). Similarly, it prohibited monasticism in order to fulfil material needs. 534

Again, al-Ūdwī has mentioned all this without giving any reason for his inclusion of this as an aspect of ḫāz.

(x) Qurʾān’s Preservation From Loss, Alteration and Interpolation:

Unlike his predecessors, al-Ūdwī includes this feature as an aspect of ḫāz, because God, who revealed the Qurʾān, guaranteed its preservation and safety from corruption 535, as mentioned in the Qurʾān:

Verily, It is We who have sent down the Qurʾān, and surely We will guard it. 536

This, according to al-Ūdwī, clearly indicates that preservation is one of the arguments of its revelation from God as mentioned in above verse.

(xi) It is Secure From Contradiction and Inconsistency:

Basing his argument on the thesis that all the teachings of the Qurʾān are consistent and directed to one point in the best manner, al-Ūdwī maintains that the

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534 Al-Ūdwī, Nūr, p. 83.
535 Qurʾān, 83-84.
536 Ibid. 15: 9.
Qurʾān is revealed by God, who is the All-Knowing and the All-Wise. In order to explain it, al-Ūdwī gives three examples as follows:

Firstly, the Qurʾān has not only prohibited the adultery but it mentioned all the factors and motivations that may cause it. This is why it commanded, men and women, of lowering the gaze, talking to marriageable people (ghayr mahram) from behind the curtain, drawing the cloak.

Secondly, the Qurʾān established a principle with regard to financial issue that the wealth may not become a commodity of the rich. Therefore, all the teachings with regard to the wealth are directed toward that principle. For this reason, it made zakāt obligatory; it made expiations an obligatory in certain cases; it stimulated helping the poor; and it prohibited the usury.

Thirdly, the Qurʾān commanded of maintaining good relations with kith and kin, and severely condemned to cut them off, thus it prohibited all the actions that lead towards worsening the relations, such as marrying two sisters at the same time.

(xii) **Its Surpassing Eloquence and Rhetoric:**

According to al-Ūdwī, faṣāḥa (linguistic purity) belongs to the words and balāgha (eloquence) belongs to the meaning.

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537 Al-Ūdwī, Nūr, p. 89.
538 Ibid.
539 For instance, the expiation for breaking the oath mentioned in Q. 5: 89, the expiation for zihār (calling wife as mother) mentioned in Q. 58: 4.
540 Al-Ūdwī, Nūr, p. 90.
541 Ibid. pp. 90-91.
In order to explain the eloquence and rhetoric of the Qurʾān, al-Ūdwī, lists seven characteristics of the eloquent speech, which are: easy to pronounce, fluent, not dreary, succinct, well formed, not disgusting and blunt and not poseur and amalgamate. As such, no speech, according to al-Ūdwī, can match the Qurʾān in terms of its conciseness, clarity, purity, refinement, glamour, freshness, and elegance.

Not surprisingly, without going into details of these characteristics, al-Ūdwī asserts that the Qurʾān contains all of these characteristics, which surpasses human capability. This is, according to him, acknowledged by all the experts and masters of the Arabic language. This is why God, who knew that no one will be able to match it, foretold in the Qurʾān in the following words:

and you can never do it.\textsuperscript{542}

He also said:

If the mankind and the jinn were together to produce the like of this Qurʾān, they could not produce the like thereof even if they helped one another.\textsuperscript{543}

In agreement with al-Bāqillānī, al-Ūdwī says that surpassing feature of the Qurʾānic style can only be tested by those who possess deep knowledge of the Arabic language and who has read through most of the Arabic composition, prose and poetry.\textsuperscript{544}

\section*{(xiii) Its Curious Influence Upon Human Hearts and Minds}

\begin{thebibliography}{99}
\bibitem{542} Qurʾān, 2: 24
\bibitem{543} Qurʾān, 17: 88
\bibitem{544} Al-Ūdwī, \textit{Nūr}, p. 93.
\end{thebibliography}
Like most of the scholars, including al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Ūdwī states that the Qurʾān has great effect on minds and curious influence on hearts. This is why the opponents used to advise one another to make noise during the recitation of the Qurʾān in order to stop people from listening to it. In this regard, he cites verses from the Qurʾān (Q. 41: 26; 6: 26) as well as he narrates the famous story of Walīd b. Mughīra mentioned in hadīth literature.

In addition, al-Ūdwī says that it was due to this influence that people embraced Islam and performed extremely brave actions and sacrifices that mind can hardly imagine. In this regard, he mentions sacrifices of the companions of the Prophet during the battle of Badr and so on. Expansion of Islam, according to him, is another proof of this supernatural and magical influence of its beautiful wording.

(xiv) The evidence upon the truth of the Qurʾān is from within itself.

Al-Ūdwī believes that God, throughout history, has granted miracles, which are termed as āyāt, sulṭān, bayyināt, to His messengers to support their claim for their prophecy. To support his argument he cites some verses from the Qurʾān 7: 133, 44: 19 and 30: 47, which speaks about the issue of miracle. He divides miracles into two kinds: nature-related miracles and knowledge-related miracles. He believes that the Qurʾān itself is a miracle. Whenever people questioned its authority, it presented itself as a proof of its authority.

It seems that al-Ūdwī considers this aspect as a singularity and distinctive feature of the Qurʾān as mentioned in the heading, rather than an aspect of Ījāz.

545 Ibid. pp. 94-95.
546 Ibid. p. 96.
In the name of Allah, the Most Merciful, the Most Compassionate

All praise belongs to Allah, the All-Mighty, the All-Knowing, the Sender of the message of wisdom, complete light and guidance to the straight path, down to His Noble Messenger, bearer of the exalted character and great honour, giver of glad tidings of eternal bliss, and warner of the torment of hell-fire- may Allah’s best mercy and perfect peace be upon him, his progeny and his companions. As for what follows:

Verily, the Clear Light and the Plain Book that Gabriel- the trustworthy- has brought down to the Prophet Muḥammad (PBUH)- the chief of the apostles, the mercy for the worlds, the leader of al-ghurr al-Muḥajjalīn548, and the unlettered - whom Allah - the

548 "Ghurr", plural of "agharr" (see. al-Zubaydī, vol. 3, p. 440) is generally used for the whiteness that the horses have in their foreheads. "Muḥajjalīn", plural of "muḥajjal" (see. Ibn Manẓūr, Lisān al-ʿArab, Beirut: Dār Iḥyāʾ al-Turāth al-ʿArabī, 1988, vol. 11, p. 143; al-Zubaydī, vol. 8, p. 267; Al-Ferozābādī, Muḥammad b. Yaʿqūb, al-Qāmūs al-Muḥāt, Beirut: al-Muṣṭafā al-Bābī al-Ḥalbī, 1953, ch. 12, Ḥ. 602, Ibn Ḥanbal, Aḥmad, al-Musnad, al-Tabāʿa wa al-Nashr, 1952, p. 470) is used for the whiteness in the limbs of the horses. Here, this particular term - as widely used in Islamic literature - is metaphorically used for the Muslims that they - as mentioned in various Ahādīth - will have whiteness on their foreheads and limbs on the day of resurrection from the effects of ablution for prayer by which they would be recognized. See. al-Bukhārī, Muḥammad b. Ismāʿīl, Ṣaḥīḥ al-Bukhārī, Cairo: Muṣṭafā al-Bābī al-Ḥalbī, 1953, ch. 12, Ḥ. 602, Ibn Ḥanbal, Aḥmad, al-Musnad,
exalted - has chosen for His message and His glorious revelation, and whom people find written with them in the Torah and the Gospel.\textsuperscript{549} This [the Qur‘ān] is still and will remain beyond human potentials. It [the Qur‘ān] excellently challenged, to all the minds and intellects of all times all over the world. It subjugated the distinguished leaders and the proud chiefs; it unwound wrapped hearts, deaf ears and silenced eminent eloquent and fluent speakers.

In this treatise, I have included numerous aspects of its inimitability - each of which is perfect of its kind, indicating the inimitability of the Book of God, showing its great glory and its high position - in order that the light of certainty through inimitability of the Qur‘ān (\textit{Nūr al-Īqān bi Iʿjāz al-Qurʾān})\textsuperscript{550} may shine; and the breasts of those, who have been given the knowledge of faith and belief, may be laid opened. Many a wonders I have picked up by reflecting on the Book of God; many a pearls I have taken out by diving into its waves; many a lights I have kindled by the goblet of my reflection and understanding; and many a secrets I have preserved in the heart. This is by the grace of my Lord, having no claim of exhaustiveness and comprehension of all the aspects and types. As these will keep appearing to the people of understanding and thinking of all times to come, having no end and limit, since, every age has [its] knowledge as well as every knowledge has [its] age. [I] hope that my Lord will make it useful for the seekers of truth and reality and make it a treasure for me for the day, when the secrets of

\textsuperscript{549} It seems that the author here refers to \textit{Deuteronomy}: 18:15-19; \textit{Mathew}: 21:43-46; \textit{John}: 1:19-21; 14:15-17, 25-30; 15:25-26; 16:7-15.

\textsuperscript{550} Here, al-Ūdwī - the author - clearly names his treatise as \textit{Nūr al-Īqān bi Iʿjāz al-Qurʾān}.

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humankind will be examined. Glory be to You [O my Lord!], we have no knowledge except what you have taught us. Verily! It is You, the All-Knowing, the All-Wise. Our Lord! Accept [this service] from us. Verily! You are the All-Hearing, the All-Knowing.

I have divided this [treatise] into three chapters and an epilogue. The first chapter deals with its features pertaining to knowledge; the second chapter deals with its religion and its cardinal objectives; the third chapter deals with lofty reforms; and finally the epilogue deals with informative benefits and remarks of wisdom that I have concluded. Allah says the truth and guides the way, He is sufficient for me and He is the Best Disposer of affairs.

This [treatise] is written by Muḥammad Ismāʿīl al-Sindhī al-Shikārpūrī⁵⁵¹, who is in need of Allah, the Rich. May Allah forgive his sins and accept his repentance with His bliss.

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⁵⁵¹ This is one of the clear evidences that al-Ūdwī is the author of Nūr al-Īqān bi Iʿjāz al-Qurʾān, as mentioned previously. Here, al-Ūdwī - according to well-established Muslim scholarly tradition - attributed himself to two regions of Southern Pakistan, i.e. Sindh and Shikārpur to which he originally belonged. Although, the author has not mentioned the attribution of al-Ūdwī in this place, however, he has mentioned it in another place of the MS (see. MS D, p. 300) In addition, he is famous by this attribution among his students, relatives and biographers as can be seen in biographical section of this dissertation.
Features of the Glorious Qur’ān

4¶ If you carefully look into the Qur’ān and its clear proofs, and recite its words and verses as they should be recited, you will certainly know, that the features by which the Qur’ān is distinguished, the reforms that the message of wisdom [the Qur’ān] has brought forth, and the laws that are ordained by its Sender, the Well-Acquainted, the All-Knowing, surpass human potential and their reach of knowledge. It is evident from this that it is not possible for any expert, genius and sound-minded person to produce - [even though he] utilizes [his] far-sightedness and deep thinking - a like of it. We will highlight this by giving references from its text.

5¶ A person who is just, an independent thinker and free of bias and pride, will not suspect that a person who could neither read a book nor write a line, and who lived his life among unlettered people, could not be an expert in all of these or in one of these things. Hence, each of these things is a proof that he is the Messenger from the Lord of the worlds, and Gabriel - the trustworthy - descended to his heart. In addition, each of these is the secret of the secrets of its inimitability, which will not end, and [each of these things] is the light of its lights, which will not finish.
1. One of its excellent features is that its Qurʾān’s religion is the religion of proof, evidence, argument and authority

If you study its Qurʾān’s proofs carefully and examine its verses, you will know for sure that it bases its teachings on argument and authority, and it bases its message (daʿwa) on proof and evidence; He, the exalted, said:

And they say: None shall enter paradise unless he be a Jew or a Christian. These are their own desires. Say: (O Muḥammad!) Produce your proof if you are truthful.\footnote{552 Qurʾān, 2: 111}

He asked them to bring evidence for their shirk [making partners to Allah], He said:

Or have they taken for worship (other) gods besides Him? Say: Bring your proof.\footnote{553 Ibid. 21: 24}

He threatened polytheists since they do not have evidence for shirk, He said:

And whoever invokes besides Allah, any other god, of whom he has no proof, then his reckoning is only with his Lord. Surely, disbelievers will not be successful.\footnote{554 Ibid. 23: 117}

He reproached the polemicists for their polemics without evidence, He said:

Those who dispute about the āyāt (signs) of Allah, without any authority that has come to them, it is greatly hateful and disgusting to Allah and to those who believe.\footnote{555 Ibid. 40: 45}

He praised Abraham, may peace be upon him, by raising him in degrees for He granted him argument against his polytheist nation, he said after he executed his argumentation with his nation:

\footnotesize
\begin{itemize}
\item \footnote{552}{Qurʾān, 2: 111}
\item \footnote{553}{Ibid. 21: 24}
\item \footnote{554}{Ibid. 23: 117}
\item \footnote{555}{Ibid. 40: 45}
\end{itemize}
And that was our proof which we gave Abraham against his people. We raise whom We will in degrees. Certainly your Lord is All-Wise, All-Knowing. 556

He also praised those who rely on clear proof from their Lord, i.e. argument from Him.

He said:

Can they (Muslims) who rely on a clear proof (the Qurʾān) from their Lord and whom a witness (Gabriel) from Him follows it (can they be equal with the disbelievers) and before it came the Book of Moses, a guidance and a mercy, they believe therein. 557

8¶ He rebuked the rigidity and the imitation of ancestors. He, the exalted, said:

When it is said to them: Follow what Allah has sent down. They say: Nay! We shall follow what we found our fathers following. (Would they do that!) even though their fathers did not understand any thing nor were they guided? 558

He reported their repentance and regret for their blind imitation of their chiefs and great ones, as He said:

On the day when their faces will be turned over in the fire, they will say: Oh! Would that we had obeyed Allah and obeyed the Messenger and they will say: Our Lord! Verily, we obeyed our chiefs and our great ones and they misled us from the (right) way. Our Lord! Give them double torment and curse them with a mighty curse. 559

You will find that the Qurʾān did not command any morals or any deeds, but it supported it by the argument. Similarly, it did not prohibit from any thing, but it provided with evidence.

9¶ For instance, recite S. al-Ḥujurāt [dwellings], you will find that every commandment contained in it is supported by the argument, He said:

Make not (a decision) in advance before Allah and His messenger. 560

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556 Ibid. 6: 83
557 Ibid. 11: 17
558 Ibid. 2: 170
559 Ibid. 33: 66-68
560 Ibid. 49: 1
is supported by the reason

And fear Allah. Verily! He is All-Hearing All-Knowing.\textsuperscript{561}

Raise not your voices above the voice of the Prophet nor speak aloud to him in talk as you speak aloud to one another.\textsuperscript{562}

is supported by the reason

Lest your deeds may be rendered fruitless, while you perceive not.\textsuperscript{563}

it is also supported by the following argument, which affirms the disgracefulness of the act prohibited:

Verily! Those who lower their voices in the presence of Allah’s messenger, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and a great reward.\textsuperscript{564}

O you who believe! If a liar comes to you with any news, verify it\textsuperscript{565}

is supported by the following argument, which also illustrates that un-scrutinisation and un-examination of the news of an unreliable person may result in severe consequences:

Lest you should harm people in ignorance and afterwards you become regretful for what you have done.\textsuperscript{566}

And know that, among you there is the messenger of Allah\textsuperscript{567}

which means that the Prophet of Allah is the one who should be followed and he is not your follower, is supported by the following argument:

\textsuperscript{561} Ibid. 49: 1
\textsuperscript{562} Ibid. 49: 2
\textsuperscript{563} Ibid. 49: 2
\textsuperscript{564} Ibid. 49: 3
\textsuperscript{565} Ibid. 49: 6
\textsuperscript{566} Ibid. 49: 6
\textsuperscript{567} Ibid. 49: 7
If he were to obey you in much of the matter, you would surely be in trouble\textsuperscript{568} that is to say that it will put you in trouble and difficulty, because you will have no one who guides you.

But Allah has endeared the faith to you and has beautified it in your hearts\textsuperscript{569} that is to say that, but, you have followed him.

Allah loves those who are equitable\textsuperscript{570} that is to say:

The believers are nothing else than brothers. So make reconciliation between your brothers\textsuperscript{571}
is the argument for the following commandments:

O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former\textsuperscript{572}

It may that latter (women) are better than the former, Nor insult one another by nicknames, How bad is it, to insult one’s brother after having faith\textsuperscript{573}

Avoid much suspicion. Indeed, some suspicions are sins and spy not neither backbite one another\textsuperscript{574}
is supported by the following argument because the act prohibited is similar to that abominable act:

Would one of you like to eat the flesh of his dead brother\textsuperscript{575}

\begin{itemize}
\item\textsuperscript{568} Ibid. 49: 7
\item\textsuperscript{569} Ibid. 49: 7
\item\textsuperscript{570} Ibid. 49: 9
\item\textsuperscript{571} Ibid. 49: 10
\item\textsuperscript{572} Ibid. 49: 11
\item\textsuperscript{573} Ibid. 49: 11
\item\textsuperscript{574} Ibid. 49: 12
\item\textsuperscript{575} Ibid. 49: 12
\end{itemize}
And made you into nations and tribes that you may know one another\textsuperscript{576} that is to say that do not give preferences upon one another because, the most honourable among you with Allah is that who has piety, whoever it be, and it does not depend upon his relationship with noble ancestor.

Say: You believe not but you only say we have surrendered (in Islam)\textsuperscript{577} is supported by the following argument:

For faith has not yet entered in your hearts.\textsuperscript{578}

Similarly,

He will not decrease any thing in reward for your deeds\textsuperscript{579} is supported by the following argument:

Verily! Allah is Oft-Forgiving, Most Merciful\textsuperscript{580}, i.e. because Allah is Oft-Forgiving, Most Merciful.

Only those are the believers who have believed in Allah and His Messenger….\textsuperscript{581} is the argument for the following commandment:

Say: You believe not but you only say we have surrendered (in Islam)\textsuperscript{582} because they lack the qualities of believers.

Nay, but Allah has conferred a favour upon you that He has guided you to the faith\textsuperscript{583}

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{576} Ibid. 49: 13
\item \textsuperscript{577} Ibid. 49: 14
\item \textsuperscript{578} Ibid. 49: 14
\item \textsuperscript{579} Ibid. 49: 14
\item \textsuperscript{580} Ibid. 49: 14
\item \textsuperscript{581} Ibid. 49: 15
\item \textsuperscript{582} Ibid. 49: 14
\item \textsuperscript{583} Ibid. 49: 17
\end{itemize}
\end{footnotesize}
that is to say that He guided you.

This is His permanent principle and established custom in every sūra of it [Qurʾān].

Allah has full power and control over his affairs.

10¶ Its [Qurʾān’s] arguments are of two kinds:

Most of its arguments are easy to understand and clearly defined which every sensible person can comprehend. Some of them are subject to deep thinking, whereas some of them are unattainable, which could not be understood except by a few people.

Let us give three examples of the last kind, as is granted to me by the All-Knowing, if I have completely comprehended it by His abundant kind.584

11¶ First example: its argument on the occurrence of reward and retribution mentioned in S. al-Tīn [fig]. Its concise explanation: A person, due to his bad deeds, either declines, thus, becomes to the lowest of the low, i.e. animal; or he rises up with the faith and righteous deeds, thus, becomes successful with an endless reward, because his deeds are originated from intellectual capability granted to him. By this feature, he is in the best stature, and he is not bound to his wilful acts by his nature so that he may not decline from his status and may not rise up by his deeds so that he may become unaccountable like animals, which are bound to their acts. For instance, the bees are excellently skilled than humans in making beehives, are not bound to their skilful deeds, because that is not the result of intellectual capability like human being. For this reason, human beings deserve reward and retribution. It is evident from this that His statement

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584 This passage reveals that the argument under discussion, regarding the doctrine of iʿjāz, is one of his original arguments, which is not discussed by his predecessors.
"Then what causes you to deny the recompense principle of a put forward as deducing arguments from the results. Hence, this is conclusive argument as it is based upon the need of capability granted to human being.

12¶ Second example: Its argument on unlawfulness of ribā [usury], He, the exalted, said:

Allah will destroy usury and will increase for charities

He also said:

And that which you give in usury in order that it may increase on people’s property, has no increase with Allah but that which you give in zakāt seeking Allah’s countenance then those, they shall have manifold increase.

The explanation of this argument: it has compared ribā to zakāt, because in ribā one has to take some thing without paying compensation. As the zakāt is a laudable deed in the view of sensible people and it causes the increase with Allah, although it apparently is decrease, seems that the former should be rebuked and prohibited, because the commanding of a thing equates the prohibition of its opposite. This is why it [Qurʾān] has made ribā a cause of the decrease, although it apparently is increase.

585 Qurʾān, 95: 7
586 Ibid. 2: 276
587 Ibid. 30: 39
13¶ Third example: Its argument on the permission concerning meat, He, the exalted, said:

O you who believe! Fulfil (your) obligations. The beast of cattle is made lawful for you.\footnote{Qurʾān, 5: 1}

Its explanation: of the transactions that people undertake with one another are the contracts and treaties that they make with one another, He indicated the fulfilment of those in His statement:

Fulfil every covenant. Verily! The covenant will be questioned about.\footnote{Ibid. 17: 34}

Of these [contracts] is that which Allah has made with us and has set up within our nature. Of these is the making of cattle lawful for us, thus, eating their meat means the fulfilment of this contract, not hard-heartedness and cruelty, as some narrow-minded people have assumed. As far as its instinctive-ness is concerned, it is known to those who are aware of the fact that herbivores and the carnivores have two digestive systems as well as to those who have carefully looked into the difference between these two.

Let us explain this difference by four aspects:

14¶ First, the predatory animals have sharp pointer teeth for cutting the meat off which herbivores do not have, rather they have flatten molar teeth to grind uneasily digestible food.

Second, the predatory animals move their jaws up to down and vice versa only while chewing, whereas the herbivores move them right to left to grind the food.
Third, the inner side of stomach of first one is sleek, as far as the second type is concerned, [its] inner side of stomach is vast, hairy-surfaced and wrinkled which is specified to digest both little and big quantity of food, while the extra is waste.

Fourth, the guts of the first type are short which, with regard to their stature, are three times shorter, whereas the guts of the second type are excessively long exceeding their stature by twenty seven times.

As regards the humans, they have pointer teeth together with molar teeth. They move their jaws to aforementioned four dimensions, and their stomach is neither sleek nor hairy-surfaced like animals rather it is in between and their intestines are six fold of their bodies. Thus, it is evident from this that human beings do not belong to those two types. In addition, both herbivorous and carnivorous foods are the natural food for them.
2. One of its amazing features is its reports about the unseen (mughayyabāt)

He, the exalted, said:

This is of the news of the unseen, which we reveal unto you, neither you nor your people knew it before this. So be patient. Surely, the (good) end is for the pious people.  

Know that no one can know these reports except Allah, the exalted, the Knower of the unseen and the seen. Thus, no one can dare to announce all over the world without worrying about the fear that it may be wrong, except the one who is on a certainty and has confidence by his Lord, thus he does not care and fear about its occurrence contrarily.

First classification: with reference to the time of events reported in the Qurʾān:

From this aspect the reports pertaining to unseen matters are of two types:

As these reports are either about the matters that will happen in the future or are about the previous prophets and the annihilated nations of the past. A large number of the reports of the first type mentioned in the Qurʾān, and they happened exactly as reported before they happened.

Falsehood cannot come to it from before it or behind it, sent down by All-Wise, Worthy of all praise.

That is to say that falsehood neither can come to it from the aspect of the reports pertaining to the past generations, nor from the aspect of the reports pertaining to the future matters. Let us briefly cite here twenty-one reports of this type just as an example.

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592 Qurʾān, 11: 49
593 Ibid. 41: 42
First report: He, the exalted, said:

They will do you no harm barring a trifling annoyance and if they fight against you they will show you their backs and they will not be helped.\(^{594}\)

The history testifies that unbelievers showed their backs and they were helpless until Islam smote their necks in the Arabian Peninsula in the life of the Prophet\(^{595}\), may Allah’s mercy and peace be upon him.

Second report: He, the exalted, said:

O Messenger! Proclaim that which has been sent down to you from your Lord and if you do not then you have not conveyed his message. Allah will protect you from mankind.\(^{596}\)

No doubt, Allah has protected him, may Allah’s mercy and peace be upon him, from them and when this revelation came down, it is reported that he removed his guard.\(^{597}\)

Third report: He, the exalted, said:

And (remember) when Allah promised one of the two parties (of the enemy) that it should be yours.\(^{598}\)

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\(^{594}\) Ibid. 3: 111


\(^{596}\) Qur’an, 5: 67


\(^{598}\) Qur’an, 8: 7
The fulfilment of His promise of victory occurred at the Badr\(^{599}\) as is well known.

Fourth report: He, the exalted, said:

Fight against them so that Allah will punish them by your hands and disgrace them and give you victory over them and heal the breasts of a believing people.\(^{600}\)

Fifth report: He, the exalted, said:

It is He Who has sent His Messenger with guidance and the religion of truth to make it superior to over all religions even though the polytheists hate (it).\(^{601}\)

Sixth report: He, the exalted, said:

Verily! It is We Who have sent down the Qur’ān and surely We will guard it (from corruption).\(^{602}\)

Seventh report: Truly! We will suffice you against the scoffers.\(^{603}\)

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\(^{600}\) Qurʾān, 9: 14

\(^{601}\) Ibid. 9: 33

\(^{602}\) Ibid. 15: 9

\(^{603}\) Ibid. 15: 95
Eighth report: He, the exalted, said:

Say: If the mankind and jinn were together to produce the like of this Qur’ān, they could not produce the like thereof, even if they helped on another.\textsuperscript{604}

Ninth report: He, the exalted, said:

Allah has promised those among you who believe and do righteous deeds that He will certainly grant them succession to (the present rulers) in the land as He granted it to those before them and that He will grant them the authority to practice their religion which He has chosen for them.\textsuperscript{605}

This report refers to the caliphate particularly of the rightly guided ones.\textsuperscript{606}

Tenth report: He, the exalted, said:

So they have indeed denied (the Truth) then the news of what they mocked at, will come to them.\textsuperscript{607}

Eleventh and twelfth report: He, the exalted, said:

The Romans have been defeated in the nearer land and they, after their defeat, will be victorious within three to nine years. The decision of the matter, before and after, is only with Allah. And on that day, the believers will rejoice with the help of Allah. He helps whom He wills and He is the All-Mighty, the Most Merciful. (It is) a promise of Allah and Allah fails not in His promise but most of men know not.\textsuperscript{608}

Allah reported the victory of Rome over Persia to be occurred within three to nine years in Mecca, as this is Meccan revelation\textsuperscript{609}, and this occurred, as He reported it, in the year 2/624. Then, God reported about the pleasure of Muslims they, on this

\begin{footnotesize}
\begin{itemize}
\item \textsuperscript{604} Ibid. 17: 88
\item \textsuperscript{605} Ibid. 24: 55
\item \textsuperscript{607} Qurʾān, 26: 6
\item \textsuperscript{608} Ibid. 30: 2-6
\end{itemize}
\end{footnotesize}
occasion, received in the form His help over the polytheists, which occurred at Badr in
the month of Ramaḍān in the year 2/624.

20¶ Thirteenth report: He, the exalted, said:

It is only the reminder for all the worlds and you shall certainly know the truth
of it after a while.\textsuperscript{610}

Fourteenth report: He, the exalted, said:

Verily! We will indeed make victorious our Messengers and those who believe
in this world’s life and on the day when witnesses will stand forth.\textsuperscript{611}

Fifteenth report: He, the exalted, said:

Say: Tell me! If this is from Allah and you deny it and a witness from among
the children of Israel testifies that (this) Qur’ān is from Allah and he believed
while you are too proud. Verily! Allah guides not the wrong doers.\textsuperscript{612}

This verse was revealed in Mecca as is unanimously agreed\textsuperscript{613} and after some years
[three to nine] the truth with regard to the condition occurred, and verified by the
testimony of ῤAbd Allah b. Salām and Mukhayrīq and others from the Israelite rabbis
in Medina. By this, the opponents were responded and they were rebuked by the grace
of Allah. There is similar example in S. \textit{al-Ra’d} (thunder):

\begin{quote}
And those who disbelieved, say: you are not a Messenger. Say: Sufficient is a
witness between me and you is Allah and those too who have knowledge of the
scripture.\textsuperscript{614}
\end{quote}

And in S. \textit{al-Shu’arāʾ} (poets):

\textsuperscript{610} Qur’ān, 38: 87-88
\textsuperscript{611} Ibid. 40: 15
\textsuperscript{612} Ibid. 46: 10
596.
\textsuperscript{614} Qur’ān, 13: 43
And verily! It (Qurʾān) is in the scriptures. Is it not a sign to them that learned scholars of the children of Israel knew it. 615

Both of these two sūrās are unanimously Meccan616.

21¶ Sixteenth report: He, the exalted, said:

Say to the Bedouins who lagged behind: you shall be called to fight against a folk of mighty prowess, then you shall fight them or they shall surrender. 617

Those mentioned here were Persians and Romans during the reign of rightly guided caliphs618.

Seventeenth report: He, the exalted, said:

Allah has promised you abundant spoils that you will capture and He has hastened for you. 619

Those mentioned here were the spoils of Persia, Egypt and Syria during the reign of rightly guided caliphs, may Allah be pleased with them.

Eighteenth report: He, the exalted, said:

Indeed Allah shall fulfil the true vision which He showed to His Messenger in very truth. Certainly, you shall enter al-Masjid al-Ḥarām, if Allah will, secure. 620

615 Ibid. 26: 196-97

616 Cf. Ibn Kathīr, Ṭafsīr, vol. 4, p. 428, vol. 6, p. 135; al-Suyūṭī included S. al-Shuʿarāʾ in the category of Meccan sūrās, whereas S. al-Raʾd in the category of differed sūrās. He attempted to reconcile the difference by saying that it is Meccan sūra except few verses, see. al-Itqān, vol. 1, p. 39.

617 Qurʾān, 48: 16


619 Qurʾān, 48: 20

620 Ibid. 48: 27
Nineteenth report: He, the exalted, said:

Or do they say: We are a great multitude, victorious. Their multitude will be put to fight and they will show their backs. 621

Twentieth report: He, the exalted, said:

When there come the help of Allah up to the end of the sūra. 622

Twenty first report: He, the exalted, said:

The power of Abū Lahab will perish and he will perish up to the end of the sūra. 623

No doubt, no one could dare, without revelation from Allah, to announce his [Abū Lahab’s] and his wife’s death in the state of disbelief. The last person- such as Abū Sufyān- who spent most of his life in gathering forces and leading the troops in war against the Prophet, may Allah’s mercy and peace be upon him, eventually embraced Islam. Similar is the case of all other reports. Hence, the indication of this type of the reports toward its [Qurʾān’s] ĵāz is clearer than the sun and more evident than yesterday.

22¶ As regards the second type, we cite here twenty-seven reports 624:

(1) The story of Adam 625 with regard to his disobedience due to his forgetfulness, (2) his exit from the paradise, (3) and then his repentance to Allah and Allah’s acceptance of it, [this all] explains his instinctive capability of receiving guidance and misguidance

621 Ibid. 54: 44-45.

622 Ibid. 110: 1-3.

623 Ibid. 111: 1-5.


625 Ibid. 2: 36-38; 7: 19-25; 20: 115-123.
unlike angels. (4) The story of Zachariah with regard to his guardianship of Mary, the truthful, (5) and Allah’s answer to his supplication for the grant of the son who may succeed him and the family of Jacob with regard to the prophecy and guidance. (6) The story of his son with regard to Allah’s grant of wisdom to him; (7) the story of Shu’ayb with regard to his discouragement to his nation about dealing in fraud; (8) the story of Jonah with regard to his trial; (9) the story of Mary, the truthful and her giving birth to Jesus without father and condemnation of the Christians; (10) the stories of Moses with his nation; (11) with Pharaoh; (12) with Khidr; (13) with Shu’ayb; (14) with Sāmirī; (15) the story of two sons of Adam with regard to the legislation of qiṣṣāṣ [law of equality in punishment] with regard to the murder; (16) the story of Noah about his nation with regard to their rejection of his message and their drowning; (17) and about his son and his drowning for being not righteous; (18) the stories of Hūd; (19) Šāliḥ; (20) and Lot with regard to the rejection of their nations for their message and then their destruction by the punishment of Allah, the exalted; (21) the story of Abraham about his father and nation with regard to his debate with

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627 Ibid. 19: 12-15.
628 Ibid. 7: 85-86; 11: 84-95; 26: 176-191.
630 Ibid. 3: 45-60; 19: 16-34.
632 Ibid. 5: 27-32.
633 Ibid. 11: 25-48; 26: 105-122; 29: 14-15; 71: 1-2.8
634 Ibid. 11: 50-68; 11: 77-83; 26: 123-175.

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them, and turning of fire into cold and safe for him; (22) and about his son with regard to the fulfilment of his dream; (23) the story of the people of the cave; (24) the story of Joseph with regard to his purity from the evil and his chastity from adultery; (25) the story of Solomon about his preparation to combat with the princess of Sheba, the polytheist, and his preparation of well-trained and best horses for jihād; (26) the story of his father, David, that Allah softened the iron for him and He taught him the technology of metal coats for the preparation of jihād; (27) and the story of Alexander with regard to his building of the barrier to drive away the wicked nation to protect the oppressed one.

23 The Glorious Qur‘ān, in the following statement, has mentioned the periods of Jewish history by which Allah, the exalted, has reminded [the people]:

Have you not thought about the group of the children of Israel after Moses? When they said to the prophet of theirs, appoint for us a king. up to. and surely you are one of the messengers.

Its brief explanation: The Israelites, after Moses, became partisans of their laws under the supervision of their custodian called Kohen with the consultation of seventy patriarchs from among them for about four hundred years. After that, their enemy the

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636 Ibid. 18: 9-19
637 Ibid. 12: 23-29
638 Ibid. 27: 20-44, 38: 3040
639 For detailed study on this, see. al-Ṭabarī, Jāmi‘, vol. 19, p. 451; Ibn Kathīr, Tafsīr, vol. 6, p. 186; al-Zamakhsharī, al-Kashāf, vol. 5, p. 73. Her story is also mentioned in the Bible, although her name is not mentioned. See. 1Kings: 10: 1-13.
640 Cf. Qur‘ān, 34: 10-11
641 Ibid. 18: 83-98
642 Ibid. 2: 246-52
Amalekites resisted them and weakened them. As a result, they rushed to their prophet Samuel so that there may be a democratic kingdom for them to fight in the way of God under the flag of their king. Hence, God chose Talūt as a king for them who is mentioned in the Torah as Saul. Although he did not belong to the house of king and he did not possess much wealth, however he had been granted knowledge and support, as efficiency to become a king to run the affairs of the country depends upon these two qualities, not upon the nobility of origin and wealth. When they [Jews] showed patience; put their trust in God; and participated in the battle, they defeated them [Amalekites], because success depends upon these qualities, not upon huge numbers. Then, Allah gave the power to David, due to his bravery and causing damage to the enemy, they begun flourishing and their kingdom started expanding until they elated with mighty arrogance. After that, they were intoxicated with bounties and went astray from the straight path. Then, Allah sent Nebuchadnezzar of Babylon around seven hundred years BC, who defeated them and destroyed their Temple, burnt their Torah and took them to the Babylon until one of the Canaanite kings brought them back.

643 Cf. 1Samuel: 30: 1-4, Judges: 3: 12-13

644 Cf. 1 Samuel: 8: 4-22, 9:1-27

645 The detailed account of his life and his mighty kingdom is given in 1Samuel, 1Kings and 1Chronicles.


back to the Palestine after seventy years. This was the first time\textsuperscript{648} as mentioned in the statement of Allah:

And We decreed for the children of Israel in the scripture, indeed you would do mischief in land twice and you will become tyrants and extremely arrogant. So, when the promise came for the first of the two, We sent against you slaves of ours given to the terrible warfare. They entered the very innermost parts of your homes and it was a promise fulfilled.\textsuperscript{649}

They were again given the power and were forgiven until they became arrogant, disobedient and haughty.\textsuperscript{650} After that, the Romans defeated them after two hundred years; they conquered the Palestine and destroyed it; they slaughtered them at a large scale; they captured them and they sent them into exile to Rom and to its surroundings.\textsuperscript{651} This was the second time\textsuperscript{652} as mentioned in the statement of Allah:

Then We gave you a return of victory over them and We helped you with wealth and children and made you made more numerous in man-power. And We said: if you do good you do good for your own selves, and if you do evil (you do it) against yourselves. Then, when the second promise came to pass (We permitted the enemies) to disgrace your faces and to enter the mosque (of Jerusalem) as they had entered it before and to destroy with utter destruction all that fell in their hands.\textsuperscript{653}


\textsuperscript{649} Qurʾān, 17: 6-7.


\textsuperscript{651} Josephus claims that 1,100,000 people were killed during the siege, of which the majority were Jewish and that 97,000 were captured and enslaved and the temple of Jerusalem was destroyed by the Roman commander Titus in 70 AD. See. Josephus, F., The Wars of the Jews as Related by Josephus, London: John Harris, St. Paul’s Church Yard, 1839, p. 179.


\textsuperscript{653} Qurʾān, 17: 6-7.
Bear in mind that a person, may Allah’s mercy and peace be upon him, upon whom the Qurʾān was revealed, was *ummī*; he neither could read nor could write; he did not involve in reading any book; he lived a life among them [unlettered people] and no one was unacquainted with his affairs. Hence, his depiction of correct history of the prophets and others such as the Babylonians and the Romans as well as of the laws, knowledge and the unseen matters, having attractive exhortation and effective lessons, [leaves] no doubt [that] it is the revelation sent down by the Glorious Lord to the *ummī* Prophet, whom they find written with them in the Torah and the Gospel654.

24¶ Know that he, may Allah’s mercy and peace be upon him, lived [most of his] life in Mecca and he did not depart from it except twice. Once655 when he was a child and not yet attained puberty, accompanying with his uncle in the caravan, and finally656 when he was mature young in one of the caravans for trading the wealth of Sayyida Khadīja. After the Caravan, which he was travelling in, had fulfilled its needs, he, according to the habit, did not stay there for long but he returned to Mecca. Therefore, no sensible person can justify that he gathered all those stories of wisdom and historical lessons during his travelling, rather it is, without doubt, the revelation from the One Who knows the unseen. He, the exalted, said:


That is of the news of the unseen, which We reveal to you. You were not with them when they arranged their plan together and while they were plotting.\textsuperscript{657}

And whosoever claims so is certainly mistaken, biased, coerced and unjust, and his saying is just assumption of his own and deception with himself having no logical or transmitted argument. Similar is the case of a person who claims that he [the Prophet] learnt in Mecca from native Jews and Christians, because none of them was there in Mecca at that time. This is not hidden from anyone who knows the history of the Arabs of that time. In fact, most of the reports pertaining to unseen are mentioned in Meccan sūrās. He said:

They intend to put out the light of Allah with their mouths, but Allah will bring His light to perfection even though the disbelievers hate (it).\textsuperscript{658}

\textbf{25¶ The second classification:} with reference to the time of true occurrence of the reports:

Know that the reports pertaining to unseen matters, mentioned in Meccan sūrās, are of two types:

First, the truth of which occurred in the time of the Prophet or his companions, may Allah’s mercy and peace be upon him and his progeny. We have mentioned twenty-one reports of this type. Second, the truth of which occurred in our time or around and this is a unique and amazing of its kind.

First example: He, the exalted, said:

Surely, disbelievers are those who said: Allah is the third of the three, but there is no god but one God. And if they cease not from what they say, verily, a painful torment will befall on the disbelievers among them\textsuperscript{659} …up to three verses.

\textsuperscript{657} Qur’ān, 12:112

\textsuperscript{658} Ibid. 61:8

\textsuperscript{659} Ibid. 5: 73-76.
Then, He said:

Say: O people of the scripture! Exceed not the limits in your religion other than the truth and do not follow the vain desires of the people who went astray before and who misled many and strayed from the right path.\(^{660}\)

No one from the Arabs as well as from others did know that any religious folks in the past before Judaism and Christianity believed in Trinity.\(^{661}\)

\(26\) The independent people of Europe have described it through many archaeological evidences that the trinity was the religion of pagans in the East and the West. Whosoever wishes [more] details on this fact should refer the book: "\textit{al-ʿAqāʾid al-Wathaniyya fī al-Diyāna al-Naṣrāniyya}".\(^{662}\)

The Qurʾān has explained that those, by this belief, followed the vain desires of ancient pagans who went astray before. Because they, after embracing Christianity, changed it with pagan superstitions they possessed and in which they brought up until there was no difference between religion they left behind and the religion they embraced, except that they changed their previous deity with that of Jesus Christ, may peace be upon him. The Qurʾān has presented remaining fact in another verse having said:

And the Jews say: Ezra is the son of Allah and the Christians say: Messiah is the son of Allah. That is their saying with their mouths resembling the saying

\(^{660}\) Ibid. 5: 77.


\(^{662}\) This is written by Muḥammad Ṭāhir al-Tanīr al-Beirūtī, edited by al-Sharqāwī, Dr. Muḥammad ʿAbd Allah, Cairo: Dār al-Ṣaḥw li al-Nashr, 1993.
of those who disbelieved before. Allah’s curse be on them, how they are deluded away from the truth.\textsuperscript{663}

The statement "that is their saying with their mouths" means that it is nothing but saying having no reality in it and no evidence for it. They resemble to the saying of those who disbelieved before. Because their claim that Jesus Christ is the son of God, is part of the Trinity derived from ancient pagans of Egypt, Greece and Rome, as discovered by the archaeologists in the present time. They inserted this belief in the Christianity, by converting the name of ancient deity to the name of Jesus Christ as they already have had that belief. In this way, they have complete resemblance to those who preceded them.

In fact, the scholars of religion and history did not know during the time of revelation of the Qurʾān and even after it for a long time that any nation before Christianity believed in the son of God and its divinity, except in present times. Thus, His statement "Resembling the saying of those who disbelieved before" presents the fact proved in recent times. This is one of the most evident and clear wonders of the Qurʾān and irresistible and magnificent miracles.

\textsuperscript{27} Second example: Allah’s saying having addressed to Pharaoh:

So this day We shall deliver your (dead) body (out from the sea) that you may be a sign t those who come after you. And verily, many among mankind are heedless of our signs.\textsuperscript{664}

Allah says: "this day" that is to say the day you die by drowning, we shall protect your dead body from loss and from going deep into the bottom of the sea, although dead bodies of drowned people get lost. The reason is that you may be a sign to the

\textsuperscript{663} Qurʾān, 9: 30

\textsuperscript{664} Qurʾān, 10: 92.
Israelites and others, who come after you, showing your destruction and good end of Moses, may peace be upon him. The truth of this report is proved in present times.\textsuperscript{665} The tourists and everyone who wishes can see his protected body in the museum of Egypt, preserved by the method of mummification invented by the Egyptians to preserve dead bodies from decomposition and disintegration. He is known as Merneptah who belonged to the nineteenth family [dynasty].

Based on the records of papyrus preserved in the museums of Egypt and some European countries, the archaeologists reported that it was he and his father who used to afflict Israelites with the horrible punishments. We do not [want] to take long to mention [all of] those.

28¶ Third example: He, the exalted, said:

And the cattle He has created them for you, in them there is warmth and numerous benefits and of them you eat. And wherein is beauty for you when you bring them home in the evening and as you lead them forth to pasture in the morning. And they carry your loads to a land that you could not reach except with great trouble to yourselves. Truly, your Lord is full of kindness, Most Merciful. And (He has created) horse, mules and donkeys for you to ride and as an adornment. And He creates (other things) of which you have no knowledge.\textsuperscript{666}

So, He stated: "He creates (other things) of which you have no knowledge" after mentioning the riding and carrying of loads and burdens in air, land and sea as well as

\textsuperscript{665} The body of Pharaoh, according to Bucaille, was first located by Professor Victor Loret in 1898 along with eighteen other mummies in the mummy cache found in the tomb of Amenhotp II. Merneptah’s mummy was taken to Cairo and eventually unwrapped by Dr. G. Elliot Smith in 1907. Bucaille, M., The Bible, The Quran and the Science, Trans. Pannell, D. Alastair and the author, UKIM Da’wa Centre, n.d., p. 157.

\textsuperscript{666} Qur’an, 16: 5-8
the riding of fragile humans on the trains, cars, planes and submarines. As these are one of the great events in the history, He repeated it in another way, as He said:

Allah, it is He Who made cattle for you that you may ride on some of them and of some you eat and you have (many other) benefits from them and that you may reach by their means a desire that is in your breasts and on them on ships you are carried. And He shows you His signs, which, then of the signs of Allah do you deny? 667

So, His statement "and He shows you His signs" is the explanation of the above.

It is, from some aspects, more evident than the former.

Fourth example: He, the exalted, said:

Pharaoh said to Moses: did we not bring you up among us as a child? And you did dwell many years of your life with us. 668

The Glorious Qurʾān, by the statement of "نربك، with plural form, pointed out a historical fact discovered in the present times that the Pharaoh to whom Moses, may peace be upon Him, was sent with staff and white hand [with radiance], rejected and turned away, hence, he drowned and entered the blazing fire in this world and the next. This Pharaoh is known as Ramesses II, as the archaeology and papyrus preserved at the museum of Egypt and at some of Europeans museums, reveal. This is not a place to mention [all of] this here. It seems sufficient for you that the scholars of this field have agreed upon this. If you look into the Qurʾān’s utterance of that word with plural form attributed to Pharaoh’s family, together with its statement: (if you chose a god other than me, I will certainly put you among the prisoners) 669 and with its statement: (Pharaoh said: you have believed in him before I give you leave) 670, with first person

667 Ibid. 40: 79-81
668 Ibid. 26: 18
669 Ibid. 26: 29
670 Ibid. 26: 49
singular in the same context, you will find that this utterance applies to the fact mentioned. Hence, it is a clear miracle. Whosoever, will ponder on its deep utterance he will know secret of its diversity in its various aspects of utterance.
3. One of its magnificent features is that its religion is compatible with nature created by God

He, the exalted, said:

So set your face towards the religion of pure Islamic Monotheism (hanīf), Allah’s fiṭra, with which He has created humankind. No change let there be in the religion of Allah, that is the straight religion but most of men know not. Every living being has its own instinct Allah has created in it, and nature He has created within it which no one can abandons it nor can change it with that of another living being. He, the exalted, set up mental faculties and knowledge in him compatible with him. Then, He created him in the best stature, and He fashioned him perfectly so that he may suitably demonstrate his manners and his deeds. So, Blessed is Allah, the Best of creators. We illustrate and elucidate this by giving two examples:

Look at the spider, the Unique and Intelligent Creator created sticky substance within it. It brings out of its mouth like slobber which becomes dry in the air, in order that it can weave it systematically with highest skills without learning and without any mistake together with its capability of running on its strings easily so that it can pounce down on its prey.

Likewise, look at the bee and its picking up of the substance of honey from different flowers and its production of hexagonal cells with amazing skills and then look at the suitability of its make-up for its working. So are other animals except a man

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671 This is one of the original arguments advanced by al-Ūdwī to support the doctrine of i'jāz, which is not presented by his predecessors such as al-Rummānī, al-Khaṭṭābī, al-Rāzī and al-'Alawī. However, it is interesting to know that al-Bāqillānī disagrees with those who regard it as one of the arguments of i'jāz. See. I'jāz, p. 70.

672 Qurʾān, 30: 30.
who is unique among all of these due to intellectual capability granted to him. He generally offends on his nature by misusing this intellectual capability. Thus, he changes from one state to another state. If he continuously does those unnatural deeds and they become firmly established within him, then he starts impressing by anyone else. Thus, he is impressed and effected until those deeds are firmly rooted within him.

31¶ This is what is mentioned in hadīth reported in Bukhārī and Muslim:

Every child is born with a true faith but his parents convert him to Judaism or to Christianity or Megianism.\(^{673}\)

Thus, this, intellectually passive and affected wandering, is also a part of nature, as He said:

then He showed him what is wrong for him and what is right for him.\(^{674}\)

By His word "set", He commands to establish the religion, which is right and straight according to the nature without any crookedness. The one who is true believer, i.e. inclined to the truth is commanded to follow this commandment, because it is according to very nature Allah has created in him. Hence, it would be wrong to change it with that of any other. If you reflect upon the commandments inscribed in the Glorious Book and even mentioned in the authentic prophetic traditions from this aspect, you will find that it has left nothing. We mention here few of those natural commandments which are not followed by some nations.

32¶ First evidence: He, the exalted, said:

Then We sent after them, our Messengers, and We sent Jesus, son of Mary, and gave him the Gospel. And We ordained in the hearts of those who followed him, compassion and mercy but the monasticism which they invented for themselves, We did not prescribe for them but (they sought it) only to please Allah therewith,


\(^{674}\) Qurʾān, 91: 8.
but they did not observe it with the right observance. So, We gave those among them who believed, their reward but many of them are disobedient.\textsuperscript{675}

Explanation of the verse: One of the reforms made by Jesus Christ, may peace be upon Him, was to infuse the spiritual reality in Jews, and to divert their attention to the objectives of deeds, and to stimulate them towards the renunciation of worldly pleasure, due to their contention with conventions, stagnancy upon outward rituals, and preference of worldly glamour.\textsuperscript{676} Above all, it did not take long that the Jews began to hate him [Jesus Christ] rigidly. As far as Christians - who were impressed by this spiritual teaching - are concerned, they, after some time, transgressed and exceeded the limits to please, in their views, Allah therewith till they began taking no care of rights of the body. Thus, they invented monasticism, i.e. refusal of marriage and segregation from the people to the cells [of monks] which Allah, the exalted, never prescribed for them. The reason for that is that His wisdom is above to command a man of which is completely not compatible with what He has created in him. It is just as to combine two opposite things in one place. This is why they did not observe it with the right observance, as it was oppression and burden beyond their strength. They could not continue it as should be continued except a few of them. Allah gave reward to those believers who sought His pleasure through their dedication for His worship. On the other hand, many of them disobeyed and involved in sexual crimes secretly, because of their appearance as monks. This unnatural phenomenon put many people in the abyss of disobedience and so is the characteristic of every unnatural commandment.

\textsuperscript{675} Qur’\textsuperscript{ā}n, 57: 27.

As regards the Glorious Qurʾān, it does not prohibit the enjoyment of the comforts that Allah has permitted, He said:

say: who has forbidden the adornment with clothes given by Allah which He has produced for His slaves and lawful things? Say: they are in the life of this world for those who believe (and) exclusively for them on the day of resurrection. Thus, We explain the āyāt in detail for people who have knowledge.\(^{677}\)

Rather, He commands of marriage in so many verses, for instance, He said:

Thus has Allah ordained for you. All others are lawful, provided you seek with dowry from your property desiring chastity not committing illegal sexual intercourse.\(^{678}\)

He permits the wedding of believer slave women to those who cannot wed free believer women, He said:

And whoever of you have not the means wherewith to wed free believing women, they may wed believing girls from among those (slaves) whom your right hands possess.\(^{679}\)

He commands of wedding free as well as slave widows even though they are poor, He said:

And marry those among you who are single and pious of your slaves and maidservants. If they be poor, Allah will enrich them out of His bounty. And Allah is All-Sufficient for His creatures’ needs, All-Knowing.\(^{680}\)

He prohibits to prevent women from marrying, He, the exalted, said:

Place not difficulties in the way of their marrying their husbands.\(^{681}\)

Second and third evidence: He, the exalted, said:

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\(^{677}\) Qurʾān, 7: 32

\(^{678}\) Ibid. 4: 24

\(^{679}\) Ibid. 4: 25

\(^{680}\) Ibid. 24: 32

\(^{681}\) Ibid. 2: 232
Allah has not made for any man two hearts inside his body. Neither has He made your wives whom you declare to be like your mothers’ backs, your real mothers, nor has He made your adopted sons your real sons. That is but your saying with your mouths. But Allah says the truth and guides to the (right) way. 682

Explanation of the verse: Declaring wives as mothers by saying لَيْتَ عِيْشَةِ نَمْثُرَةِ أَمِيَّ 683 You are to me like my mother’s back to divorce them as was widespread in pre-Islamic Arabs as well as declaring the adopted sons as real sons with regard to the sanctity of marriage (hursta muṣāhara684) and with regard to the law of inheritance. The pre-Islamic Arabs and some other nations did all of these repugnant to human nature Allah has created in them. Because He, the exalted, created one nature in human being and He did not put two hearts within them so that these two commandments may be attributed to that [nature]. Hence, it is nothing but your saying with your mouth, which has no meaning. By doing so, the wives do not become mothers so that they, like mothers, may be forbidden forever. Similarly, the adopted sons are not real sons, thus the sanctity of marriage and their right of inheritance are not proved. In short, Allah, the exalted, nullified these two commandments adopted

682 Ibid. 33: 4


by some nations, because they are incompatible with the sentiments Allah has created within them.

35¶ Fourth evidence: He, the exalted, said:

O mankind! We have created you from a male and a female and made you into nations and tribes that you may know one another. Verily, the most honourable of you with Allah is that who has piety.\textsuperscript{685}

Explanation of the verse: He, the exalted, created humankind equal in origin and race, because they all are created from a male and a female, hence, there is no difference whatsoever except for good or bad character. In fact, He has ramified them into branches so that they may know one another not for proud, because the most honourable and the best with Allah, the exalted, is one who is more God-fearing and righteous among them. No doubt, the distinction among people based on origin, colour, citizenship, homeland, or state, and then restriction of the ranks and offices to these distinctions, having no consideration for efficiency qualifying them for those ranks, is prejudice, injustice and contradictory to human nature. As we observe in the behaviour of white nations with black nations in South Africa and other parts.\textsuperscript{686}

Hinduism classifies humankind into four types\textsuperscript{687} called by them as Brahmins, Kshatriyas, Vaishyas and Shudars. Others are lower and inferior to dogs, even the body of the first three types is untouchable. By God, Indeed, the restriction of honour to merit and qualification is the feature, which is peculiar to the religion of the Qur‘ān among

\textsuperscript{685} Qur‘ān, 49: 13


religions. This is excellent feature of Islam, which makes it superior to all other religions of the world.

36Fifth evidence: He, the exalted, said:

O you who believe! Fulfil (your) obligations. The beast of cattle is made lawful unto you except that which is announces unto you. \(^{688}\)

Some nations refrain from eating meat assuming that it is oppression over the week and is hard-heartedness. This misconception is widespread even among some knowledgeable persons and philosophers, such as Abu al-‘alā al-Maʿarrī\(^{689}\), who prevented himself from eating meat. On the contrary, the Qurʾān informed that the eating of meat is lawful for humankind on the ground that it is fulfilment of the covenants Allah has naturally made with humankind, of which is eating meat of animals. This can be proved through human and animal digestive system, as mentioned earlier briefly. Therefore, uncertainty about this matter is ignorance of the fact and is not philosophy, rather it is erroneous and stupidity.

\(^{688}\) Qurʾān, 5: 1.

4. One of its great features is its stories contain wisdom and lessons

He, the exalted, said:

In their history, verily, there is a lesson for men of understanding. It is no invented story but a confirmation of the existing (scripture) and a detailed explanation of every thing, and guidance and a mercy for those who believe.690

All stories of the past Allah has described in His Glorious Qurʾān lead to great objectives, precious secrets, excellent wisdom, useful benefits and attractive exhortation that you will never find a single word empty of benefit or away from the straight path. After thoughtful consideration and reflection, I have put those into four types:

First type, stories of the prophets of [different] nations - pertaining to preaching- that Allah has explained to Muslims, who conveyed the messages of their Lord. They preached the oneness [of God], de-anthropomorphism; they refuted polytheism and anthropomorphism; and they warned on crimes in which their nations were sunk, and they threatened on grave sins in which their nations were absorbed. Allah also told that the prophets reminded their nations of His way, His days, His punishment and reward, but they showed arrogance; they became proud, hostiles, enemies to them, and fought against them. As far as the messengers, may peace be upon them, are concerned, they maintained patience over persecution of their nations; they stayed firm on the truth; they did not show weakness in the test and trail, as Allah said telling about them having addressed to them:

And why should we not put our trust in Allah while He indeed has guided us our ways? And we shall certainly bear with patience all the hurt you may cause us and in Allah let those who trust, put their trust.691

690 Qurʾān, 12: 111
691 Ibid. 14: 12
As regards their nations, Allah poured His torment upon them and He punished them severely, for they disputed for falsehood to reject the truth.

Of these stories is the story of Noah, Abraham, Hūd, Ṣāliḥ, Lot, Shu‘ayb, Moses and Luqmān, may Allah’s peace and blessing be upon them. He explained all of these in an eloquent way that conveys the truth, and benefits the hearts so that the believers may make them as role models, and imitate them to raise the word of God, to strive in His way, to advise one another with the truth and patience. In addition, these are told so that the believers may get lessons from those nations and from God’s punishment to them. This is why the story of Moses, may peace be upon Him, was repeated time and again, as it contains the charms and lessons including calling proud, obstinate and very cruel nation to the truth. Furthermore, it include calling to the resistance to protect the oppressed nation, and to establish a nation to guide an ignorant and polytheist nation so that a coward nation may be trained which was captivated under the power of tyrant and wicked nation, and to prepare them for combating and fighting with war lords.

Second type: It has two branches:

First branch: stories of the prophets and chosen people who possessed high moral characters, excellent qualities and who performed great deeds, leaving the footprints for those to come. Hence, it seems necessary, for all of those who get lesson, to follow and imitate them. Of these stories is the story of Joseph, the truthful, may peace be upon him, as Allah narrated his chastity and purity from the evil and his honesty in the absence [of the king] when the lady with a power and influence at that time, sought to seduce him. He, may peace be upon him, stayed firm in the place of slipping and remained free of evil and stupidity even though, as being a quite young, everything was

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Ibid. 31: 12-19
going well with him. How remarkable is [his] supplication to his Lord, which indicates his excellent chastity and his perfect righteousness. He, the exalted, said:

He said: O my Lord! Prison is dearer to me than that to which they invite me. Unless you turn away their plot from me, I will feel inclined towards them and be one of the ignorant. So his Lord answered his invocation and turned him.693

Therefore, it is quite evident from this he, may peace be upon him, did not desire her and did not feel inclined to her. In the following statement of Allah:

And indeed she did desire him and he would have inclined to her desire, had he not seen the evidence of His Lord. Thus it was, that We might turn away from him evil and illegal sexual intercourse. Surely, he was one of our chosen slaves.

The fact is that the phrase "he would have inclined to heris beforehand response (jawāb muqaddam) to the phrase "Had he not seen the evidence of His Lord."

This sort of sentence construction is considered as eloquent and widespread in Arabic language and such examples are found in other places of the Qurʾān. For instance, the statement of Allah concerning the people of paradise:

Never could we have found guidance, were it not that Allah had guided us!695

and the statement of Allah regarding the polytheists:

He would have nearly misled us from our gods, had it not been that we were patient and constant in their worship.696

And His statement:

Had We not strengthened her heart, so that she might remain as one of the believers.697

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693 Ibid. 12: 33-34
694 Ibid. 12: 24
695 Ibid. 7: 43
696 Ibid. 25: 42
697 Ibid. 28: 10
Those grammarians (*nuḥāt*) who do not permit beforehand response to "؟ لو", they, however, did not refuse the use of this sort of construction in Arabic language. Rather they hold that this beforehand response indicates to the underlying response. However, it is clear that this is their supposition, which does not reject the point made. As such, whosoever, depending on the opinion of this school of grammarians, holds that this sentence is not fitting to be a response, and that the response is underlying, seems to be mistaken and did not grasp the view of this school.

40 Of these stories is the story of Abraham, may peace be upon him, concerning the commandment given in the dream to sacrifice his own little son with his own hands. He, may peace be upon him, stayed firm in this great trial and he determined to sacrifice his son, preferring the love of God over his natural love as true believers do, as Allah described them in His statement in the S. *al-Baqarah* (cow):

But those who believe, love Allah more (than any thing else).

He, the exalted, said:

And he said: Verily! I am going to my Lord. He will guide me. My Lord! Grant me from (offspring) righteous. So We gave him the glad tidings of a forbearing boy. And when he was old enough to walk with him, he said: o my son! I have seen in a dream that I am slaughtering you, so look what you think! He said: o my father! Do that which you are commanded. If Allah will, you will find me the patient. Then, when they had both submitted themselves and he had laid him prostrate on his forehead. And We called out to him: O Abraham! You have fulfilled the dream!

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699 Qurʾān, 2: 165.

700 Ibid. 37: 99-105.
Of these stories is the story of Alexander in S. al-Kahf (cave) since its objective is to protect the oppressed nation from the claws of insurgent nation by possible stronger means available at that time, i.e. the building of strong barrier paying tribute by himself for the sake of Allah, the exalted, as He said:

They said: O Alexander! Verily! Gog and Magog are doing great mischief in the land. Shall we then pay you a tribute in order that you might erect a barrier between us and them? He said: that in which my Lord had established me is better. So help me with strength (of men) I will erect between you and them a barrier.\textsuperscript{701}

This is so noble cause that Allah commanded to strive for it, as He said:

And what is wrong with you that you fight not in the cause of Allah, and for those weak, ill-treated and oppressed among men, women and children, whose cry is: Our Lord! Rescue us from this town whose people are oppressors, and raise for us from you one who will protect, and raise for us from you one who will help.\textsuperscript{702}

Of these stories is the story of Saul pertaining to his fighting in the way of God with a small force, whom He helped for their patience and trust on Him, as mentioned in their supplication to their Lord. He said:

Our Lord! Pour forth on us patience and set firm our feet and make us victorious over the disbelieving people.\textsuperscript{703}

The fighting in the way of God to raise His word and to resist the tyrant enemy is one of the noble deeds and significant campaigns. Hence, the commandment of it and the incitement upon it is one of the cardinal objectives of the Qurʾān. Many a verses in which He has praised, in the most eloquent fashion, those who act upon it and sacrifice their lives. Take just three verses from those:

\textsuperscript{701} Ibid. 18: 94-95.

\textsuperscript{702} Ibid. 4: 75.

\textsuperscript{703} Ibid. 2: 250
And many a prophets fought and along with him large bands of religious learned men. But they never lost heart for that which did befall them in Allah’s way, nor did they weaken nor degrade themselves. And Allah loves the patient. And they said nothing but: Our Lord! Forgive us our sins and our transgressions, establish our feet firmly and give us victory over the disbelieving folk. So Allah gave them the reward of this world and the excellent reward of the hereafter and Allah loves the good-doers.  

42¶ Second type: the stories of those, who gone astray, disobedient and committed bad deeds and involved in grave sins, are mentioned to alert [people] from their deeds and to warn [them] of the punishment they have received in this world and they will receive in the next. Of these stories is the story of a person whom Allah has given His signs but, who threw them away and gone astray having knowledge and who clung to the earth. He said at the end of that [story] giving a lesson from it:

So relate the stories, perhaps they may reflect.  

Of these stories is that of Qārūn whom Allah has given the treasures upon which he became over-delighted, and did not do good as Allah had been good to him, rather he did mischief on the earth. When the punishment was given, the people who wished to reach his status impressed by his glamour learnt a lesson. He, the exalted, said:

And those who had desired his position the day before, began to say: know you not that it is Allah Who enlarges the provisions or restricts it to whomsoever He pleases of His slaves. Had it not been that Allah was gracious to us, He could have caused the earth to swallow us up. Know you not that the disbelievers will never be successful.  

Of these stories is the story of Pharaoh and previous nations, whose deeds Allah has denounced.

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704 Ibid. 3: 146-148
705 Ibid. 7: 176
706 Ibid. 28: 82
Third type: Those stories which support the objectives prescribed by Allah and which provide arguments for the beliefs mentioned. Of these stories is that of a person who passed by a town that had tumbled over its roofs, to prove the resurrection. This is what Allah has warned of, after He narrated the story, having said:

When this was clearly shown to him, He said: I know that Allah is able to do all things.\textsuperscript{707}

Of these stories is that of the people of cave \textit{al-Raqīm}, as He said in this context having provided the argument:

And thus We made their case known that they might know that the promise of Allah is true and that there can be no doubt about the Hour.\textsuperscript{708}

Of these stories is that of a person who disputed with Abraham, may peace be upon Him, about his Lord. He was one of the atheists who rejected the existence of God, so, Abraham, may peace be upon him, debated with him.

[Of these stories] is the story of Āzar, the father of Abraham, may peace be upon Him, and his nation. Allah showed him the kingdom of heavens and the earth, thus, he debated with them as He said:

And that was our argument which We gave Abraham, against his people. We raise whom We will in degrees. Certainly, your Lord is All-Wise, All-Knowing.\textsuperscript{709}

The first two stories indicate the objective by way of exemplary analogy, whereas the last two are the arguments for the existence of the Truth, the exalted, and His oneness.

\textsuperscript{707} Ibid. 2: 259

\textsuperscript{708} Ibid. 18: 21

\textsuperscript{709} Ibid. 6: 83
Fourth type: it contains hidden secrets and information that is beyond the reach of most of the minds, this is why they cannot be expressed in [human] language. For this reason, the Qurʾān points them out within the story so that the scholars of this field may comprehend and other believers may construe them according to their reach of knowledge.

Of these stories is that of Adam, may peace be upon him, which indicates that a man, unlike the angles and Satan and his tribe, deserves, by his nature, to receive the guidance of the Qurʾān. He expressed in the Qurʾān that Satan, by his nature, deprived of the knowledge. Whereas, a man is ready to receive it and is able to reach the zenith of the perfection and obedience like angles. Therefore, God taught him the names of the things to raise him to what he is prepared for and He has not put the perfection and obedience in his nature like angles. This is why he does wrong deeds and then he repents, thus, he deserves the forgiveness. Have you looked at the spider? Did it do any mistake in its organized web? Or the bee, did it go astray in making accurate cells? Never! the reason is that they are created, by nature, for doing that. This is why they are not able to do a mistake in it. Likewise, Satan is created, by nature, for disobedience. Thus, he disobeys by his nature; he does not repent and does not deserve the forgiveness.

This is a summary of the story of Adam, may peace be upon him, which reveals that he, unlike the angles and Satan, needs the guidance, as He, the exalted, said in S. al-Baqara:

Then whenever there comes to you guidance from Me, and whoever follows my guidance, there shall be no fear on them nor shall they grieve. But those who
disbelieve and belie our signs, such are the dwellers of the fire they shall abide therein for ever.\textsuperscript{710}

He also said in S. \textit{Tāhā}:

Then if there comes to you guidance from Me, then whoever follows My guidance he shall neither go astray nor shall be distressed. But whosoever turns away from My reminder, verily, for him is a life of hardship and We shall raise him up blind on the day of resurrection. He will say: O my Lord! Why have you raised me up blind while I had sight (before).\textsuperscript{711}

Of these stories is that of Moses, may peace be upon Him, with one of God’s slaves whom God had granted knowledge from Him.

Its explanation: in fact, there is a difference between the legal commandments and the divine wisdoms, and every one has its direction. The prophets are required to convey legal commandments with which both the system of the world and the success in the next, are concerned.

Similarly, there are some other slaves from workers of the Truth [God], who are required to undertake divine wisdoms. There is no relation between these and previous ones; because His divine decree is not necessarily implemented by His pleasure, rather by His will, as established. This is why the prophets cannot accompany with them except that they disapprove their actions pertaining to divine wisdom handed over to them to undertake. This is the secret, which is lying in His statement:

Verily! you will not be able to have patience with me. And how can you have patience about a thing which you know not.\textsuperscript{712}

It is necessary for the first ones and for all the people to be visible, whereas the visibility [of the second ones] prevents them from undertaking those matters handed

\textsuperscript{710} Ibid. 2: 38

\textsuperscript{711} Ibid. 20: 123

\textsuperscript{712} Ibid. 67: 68.
over to them. Likewise, invisibility stops the first ones from doing their duties. However, a few chosen people, due to their high status having knowledge of divine matters, observe them and pick up some divine wisdoms from them. Thus, they do not cause any stoppage and they wander and share with one another as narrated by Ya’qūb b. Sufyān from Rabāḥ b. ‘Ubayda on his authority - hāfīz al-'asqalānī [regarding this report] said in al-Iṣāba:

"this is a nice chain that I know in this matter. Tadhkira Dhahabī said in al-ṇīn hāfīza,\textsuperscript{713} al-Huffāẓ: "this is a nice chain".\textsuperscript{714} Rabāḥ said:

I saw a person walking with 'Umar b. 'Abd al-'Azīz leaning on his hand; I thought in my mind that this person is rude. When he performed prayer, I said, hey Abū Ḥaṣf! Who was that person with you leaning on your hand just now? He said, have you really seen him, Rabāḥ! I said, yes. He said, I think you are a pious person he was my brother Khiḍr. He gave me good news that I will rule and will do justice.

46 It seems appropriate to know that they, due to the nature of their deeds handed over to them, must be spiritual being. However, they, on some occasions, incarnate to undertake their deeds such as scuttling the ship, killing a person, which are interpreted by the people of the earth as accidental incidents. If people see them, they never let them to scuttle and kill. Thus, Allah taught Moses, may peace be upon him, things pertaining to divine wisdom and heavenly commandments through the company of that slave. God, the exalted, by this story, has provided Muslims with knowledge of some of His wisdoms implemented in His world.


\textsuperscript{714} Cf. al-Dhahabī, Muḥammad b. Aḥmad, Tadhkira al-Huffāẓ, Hyderabad Daccan: Da’ira al-Maʿārif al-Uṭmāniyya, 1374 AH, vol. 1, p.120.
Of these is the story of the one, who possessed the knowledge of the scripture, brought the throne of the princess of Sheba from a long distance within the twinkling of an eye by spiritual force.\footnote{This story is mentioned in Qur’an, 27: 40. For more details on this story, see. al-Ṭabarî, \textit{Jāmi`}, vol. 19, pp. 465-66; Ibn Kathîr, \textit{Tafsîr}, vol. 6, pp. 192-193; al-Zamakhsharî, \textit{al-Kashâf}, vol. 5, p. 84; al-Râzî, \textit{Tafsîr}, vol. 12, p. 32.}

Of these kinds is the story of hitting of the prophet, may peace and mercy be upon him, the chest of Ubay b. Ka`b and Shayba, may Allah be pleased with them. Ubay Ibn Ka`b is reported to have said: I was in the mosque when a person entered and started offering prayer. He recited the Qur’ān upon which I disputed with him and then entered another person who recited the Qur’ān like his friend. When we finished the prayer we all came to the messenger of Allah, may Allah’s peace and blessing be upon him, and they both recited the Qur’ān. He [the Prophet] encouraged both of them. Then, the disbelief crept into my heart, which never happened [before] when I was not a Muslim. When the messenger of Allah, may Allah’s peace and mercy be upon him, knew this situation happening within me, he stroke my chest. Then, I sweated as if I was seeing Allah fearfully, as narrated by Muslim.\footnote{Cf. Muslim, vol. 2, p. 202.}

Shayba b. `Uthmān al-Ḥajabī narrated that he intended to assassinate the prophet, may Allah’s peace and mercy be upon him, then Allah cast terror in his heart. The Prophet, may Allah’s peace and mercy be upon him, put his hand on his chest and then the belief entered his heart till he fought in front of him. This story is reported by Ibn Abī Khaythama on the authority of Muṣ‘ab al-Numayrī. Similar to that is reported by Ibn Ishāq in \textit{al-Maghāzī}, and by Ibn Sa’d on the authority of al-Wāqfī with his long
chain as well as by al-Baghawī with another chain. This account is taken from *al-Iṣāba*.\(^{717}\)

Of these stories is that of Jesus Christ, may peace be upon him, with regard to his miraculous birth, a destined secret, which mislead and stultified the Christian who worship him; and who deviated from the path of oneness and de-anthropomorphism; and went astray; and fell into the deep ditches of polytheism and anthropomorphization. Hence, He pointed out, through this story, their mistake and reality of the divinity of Jesus Christ, may peace be upon him. Glorified is God, the exalted, from the incarnation and begetting of son, as they assumed. Look! He, the exalted, after describing the story, brought forth the results of it as He always does. He said:

Such is Jesus, son of Mary. (it is) a statement of truth about which they doubt. It befits not Allah that He should beget a son. Glorified is He. When He decrees a thing, He only says to it: "be" and it is. (Jesus said) and verily Allah is my Lord and your Lord. So worship Him (alone). That is the straight path. Then the sects differed, so woe unto the disbelievers from the meeting of a great day.\(^{718}\)

Of this kind is the story of Hārūt and Mārūt\(^{719}\) from whom the Jews learnt that by which they cause separation between man and his wife through psychological force. Allah, the exalted, granted this to those who undertook some sort of psychological exercises. Therefore, if a person, who does that, is righteous, good and possesses heavenly characteristic like Hārūt and Mārūt, then he does not use it except in a good cause. If he is a pygmy and wicked then he would certainly use it in an evil like Jews,


\(^{718}\) Qurʾān, 19: 34-37

\(^{719}\) This story is mentioned in Qurʾān: 2: 102. For more detailed study on this, see. Ibn Kathīr, *Tafsīr*, vol. 1, pp. 352-64.
as it was used for an evil and heinous act. He denounced the Jews for teaching as well as learning of magic.
5. One of its unique features is that it unveils the secrets of nature

One of the powerful miracles of the Glorious Qurʾān and its clear proofs is that it has presented some of the secrets pertaining to cosmos and nature in a way that their meanings were not fully understood, except after modern science has corroborated them in present times, although they could have other interpretations as done by the people previously. This [type of things] have (their) interpretation in every age. By God, this is a double miracle, i.e. from the aspect of the meaning of the words and their implication concerning the secrets of the creation, which is modern-day discovery. We just take up twenty-one verses that unveiled one of these secrets, which had been hidden from the thoughts of the people of the past.

First verse: He, the exalted, said:

And He it is who has created the heavens and the earth in six days and His throne was on the water that He might try you which of you is the best in deeds.721

His words: "and His throne was on the water", i.e. before the creation of the heavens and the earth, the substance of the earth was melted and liquefied by the heat before it freezes and becomes earth which is expressed as the water. No one has said that except the modern science.

Second verse: Allah, the exalted, said:

Allah is He who raised the heavens without any pillars that you can see.722

And He said:

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720 This is one of al-Ūdwī’s original arguments advanced in the work of i’jāz al-Qurʾān, which has not been discussed by his predecessors, such as al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Rāzī and al-ʿAlawī.

721 Qurʾān, 11: 7.

722 Ibid. 13: 2.
He has created the heavens without any pillars that you see.\(^{723}\)

His words: "that you see" is the characteristic of the pillars. God has not mentioned this special characteristic in two places without any benefit as the exegetes have said in His statement "\(\text{تِرُونُهَا}\)" that this characteristic occurred by chance. Rather it means that God, the exalted, created them without pillars that we can see but with those pillars that we cannot see. This is what is known as "the law of gravity."

Third verse: He, the exalted, said:

And of every kind of fruits He made two in pairs.\(^{724}\)

He also said:

Glory is to Him Who has created all the pairs of that which the earth produces as well as of their own kind and of that which they know not.\(^{725}\)

It is discovered in present times that He, the exalted, made two pairs of male and female in the flowers of every kind of fruits that earth produces. No fruit is produced except from male and female; thus, there are both stamen and pistil in one plant as well as in one flower as in the plant of pumpkin. Some times the stamen is in one plant and the pistil is in another as in palm tree. Allah is engaged in the affairs of His creation.

\(^{723}\) Ibid. 31:10.

\(^{724}\) Ibid. 13:3.

\(^{725}\) Ibid. 26:26.
Fourth verse: He, the exalted, said:

He sends down water from the sky and valleys flow according to their measure but the flood bears away from the foam that mounts up to the surface and from that which they heat in the fire in order to make ornaments or utensils, rises a foam like unto it, thus does Allah show forth truth and falsehood. Then, as far the foam it passes away as scum upon the banks while that which is for the good of mankind remains in the earth. Thus Allah sets forth the parables.\(^{726}\)

This parable Allah has presented for us concerning the truth and the falsehood by the challenging divine statement is regarded by the scientists of these days as the law of nature. The Scientists have made a lofty edifice from this discovery expressed in their words as, "survival of the fittest". This is one of the clear miracles of the Qurʾān pertaining to knowledge as some scholars said.\(^{727}\)

Fifth verse: He, the exalted, said:

And the earth We have spread out and have placed therein firm mountains and caused to grow therein all kinds of things in due proportion.\(^{728}\)

The modern science has proved that every plant sucks up, through their stems, specified and weighed amount and specified proportion of various elements, according to [their] desire and need. In this way, one sucks up double or half or one third whatever it has to suck up, whereas the other sucks up the element that no one other than this sucks up from that. That is the decree of Al-Mighty Allah, the All-Knowing.

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\(^{726}\) Ibid. 13: 17

\(^{727}\) The author refers here to the well-known Egyptian scholar Farīd Wijdī as he mentioned in margin of the manuscript. See. \textit{Nūr}, MS, p. 49.

\(^{728}\) Qurʾān, 15: 19
Sixth verse: He, the exalted said:

And We send the fertilizing winds then caused the water to descend from the sky and We gave it to you to drink and it is not you who are the owners of its stores.729

The botanists have recently discovered that the blowing winds carry fertilizers from the male plants for their females and then they fertilize them, by the decree and better scheme of Allah, the exalted, so that they bring seeds and fruits. Then, they produce crops and plants from them as He sends down the rain. In fact, the sender of the Glorious Qurʾān reported that thirteen centuries ago.

Seventh verse: He, the exalted said:

And they say: When we are bones and fragments, should we really be resurrected a new creation. Say O Muḥammad! Be you stones or iron or some created thing that is yet greater in your breasts then they will say: who shall bring us back? Say: He Who created you first. Then they will shake their heads at you and say: when will that be? Say: perhaps it is near.730

The geologists have observed that there are bodies of living beings in some of the deep layers of the earth which are turned into stones and iron, i.e. they have become iron due to chemical changes occurred to them. Hence, it became evident that this matter has external evidence. Therefore, one, who can change the bodies into stone and iron, can return them to their first state. They [disbelievers] shake heads [as a sign of rejection] because they do not know that.

Eighth verse: He, the exalted, said:

And they stayed in their cave three hundred (solar) years and adding nine (for lunar years). Say: Allah knows best how long they stayed. With Him is (the knowledge of) the unseen of the heavens and the earth.731

729 Ibid. 15: 22
730 Qurʾān, 17: 50-51
731 Qurʾān, 18: 25-26
This is one of the clear scientific miracles of the Qurʾān, because Arabs did neither learn mathematics and astronomy, nor did they know the difference between the solar and the lunar year, and that three hundred solar years are equal to three hundred and nine lunar years. Even imām al-Rāzī, one of the great scholars of Islam, is not clear about this matter, so, what to speak of that unlettered nation. Nevertheless, profound astronomers confirmed this statement expressed by the Qurʾān. This, now, has become an established fact.

Ninth verse: He, the exalted, said:

Say: if the sea were ink for (writing) the words of my Lord, surely, the sea would be exhausted before the words of my Lord would be finished, even if we brought (another sea) like it for its aid. 732

He also said:

And if all the trees on the earth were pens and the sea, with seven seas behind it to add to its (supply), yet the words of Allah would not be exhausted. Verily, Allah is All-Mighty, All-Wise. The creation of you all and the resurrection of you all are only as (the creation and resurrection of) a single person. Verily, Allah is All-Hearer, All-Seer. 733

Abu Jaʿfar b. Jarīr narrated on the authority of Qatāda: "the wonders of my Lord, His wisdoms, creation and knowledge cannot come to an end". 734 Al-Nayshāpurī, the exegete in the exegesis of God’s statement "the creation of you all…." said that He, the exalted, stated that a huge quantity of creation and demolition is not difficult for His power, because to attribute His power to one thing implies to attribute it with unlimited

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734 Al-Ṭabarī, Jāmiʿ, vol. 18, p.152.
things as well. In fact, His power does not depend upon instrument and equipment; rather it is His Own for which the intention is enough.end. 735

These two verses refer to the greatest strength of Allah, the exalted, and His vast knowledge. His creature is unlimited and His information is beyond limit as the minds become perplexed, thoughts become wandered, ideas become exhausted and the visions become humbled to imagine them. The modern astronomers have made it clear through their microscopes of their observatories that there is unlimited various types of stars in the space that neither mind can count them nor counting can limit them and that some of them are millions of times bigger than our sun. Furthermore, the light of some of them reach to our earth in fifty years [or] even more, and that the distance of star chandelier is more than one hundred thousand years and so on.

It is known that the light travels one hundred thousand and eighty six thousand years per second. Glory be to One Whose power and kingdom is so great and vast. The knowledge of ancient philosophers about that, as compared to the modern science, is like an atom compared to a big mountain.

54¶ The Glorious Qurʾān disclosed this matter thirteen centuries ago. Its assertion concerning this is truer and clearer than the assertion of renowned astronomer Flammarion, which is,

if we are given a chance to live millions of years and fly in space with the speed of light we will reach the Saturn, which is eight hundred and eighty million years far away from the sun, in around seven seconds with the speed of light. Then we continue [travelling] from Saturn to Alpha, which is nearest star to the sun, we will reach it in four years. Likewise, we will reach Arcturus in fifty years and then we cross stars one by one till we reach Auriga Nebula in five thousand years, and then to Nebula Magellan in sixty thousand years and so on and so forth. Whenever we proceed in the mysterious space, we will see new

universes containing thousands of suns, and then we, after travelling other thousands of years with the speed of light, will reach another galaxy and the next with no end. Thus, our millions of years of life that we supposed, will come to an end and we are still amidst of mysterious space.

The summary of his statement ends.

Tenth verse: He, the exalted, said:

Have not those who disbelieve known that the heavens and the earth were joined together as one united piece, then We parted them? And We have made from water every living thing. Will they not then believe?.

The Geology has proved that the heat of the earth, at the beginning of its creation, was around thirty three degrees (and it is known that if the heat reaches hundred degrees then water boils and bubbles), and then it started cooling and decreasing its temperature till it became above thirty six layers in six periods. During this process, it became suitable to generate water, to produce grass and to rest the life. Before this, the heavens and the earth were joined together. Neither heavens could rain nor earth could produce, and then Allah, the exalted, parted them with rains and with vegetation. This verse could be interpreted in another way that the heavens and the earth were jointed together with one block and then we parted them, i.e. detached them and made water on the earth with which we made every living thing - animal or plant - alive. The modern astronomers have proved that the earth, like other planets, derivated the powers from the sun and after millions of years Allah, the exalted, generated water which made every animal and plant alive. According to this interpretation, this verse too is one of the clearer miracles of the Glorious Qurʾān. One of the things that support this interpretation is that the heavens are mentioned in plural mode, because the derivation has included the earth and the other planets as well.

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Qurʾān, 21: 30
Eleventh verse: He, the exalted, said:

And He has affixed into the earth, mountains standing firm, lest it should shake with you.  

He also said:

And We have placed on the earth firm mountains, lest it should shake with them and We placed therein broad highways for them to pass through that they may be guided.

The modern science has discovered that the core of the earth is hot, which is surrounded by the crust of which these mountains are formed as a part. If mountains are removed and not protected by the shell of fire the earth would have been blown up in the twinkling of an eye, and every thing on the surface of it would absolutely have been destroyed. When a little rift occurs in it, it greatly disorders it and very powerfully shakes the earth. This is what the inflammatory volcanoes are seen in some places.

Twelfth verse: He, the exalted, said after the afore-mentioned verse:

And We have made the heaven a roof, safe and well guarded, yet they turn away from its signs. And He it is who has created the night and the day and the sun and the moon, each in an orbit floating.

It is known that the opinion of ancient scientists is that the sun, the moon and

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737 Qurʾān, 16: 15
738 Qurʾān, 21: 31
739 Geologists say that the radius of the earth is about 6,035 km and the crust on which we live is very thin, ranging between two to thirty-five 35 km. Since the crust is thin, it has a high possibility of shaking. Mountains act like stakes or like tent pegs that hold the earth’s crust and give it stability. See. Press, F., et al. Earth, W. H. Freeman & Co Ltd., 1986, p. 435.
740 Qurʾān, 21: 32-33
other stars are stationed in their orbits, therefore, there must be holder which holds them and rotate them. However, the modern science has proved that the sun, the moon and every star itself is floating in its orbit like the fishes floating in their seas.

56\[ Thirteenth verse:

And you will see the mountains and think them solid but they shall pass away as the passing away of the clouds, the work of Allah, Who perfected all things. Verily, He is Well-Acquainted with what you do.\textsuperscript{741}

This verse indicates about what is proved recently that the earth and the mountains are actively moving, but we do not feel their movement. This is one of curious works and unique perfection of Allah, the exalted. This meaning and interpretation of these words are closer to the context of the verse than relating it to the day of judgement, because supposing them motionless even though they move very fast, indicates to perfect system that we observe, whereas the movement of destruction and annihilation is demolition of the system. Therefore, how can you imagine [them] motionless? Likewise, the demolition as well as Allah’s attribution here with the quality of perfection in creating things, is one of the reasons that it does not mean the [movement of] destruction. As regards the specification of the mountains, it is due to their resemblance with the move of clouds, and it is not their own move without the earth, as there is consensus of past and present scholars regarding it.

\textsuperscript{741} Qur’ān, 27: 88
Fourteenth verse: He, the exalted, said:

And the sun runs on its fixed course for a term. That is the decree of the All-Mighty, the All-Knowing.\footnote{Qur’ān, 26: 38}

The Ptolemaic astronomy holds that the earth is the centre and the sun is moving. Pythagoras holds that the sun is the centre and the earth is moving and rotating around it and this is what is confirmed and proved as an established fact by modern observations\footnote{See. Fliesher, P., *The Big Bang*, Minnesota: Twenty-First Century Books, 2006, pp. 8-14}. The Glorious Qur’ān made it clear in S. al- Naml (ant):

And you will see the mountains and think them solid but they shall pass away as the passing away of the clouds.\footnote{Qur’ān, 27: 88}

The modern scientists have been determined for centuries that it stands still until Herschel discovered in the last century, i.e. the 13\textsuperscript{th} AH/ 19\textsuperscript{th} CE that it runs on its axis and rotates around its orbit and this constellation is known as "the kneeling woman." The Glorious Qur’ān stated, by the decree of All-Mighty, the All-Knowing, centuries ago that it runs on its fixed course. Thus, its credibility is evident in spite of its rejecters. Praise be to Allah, the exalted.

57¶ Fifteenth verse: He, the exalted, said:

Say: do you verily disbelieve in Him Who created the earth in two days and you set up rivals with Him? That is the Lord of the worlds. He placed therein firm mountains from above it and He blessed it and measured therein its sustenance in four days equal for all those who ask.\footnote{Ibid. 41: 10}

This is some of the details of what He, the exalted, stated with regard to the beginning of the creation in six periods in many of the chapters and these periods are
meant prolonged time spans, since the Glorious Qurʾān interprets prolonged terms as a day. He, the exalted, said:

And verily, a day with your Lord is as a thousand years of what you reckon.746

He, the exalted, also said:

He manages and regulates (every) affair from the heavens to the earth, then it will go up to Him, in one day, the space whereof is a thousand years of your reckoning.747

He also said:

The angles and the Gabriel ascend to Him in a day the measure whereof is fifty thousand years.748

Thus, the word in question appeared in this usage. Thus, He, by six days, indicated to six periods, which, according to geologists, are primitive, transitory, secondary, tertiary, flood and the present age. They said that protecting shell was created in the first period; some of the smaller animals and grass in the second; He, the exalted, produced plants and spirit in the third; He made high mountains, birds and wild animals in the fourth; a global flood took place and the two polars, after being hot, cooled down in the fifth; and the sixth is the present period in which we are living.

58¶ Sixteenth verse: He, the exalted, said after the preceding verse:

Then He rose over towards the heaven when it was smoke and said to it and to the earth: Come both of you willingly or unwillingly. They both said: We come willingly. Then He completed and finished from their creation (as) seven heavens in two days and He made in each heaven its affair. And We adorned the nearest heaven with lamps (stars) to be an adornment as well as to guard. Such is the decree of Him, the All-Mighty, the All-Knowing.749

746 Ibid. 22: 47
747 Ibid. 32: 5
748 Ibid. 70: 4
749 Ibid. 41: 11-12
His words "it was smoke" refers to the fact that in the beginning, smoke’s substance was created, which means that it was heated, gaseous, igneous known as "smoky haze" in present-day modern science. There is no word in Arabic language which is more suitable than smoke to express this. After that, he finished heavens, which shows that they were not created at once, rather His wisdom decided gradual development and that is the decree of Al-Mighty, the All-Knowing. The astronomers said that there are mysterious worlds, which are still in the state of smoke, i.e. "smoky haze", some of them are in their primitive state, some others are close to the final, some of them are finished and completed and some of them are disappeared, i.e. perished"… up to the end of their statement.

Seventeenth verse: He, the exalted, said:

And by the sea kept filled (or it will be fire kindled on the day of resurrection). Verily, the torment of your Lord will surely come to pass. There is none that can avert it.750


This is core of the earth proved in the present age and is covered from all its sides by the strong flint crust, which serves as a barrier for it. The information about this existing enflaming sea is regarded as one of the greatest miracles of the Glorious Qur’ān, because no one did know about this at the time of revelation. This is why the great exegete Ibn Jarīr said:

as it, i.e. enflaming is one of the overwhelming meanings of "sijr", whereas the sea is not enflaming today, and Allah, the exalted, mentioned that it is enflaming, then attribution of enflaming becomes void, the other attribution, which is repletion, is true… up to the end.751

750 Ibid. 52: 6-8
751 See. al-Ṭabarī, Jāmiʿ, vol. 22, p. 459
This great investigator did not know about this enflaming sea in the world, thus, he tended to what he mentioned having realised that one of the overwhelming meanings of "sijr" is enflaming.

59¶ Eighteenth verse: He, the exalted, said:

O assembly of jinn and men! If you have power to pass beyond the zones of the heavens and the earth then pass beyond (them)! But, you will never be able to pass them except with authority.\textsuperscript{752}

The scientists have established that the structure of man does not tolerate to pass beyond the zones of heavens and the earth by arguing with convincing evidences that man can not leave the earth for celestial bodies as the climate of those are different from the climate of the earth, except that he can pass beyond by scientific reason. The word "sultān" is used for evidence and reason in several places of the Qurʾān, for instance, He, the exalted, said:

Why do they not bring for them a clear authority?\textsuperscript{753}

He, the exalted, said:

We sent Moses with Our āyāt and a clear authority.\textsuperscript{754}

Verily, those who dispute about the āyāt of Allah without any authority having come to them, there is nothing else in their breasts except pride. They will never have it.\textsuperscript{755}

Everyone who is familiar with astronomy, knows that the modern astronomers, by their intellectual capability, have reached to the high levels, and passed through by amazing equipment invented and this is one of the intellectual capability.

\textsuperscript{752} Qurʾān, 55: 33
\textsuperscript{753} Ibid. 18: 15
\textsuperscript{754} Ibid. 40: 23
\textsuperscript{755} Ibid. 40: 56
Nineteenth verse: He, the exalted, said:

Who has created the seven heavens one above another; you can see no fault in the creation of the Most Gracious.\textsuperscript{756}

The scientists, in present times, have proved, arguing by infrared spectrum of celestial bodies in a specific way discussed in detail in their books, that the creature of God, such as the sun, the earth, and the other stars, is not different from each other in their [chemical] composition of elements. They proved that the sun, for instance, is made up of the same elements of which the earth is made up, not of those elements, which are not found in the earth. In order to prove this, they have used their instruments, such as microscope, which is the best of its kind in this field.

This is a wonderful fact and a great miracle that the Glorious Qur‘ān has expressed and brought forward.

60\textsuperscript{¶} Twentieth verse: He, the exalted, said:

See you not how Allah has created the seven heavens one above another and has made the moon a light therein and made the sun a lamp?\textsuperscript{757}

The astronomy has proved that the light of the moon is borrowed and it is reflected from the light of the sun.\textsuperscript{758} Its various forms are discussed in the books of this [field of] science and this is not a place to mention its details here. Hence, the usage of the word "\textit{sirāj}" - meaning a thing which itself is a light - specifically of the sun, whereas the word "\textit{nūr}" - meaning a thing which is enlightened - [of the moon] is clear indication

\textsuperscript{756} Ibid. 27:3

\textsuperscript{757} Ibid. 71: 15-16

\textsuperscript{758} Naik, Zakir, \textit{The Qur‘ān and Modern Science: Compatible or Incompatible}, Bombay: Islamic Research Foundation, n.d., p.10
of the book revealed upon the ummi Prophet, may Allah’s peace and mercy be upon him, to what is established in the science of astronomy.

Twenty first verse: He, the exalted, said:

The angles and the Gabriel ascend to Him in a day the measure whereof is fifty thousand years.\textsuperscript{759}

And before it in S. \textit{alif-lām-mīm al-Sajda}:

He manages and regulates (every) affair from the heavens to the earth then it will go up to Him, in one day, the space whereof is a thousand years of your reckoning.\textsuperscript{760}

It is known that the "yaum" is interpreted as a period of half of span passing on itself. The scientists have also established that there are celestial bodies in the universe having hundreds of thousands of miles of diameter. For instance, they said that the distance of Andromeda constellation is six hundred light years, and the length of its diameter is twenty thousand light years. The light year, according to them, is the length that light crosses in a year. They, too, have established that the light travels one hundred thousand and sixty thousand miles per second, and if it travels around the earth, it will not last more the one seventh of a second. Hereby, the vast universe of the Great Creator can be imagined, as He rightly said:

And none can know the forces of your Lord but He.\textsuperscript{761}

\footnotesize
\textsuperscript{759} Qur’ān, 70: 4

\textsuperscript{760} Ibid. 32: 5

\textsuperscript{761} Ibid. 74: 31
61 6. One of its clear features is that it contains two kinds of verses muḥkamāt (clear) and mutashābihāt (allegorical)

He, the exalted, said:

It is He Who has sent down to you the book. In it are verses that are entirely clear, they are the foundations of the book and others not entirely clear. So as far those in whose hearts there is a deviation they follow that which is not entirely clear thereof, seeking fitna and seeking for its hidden meanings, but none knows its hidden meanings save Allah. And those who are firmly grounded in knowledge say: we believe in it, the whole of it is from our Lord. And none receive admonition except men of understanding.\textsuperscript{762}

In fact, Allah, the exalted, has showed grace by revealing clear verses (muḥkamāt), which are the foundations of the book, i.e. the principles of the objectives of the Qurʾān and foundations of its teachings such as first, the belief in one God, the exalted, His books, His messengers, second, the righteous deeds, and third, the belief in resurrection and recompense. These are three foundations and pillars of the religion. These are clearly defined and explained in it and easy to understand for all the people, the doubt and confusion cannot enter into them. He, the exalted said:

And this is the path of your Lord leading straight.\textsuperscript{763}

He, the exalted, also said:

And We have indeed made the Qurʾān easy to understand and remember, then is there any one who will receive admonition?\textsuperscript{764}

His exposition for these three [principles] is sufficient for its objectives and they complete its meanings, as they verify the beliefs; they save from dirty superstitions; and

\textsuperscript{762} Ibid. 3: 6
\textsuperscript{763} Ibid. 6: 126
\textsuperscript{764} Ibid. 54: 17
they describe practical commandments pertaining to lawful and unlawful which result in the righteousness in this world and the success in the next. However, He, by the revelation of allegorical verses (mutashābihāt), put in His book plenty of knowledge and significant secrets. Thus, He completed His favour and perfected His bliss. He, the exalted, said:

And We have sent down to you the book as an exposition of every thing, a guidance, a mercy and glad tidings for those who have submitted themselves.765

62¶ The scholars have been at pains to determine [the meanings of] them. The profound scholars, by His statement "those are the foundations of the book" understood the meaning of muḥkamāt as its principles and objectives to which Allah invited the nations to get welfare in this world and the next. They (also have understood) the meaning of mutashābihāt by comparing [it with that of muḥkamāt], which are surplus to the cardinal principles and that are additions to the practical objectives. Therefore, the believer should pursue the knowledge and become well-versed in it according to the extent of knowledge he has been given, as it is the field of profound scholars. As they are allegorical and open to various interpretations, less competent people feel very hard to differentiate between the truth and the falsehood, and determination of their meaning may likely cause deviation. [We should] skip a big number of statements766 with regard to the meaning of those, because it does nothing except adding puzzles. If you have somewhat reflected, you will find that most of the statements of ancestors, with regard to their meaning, either are according to what we have explained or they eventually go to that [understanding].

765 Ibid. 16: 79
Ibn Abī Ḥātim narrated on the authority of Ibn Abbās that he said: "muḥkamāt " is Allah’s statement:

Say: Come, I will recite what your Lord has prohibited you from: Join not any thing in worship with Him … up to three verses

and His statement:

And your Lord has decreed that you worship none but Him… up to following three verses.

It is evident that the first three verses of S. al-Anʿām (cattle)\textsuperscript{767} and other three of S. al-Isrā’ (Ascension)\textsuperscript{768} contains the cardinal objectives of the Glorious Book as we have stated earlier in the meaning of muḥkamāt. Similarly, it is narrated on the authority of Yaḥyā b. Yaʿmar with regard to the meaning of muḥkamāt, he said: "obligations, commandment and prohibition, lawful and unlawful", which completely applies to what we have said earlier, and mutashābih is that which is to be believed in and not to be practiced. This returns to what is preceded because the necessary beliefs, upon which the practical commandments are based, are [related to] muḥkamāt.

As far as mutshābihāt are concerned, they are for knowledge and information only.

Similarly, it is said that muḥkam is that which is clearly defined, whereas mutashābih is contrary to it. It is also said that muḥkam is that which is not subject to more than one interpretation, whereas mutashābih is that which is subject to more than one interpretation. The outcome of these two statements is clearly similar to what we have said, because the cardinal objectives of the book are clear and easy to understand for all the people. Furthermore, they are not subject to more than one interpretation, whereas

\textsuperscript{767} Qurʾān, 6: 151-53

\textsuperscript{768} Ibid. 17: 23-25
mutashābih could have more than one interpretation, which are intended to provide knowledge to profound scholars. What we have held gives the answer to the question as to why it was not revealed completely muḥkam in order that every one equally could have understood it. In fact, such should be the case of the book revealed as guidance to humankind and clear proofs for the guidance and criterion. This is because all the people are not equal in abilities; of them, is unwise ignorant for whom muḥkamāt are enough, or wise intelligent who deserves deep knowledge; and of them is extravagant and disobedient who is guided by muḥkamāt, or one who is righteous and obedient whose status becomes high by magnificent knowledge. Thus, Allah, the exalted, perfected His gift and completed His bliss by revealing mutashābihāt in order that He increases those, who are given knowledge, in grades. He, the exalted, said:

We raise to degrees whom We will, but over all those endowed with knowledge is the All-Knowing.\footnote{Ibid. 12: 76}

Regarding the meaning of ṭāwīl, the great imām Abū al-Abbās Aḥmad b. Taymiyya has sufficiently explained it. To summarise what he said is:

ḥadīth, according to the term used by usūliyyīn, means, "Diverting the word from preferable interpretation to preferred interpretation due to some reason", and according to the term used by some of classical exegetes, it means tafsīr as Ibn Jarīr uses "the statement in ṭawīl of this verse is as." In the Qurʾān, it is used to mean "external reality of a thing, and it is practical matter which occurs at the end to verify the news or dream or hidden wish by which some thing is intended in future, such as the act of Khidr, which is an act not a word". He, the exalted, said:

"O you who believe! Obey Allah and obey the Messenger and those of you who are in authority. If you differ in anything amongst yourselves, refer it to Allah and His Messenger, if you believe in Allah and in the Last Day. That is better and more suitable for final determination.\footnote{Ibid. 4: 59}

There is absolutely no doubt that, one of the meanings of ṭawīl, here, is either the technical meaning which is tafsīr or "diverting the word from its apparent meaning to any other". [Regarding the meaning of ṭawīl used in preceding

\footnote{Ibid. 12: 76}

\footnote{Ibid. 4: 59}
verse], Mujāhid and Qatāda said: it means "recompense and reward", and Suddī, Ibn Zayd, Ibn Qutayba and Zajjāj said: "outcome", the meaning [of all these] is same. He, the exalted, said:

"Do they just wait for the final fulfilment of the event? On the day the event is finally fulfilled, those who neglected it before will say: Verily, the Messengers of our Lord did come with the truth. 771n

Ibn Abbās narrated: "its tawīl is to verify His promise", and Qatāda narrated: "its reward", and Mujāhid narrated: "its recompense", and Suddī narrated: "its outcome", and Ibn Zayd narrated: "its reality". Thus, reward, recompense and outcome of a thing is an external action. He, the exalted, said:

"Nay, they have belied the knowledge whereof they could not comprehend and what has not yet been fulfilled. 772n

[Concerning this] Ḍaḥḥāk narrated: "outcome of what He promised". He, the exalted, said having spoken of Joseph, may peace be upon him:

"No food will come to you as your provision, but I will inform its interpretation before it comes. 773n

That means you will be given that [food] in the dream, and I will inform you of its interpretation in wakefulness, which will happen before it, i.e. interpretation will come to you.

He said having spoken of him:

"O my father! This is the interpretation of my dream aforetime. My Lord has made it come true. 774n

Thus, he regarded his parent’s prostration to him as an interpretation of his dream. He, the exalted, said having spoken of Khiḍr:

"I will tell you the interpretation of things over which you were unable to hold patience 775n

i.e. the outcome of what I have done with regard to the interest of the ship owners, the parents of the boy and the people of the wall. He said having spoken of him:

"That is the interpretation of things over which you could not hold patience. 776 His words "that" indicates the interest He mentioned which will happen in the end."

65¶ The scholars [generally] mention the first and the second meaning of tawīl. As far as tawīl used in the Qur‘ān, they do not mention it. You already know that tawīl used in the Qur‘ān is that to which the word is eventually returned. End.

771 Ibid. 7: 53

772 Ibid. 10: 39

773 Ibid. 12: 37

774 Ibid. 13: 100

775 Ibid. 18: 78

776 Ibid. 18: 82

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The scholars differed upon whether the meaning of mutashābih can be known or nobody knows it except Allah. This difference is based on His statement "whether it is attached with the word Allah, having a stop on it and is the start of a sentence, or that is subject and is predicate having a stop on the word Allah for the start of a new sentence. Al-Suyūṭī and others said:

most of the sahāba, tābiʿīn and tabʿītābiʿīn and who came after them are of the second opinion based on the tradition of Ibn ʿAbbās reported by ʿAbd al-Razzāq in his commentary and Ḥākim in his mustadrak that he used to recite and say: "الراسخون فى العلم.

They also base their argument on a tradition reported by Ibn Abī Dāʾūd in [his] al-maṣāḥif with regard to the recitation of Ibn Masʿūd, which reads:

"وأن تأويله إ."

They also base their argument on a tradition reported by al-Farrāʾ regarding the recitation of Ubayy b. Kaʿb "يقول الراسخون.

They also base their argument on a tradition of ʿAisha reported by al-Bukhārī and Muslim and others who is reported to have said that the messenger of Allah, may Allah’s peace and mercy be upon him said:

If you see those who follow thereof that is mutashābih then they are those whom Allah has named (as having deviated), so beware of them.

They deduce from this verse that it indicates the condemnation of those people who follow mutashābih and it qualifies them with the deviation and seeking of fitna [polytheism and trials].

Al-Nawawī said that the first statement is more correct which is held by Mujāhid who is reported to have said, as mentioned by ʿAbd b. Ḥumayd and Ḥāfīz Ibn Taymiyya, may Allah bless him:

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777 Al-Bukhārī, vol. 4, p. 155, Muslim, vol. 8, p. 56.
it is correct because it seems to dare to believe that Allah, the exalted, revealed
the book upon His Prophet which neither he did understand nor Gabriel nor
anyone else.

It is reported by al-Bukhārī in his sahih and others from Ibn `Abbās that the Prophet,
may Allah's peace and mercy be upon him, prayed for him having said:

O my God! Get him sound knowledge in religion and teach him
interpretation.778

Responding to the argument presented by the first group that most of the ancestors
held this view, Ibn Taymiyya said that it is advanced without knowledge. Because it is
not proved that any of saḥāba has said that those who had sound knowledge do not
know the meaning of mutashābih; rather it is proved from saḥāba, may Allah be pleased
with them, that those who have sound knowledge know mutashābih. As regards the
tradition concerning the recitation of Ibn Masʿūd and Ubayy b. Kaʿb, it has no
recognized chain that makes it an argument. Furthermore, Ibn Masʿūd is reported to
have used to say:

There is nothing in the book of God, but I do know about what it was revealed.

Moreover, the recitation of Ibn Masʿūd does not contradict this view, because
interpretation itself can be brought forth by Allah, the exalted, as He said:

Do they just wait for the final fulfilment of the event?779

He also said:

Nay, they have belied, the knowledge whereof they could not comprehend and
what has not yet been fulfilled.780

778 See. al-Bukhārī, vol. 1, p. 66.
779 Qurʾān, 7: 53
780 Ibid. 10: 39
There is no information in the Qur’ān regarding its interpretation except with Allah as He said with regard to the Hour:

They ask you about the Hour: When will be its appointed time? Say: the knowledge thereof is with my Lord. None can reveal its time but He.781

Hence, had Ibn Mas‘ūd discarded the knowledge of its interpretation from rāsikhūn, he would have said:

"أن علم تأويله إِلاَّ عَندِ اللَّهِ" "That the knowledge of its interpretation is only with Allah".

As far as the tradition with regard to the recitation of Ibn ‘Abbās is concerned, there is another tradition that contradicts it, which is narrated by Ibn al-Mundhir on the authority of Mujāhid that he said:

I am one of those who know its interpretation.

As regards the condemnation, it fits those who follow [that] to seek fitna and its hidden meanings. This describes those who have bad intention of maligning the Qur’ān, thus, they need nothing except mutashābiḥ to thwart the hearts. Their wish, for its interpretation, is not for the pursuit of knowledge and guidance, rather for seeking fitna. The Prophet, may Allah’s peace and mercy be upon him, referred to these people when he said: "If you see those who follow mutashābiḥ ……" This is why they follow, i.e. they need and look for mutashābiḥ not muḥkam. 67¶

The decisive opinion [in this regard] is that both recitations may be interpreted in few ways: if the knowledge of tawīl means to encompass the meaning thoroughly from every aspect in a perfect manner, then the right view is to stop [in the verse of al-‘Imrān] on the word Allah ғ. This is meant by those who interpret mutashābiḥ which Allah exclusively knows, and muḥkam is that which may be known.

781 Ibid. 7: 187
Therefore, the meaning of His statement "والراسخون فى العلم" is that those with their limited over-all knowledge of the meaning of mutashābih say: “we believe in it”, because they have strong faith in their hearts due to this knowledge. If knowledge of tawīl means infinite knowledge including over-all knowledge, then the right view is to stop on His statement "في العلم". Thus, it is proved by both recitations that the rāsikhūn are granted the knowledge of its meaning according to their grades and [it is] not granted to deviated people and common believers.

68¶ One of the examples of allegorical verses (mutashābih) is the verses concerning attributes [ṣifāt]. Some people neglected them and stagnated upon the literal meaning till they fell in anthropomorphism [tajsīm], while some others exaggerated in rejection [of those] till it led them towards the rejection of attributes [ṣifāt]. The acceptable right opinion seems to be that of ancestors [salaf] that is to keep it as it is mentioned without qualifying as imām Mālik is reported to have been asked about "تستووا على ظهوره" as to how He rose over (استوى) he said:

rising over (استواء) is known, the state is unknown, the belief in it is necessary and the question about it is heresy.

Thus, he told that the rising over (استوى) is known, because lexically the meaning of "rising of a thing over a thing" is known having just one meaning. Allah, the exalted, said "فذا استويت أنت ومن معك على الفلك" and when you and whoever is with you have embarked on the ship" He also said: "استوت على الجودى" "it (ship) rested on

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782 Ibid. 43: 13
783 Ibid. 23: 28
784 Ibid. 11: 44
mount Judi", He said: فاستوى على سوقه "and it stands straight on its stem." Thus, this all rising needs a riser and a thing to be risen over whereas Allah does not need the throne as well as any thing else, rather He, the Glorious, bears the throne with His power, but we do not know the state by which He is qualified. Therefore, He rose over the throne without His need to the throne, rather the throne needs Him. We do not know anything in His creature that rose over a thing even it does not need it, thus, it appears to be mutashābih from this aspect.

As far as the statement of that who said that this verse is mutashābih due to numerous meanings of istiwā’ is concerned, it seems incorrect, because it is used as: "the thing rose over", and "it rose over to so" and also used: "it rose over upon so". Thus, every usage, according to the prepositions, has its different meaning. As far as the usage in the Qur’an is concerned, it has only one meaning in Arabic language and for this reason imām Mālik said that the istiwā’ "rising over" is known.....up to end.

Similarly, He, the exalted, said: "وكلم موسي "and to Moses Allah spoke directly" people know the meaning of kalām (speech), but the state [of this speech] is tawīl that nobody knows except Allah. The discussion into this is not permitted as it is beyond the understanding of common people except that Allah wishes to grant His grace to His chosen slaves according to their grades.

Similarly, al-Samī’ (All-Hearing), al-Baṣīr (All-Seeing), al-'Ālīm (All-Knowing), al-Qadīr (Omnipotent) and His all other attributes are, according to the eminent

785 Ibid. 48: 29
786 Ibid. 4: 164
scholars, related to \textit{mutashābihāt}. His knowledge, His power, His hearing, His seeing and His mercy are not similar, as we understand, to that of ours. He is high from that high above. He, the exalted, said:

There is nothing like Him.\textsuperscript{787}

One of \textit{mutashābihāt} is His statement:

And We shall set up balances of justice on the day of resurrection, then none will be dealt with unjustly in anything. And if there be the weight of a mustard seed, We will bring it. And Sufficient are We to take account.\textsuperscript{788}

And His statement:

Then as far him whose balance will be heavy. He will live a pleasant life. But as far him whose balance will be light. He will have his home in hell.\textsuperscript{789}

\textsuperscript{70}¶ The weighing may implied some kinds. Of these is what is known by every one, i.e. which is related to material things. Also of these, is that which contains non-material things. The person who conceives the weighing as merely weighing of weighable things failed to understand, because he seems to be inclined to the embodiment of actions or to the weighing of actors together with their actions. The people, who conceive it as an interpretation of the assessment of Allah for the actions by the aspect of quantity of reward, are inclined to the rejection of weighing tool. The correct opinion is to accept weighing by which quality of actions would be assessed as recompense by Allah, the exalted. The best example found in this world is the organs of the body of the animals, such as heart, liver and lungs, etc. which perform their wonderful functions with accuracy and organization without awareness. (This is) the

\textsuperscript{787} Ibid. 42: 11
\textsuperscript{788} Ibid. 21: 47
\textsuperscript{789} Ibid. 101: 6-9
work of Allah who perfected all the things. Some of its details are mentioned in physiology in such a manner that people of understanding astonish at.

Of these is the statement of Allah, the exalted:

Till, when they reach it (Hell-Fire) their hearing, and their eyes and their skins will testify against them as to what they used to do. And they will say to their skins: “why do you testify against us?” They will say Allah has caused us to speak, He causes all things to speak.\textsuperscript{790}

\textsuperscript{71} As this testimony may apply to many cases, thus, it is regarded as one of mutashābihāt. It is not necessary that speaking may be fulfilled through the voices based on phonetics as supposed, nor it is based on prints of images as supposed, because actions have no images. Rather, it is denotation, which is not less clear than the denotation of speaking, through some sort of storage of invisible images in this world. Allah has chosen those who have deep knowledge (rāsikhūn) to grasp it.

Of these is the statement of Allah, the exalted:

But verily, over you (are appointed angles) to watch you. Honourable writers are writing down. They know all that you do.\textsuperscript{791}

This preservation of actions is similar - if not the same – to the preservation of words by scribe. Look! Allah, the exalted, interpreted denotation of the book as speaking, and [of course] speaking has nothing to do with writing. He, the exalted, said:

And with Us is a record which speaks the truth and they will not be wronged.\textsuperscript{792}

He also said:

This is our record speaks about you with truth.\textsuperscript{793}

\textsuperscript{790} Ibid. 41: 20-21
\textsuperscript{791} Ibid. 82: 11
\textsuperscript{792} Ibid. 23: 62
\textsuperscript{793} Ibid. 45: 29
One of the corroboration of preservation is the preservation of one who memorizes the Qurʾān by heart, which is too not a part of it. Of these is the story of two angles of Babylon; the story of the one who had knowledge of the scripture; and the story of the one of the slaves of God on whom He had bestowed mercy from Him and whom He had taught knowledge from Him, because these are secrets, which are for knowledge and faith and not for practice. As various interpretations of those may be made, thus, they are one of mutashābihāt and few people can, in a true sense, understand those, though as a whole.

As far as the stories of Noah, Hūd and Ṣāliḥ and others, with regard to the preaching of the messages of their Lord are concerned, they are one of the cardinal objectives of the book which are necessarily to be practiced as an obligation and in them there is a role model for the believers to follow. As regards the statement of some scholars, as is reported, that the stories are one of the mutashābihāt, it means the part of those not the whole stories [are mutashābihāt].

Note: The preceding discussion with regard to the interpretation of muḥkam and mutashābih is mentioned comparatively. There is an absolute statement in the Qurʾān that it [the Qurʾān] is completely muḥkam as well as completely mutashābih. Here, Ihkām means skilful coherence in it and being free of fault and contradiction. He, the exalted, said:

(This is) a book, the verses whereof are perfected and then explained in detail from one, Who is All-Wise, Well Acquainted.794

Whereas, tashābuh means its resemblance to each part of it as being true and miracle in terms of coherence and meaning. He, the exalted, said:

794 Ibid. 11: 1
Allah has sent down the best statement, a book, its parts resembling each other and oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.\textsuperscript{795}

\textsuperscript{795} Ibid. 39: 23
74¶ 7. One of its wishful and laudable features is that it classifies the commandments into obligatory (*maktūba*), optional (*mandūba*), prohibited (*muḥarrama*) and disliked (*makrūha*).

The commandments are of two kinds:

First: the obligatory, their practice is inevitable *fard* or *wājib*, upon which either the purification of self from ugly offences and dirty errors as well as the adornment of the self with good deeds and lofty morals is based, or the public interest is based, which is necessary for the survival and development of the nation.

Second: the optional commandments that their practice is liked, without any reproach if not practiced. These cause high purification and perfect cleanliness in addition to obtaining the same purification and adornment, or they cause beauty to those benefits - though *umma* does not need those - and the people who practice and continue them are the foremost in doing righteous deeds. He, the exalted, said:

And those foremost will be foremost. These will be those nearest (to Allah). 796

75¶ The secret of its classification into two kinds is that either the obligatory is far better and far deeper in terms of benefit and interest than optional. For instance, obligatory prayer compared to entering the mosque from right side, or the optional commandment is far better and far beneficial. However, there is hardship and difficulty in the practice of the optional commandment in a way that if it was made obligatory on the people, they would have been in trouble and it would have been painful for them and no one could have practiced it except those who are strongly determined and highly courageous. For this reason, they are made optional to remove hardship and difficulty.

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796 Ibid. 56: 10-11
For instance, the optional *tahajjud* with long standing compared to five obligatory prayers. He, the exalted, said:

Verily, your Lord knows that you do stand a little less than two-thirds of the night or half the night or a third of the night and a party of those with you and Allah measures the night and the day. He knows that you are unable to pray the whole night, so He has turned to you. So recite you of the Qurʾān as much as may be easy for you.\(^797\)

Thus, His words "He knows" indicates that it is optional not obligatory or [it means] the obligatory and the optional are equal in the benefit and of the same kind.

Thus, the All-Knowing and the All-Wise [God] made such quantity, important to Him, inevitable and obligatory and made the surplus as optional. In prayers, He made the quantity, the significant, as five in a day and night as He mentioned it in His statement:

So, glorify Allah when you come up to the evening and when you enter the morning. And His are all the praises and thanks in the heavens and the earth and in the afternoon and when you come up to the time when the day begins to decline.\(^798\)

Hākim reported on the authority of Ibn ʿAbbās that Nafiʿ b. al-Azraq asked him about five prayers in the Qurʾān, he said:

"سُبْحَانَ الْزِّوْجَةِ وَعَشِيَّةَ فَيْدَاهَا" the sunset and the dawn prayer, "وعشِيَّةً" late after noon prayer, "وَفِي صَلَوَاتِ الْعَشَاءِ" the noon prayer, and then he read "وَمِن بَعْدِ صَلَاةِ الْعَشَاءِ".\(^799\)

Allah made surplus to five (prayers) as an optional. Similarly, He made the quantity of fasts, the significant, as an obligation, i.e. the fasts of the month of Ramaḍān in which the Qurʾān was revealed and the *Hajj* as once. This is obviously

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\(^797\) Ibid. 73: 20

\(^798\) Ibid. 30: 17-18

according to the wisdom, thus, He made surplus to those two obligations as an optional.

Likewise, the commandments pertaining to prohibition are of two kinds: the prohibited and the disliked, because these all are not of the same nature. Some of them are more harmful to the self or to the society than other commandments, thus, He made the first one as prohibited and the second one as disliked. Each one has its position. There is [also] a fifth kind which is mubāḥ (permitted) which has nothing to do with [the purpose of] purification and adornment or harming and destroying. Therefore, it is evident that the classification of the commandments into [various] kinds, in accordance with varying good deeds and crimes is appropriate to the reality and great wisdom. By this, thorough minds and impartial natures would learn for sure that this cannot be performed by the ummī brought up among unlettered and ignorant nation, residing in dry mountains, devoid of industries and arts, and which was unaware of the knowledge, wisdom and teachings he presented after his prophecy, except that it is revealed by the All-Mighty, the Most Merciful to His glorious Messenger. He, the exalted, said:

> And truly this is a revelation from the Lord of the worlds which the trustworthy Gabriel has brought down upon your heart that you may be one of the warners, in the plain Arabic language.800

8. **One of its glorious features is that its commandments are easy**

He, the exalted, said:

> Allah burdens not a person beyond his scope.801

He, the exalted, also said:

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800 Qurʾān, 26: 192-95

801 Ibid. 2: 286
And He has not laid upon you in religion any hardship.\textsuperscript{802}  

The easement of its teachings can be proved through some aspects:

First aspect: that its all commandments are easy to practice, thus, they are compatible with human nature. This is the reason that He condemned the nation innovated some practices by which they harmed their nature; they made their practice obligatory upon them, but they could not observe them and they could not fulfil them rightly. He, the exalted, said:

But the monasticism which they invented for them, We did not prescribe for them.\textsuperscript{803}  

He did not prohibit His bounties that He created on the earth, as long as their limits are not violated. He said:

Say: who has forbidden the adornment with cloths given by Allah, which He has produced for His slaves and all kinds of lawful foods? Say: they are, in the life of this world, for those who believe and exclusively for them on the day of resurrection. Thus, We explain the āyāt in detail for people who have knowledge. Say: (but) the things that my Lord has indeed forbidden are shameful deeds whether committed openly or secretly, sins, unrighteous oppression, joining partners with Allah for which He has given no authority and saying things about Allah of which you have no knowledge.\textsuperscript{804}  

His words "which He has produced for His slaves" refers to the reason for non-prohibition. For this reason, He prohibited the use of force for entering into religion, He said:

There is no compulsion in religion; the right path has become distinct from the wrong path.\textsuperscript{805}  

He also said:

\textsuperscript{802} Ibid. 22: 78  
\textsuperscript{803} Ibid. 57: 27  
\textsuperscript{804} Ibid. 7: 31-33  
\textsuperscript{805} Ibid. 2: 256
And had your Lord willed, those on earth would have believed, all of them together. So, will you then compel mankind until they become believers.  

Second aspect: one of the easement of its commandments is that prohibitions are lifted when a believer is stricken by the situation compelling to commit those prohibitions, such as prohibited eatables. It discarded the sin from the committers when they are compelled to eat those. He, the exalted, said:

He has forbidden you only the dead animals, and blood, and the flesh of swine and that which is slaughtered as a sacrifice for others than Allah. But, if one is forced by necessity without wilful disobedience nor transgressing due limits, then there is no sin on him. Truly, Allah is Oft-Forgiving, Most Merciful.

Similarly, the mixing of property by guardian with [the property of] orphan in which there is a fear of eating up his property, and it is one of the major sins on which He alarmed by a severe warning. Hence, He, eliminating hardship made it lawful, if done with good intention. He said:

And they ask you concerning orphans. Say: the best thing is to work honestly in their property and if you mix your affairs with theirs then they are your brothers. And Allah knows him who means mischief from him who means good. And if Allah had wished He could have put you in difficulties. Truly, Allah is All-Mighty, All-Wise.

One of the easement of its commandments is that the obligations either are absolutely lifted, if their practice becomes troubling, such as the performance of *hajj* is lifted from the blind and handicapped as well as He did not make it obligatory for the one who cannot afford it. Likewise, fasting is exempted from the sick who is not hoping for recovery; or He replaces [it] with its alternative easy to perform, such as the prayer

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806  Ibid. 10: 99
807  Ibid. 2: 173
808  Ibid. 2: 220
of the fearful performing it by gestures as it is easy for him to perform. He, the exalted, said:

Guard strictly five obligatory prayers especially the middle prayer. And stand before Allah with obedience and if you fear perform prayer on foot or riding and when are you in safety, offer the prayer in the manner He has taught us which you knew not (before).\textsuperscript{809}

Similar is the case of a sick person for whom it is difficult to perform its conventional fundamentals, thus he may perform them by gestures. Likewise, the ablution is cancelled for a sick who may suffer by the use of water to its alternative \textit{tayammum} (dry ablution). He, the exalted, said:

And if you are ill or on a journey or one of you comes after answering the call of nature or you have been in contact with women and you find no water perform \textit{tayammum} with clean earth and rub therewith your faces and hands. Truly, Allah is Ever Oft-Pardoning, Oft-Forgiving.\textsuperscript{810}

79\textsuperscript{¶} Third aspect: Its commandments are classified into the ‘\textit{azīma} (determined) and \textit{rukhṣa} (permitted), such as the fasting is determined for the traveller while breaking is permitted for him. He, the exalted, said:

And whoever is ill or on a journey, the same number (must be observed) from other days. Allah intends for you ease and He does not want to make things difficult for you.\textsuperscript{811}

Likewise, saying the word of disbelief is permitted in compulsion. He, the exalted, said:

Whoever disbelieved in Allah after his belief, except him who is forced thereto and whose heart is at rest with faith, but such as open their breasts to disbelief, on them is wrath from Allah and theirs will be a great torment.\textsuperscript{812}

\begin{footnotes}
\item[809] Ibid. 2: 238
\item[810] Ibid. 2: 185
\item[811] Ibid. 2: 185
\item[812] Ibid. 16: 106
\end{footnotes}
And whosoever declined to say that and murdered, he became martyr like true female companion Sumayya, the mother of 'Ammār b. Yāsir, whom Abu Jahl, the cursed, murdered. Likewise, forgiving the wicked and aggressor is determined act, resulting in reward, and requital from him is permitted act. He, the exalted, said:

The recompense for an evil is an evil like thereof, but whoever forgives and makes reconciliation, his reward is with Allah. He likes not the oppressors. And indeed whosoever takes revenge after he has suffered wrong, for such there is no way against them.813

He liked determined act, i.e. to do good to wrongdoer so that it may convert enmity with that of love. He, the exalted, said:

The good deed and the evil deed cannot be equal. Repel (the evil) with one which is better, then verily! he, between whom and you there was enmity, (will become) as though he was a close friend. But none is granted except those who are patient and none is granted it except the owner of the great portion in this world.814

"And none is granted it" indicates that this quality, which is the determined, is one of the qualities of notables of patient people and of greatest good fortune not the quality of common believers.

Likewise, curtailing quatrain (four-unit) prayer is the permitted for the traveller and completing it is the determined. He, the exalted, said:

And when you travel in the land, there is no sin on you if you shorten the prayer if you fear that the disbelievers may put you in trail…. two verses.815

This is according to one opinion and according to another opinion, curtailing is one of the exemptions; however, the easement is proved according to both opinions.

813 Ibid. 42: 40-41
814 Ibid. 41: 34-35
815 Ibid. 4: 101-2
9. One of its features that necessitate human welfare is that it contains both spiritual and physical aspects

God, the exalted, has granted human soul a vehicle of body in the material world in order that he may fulfill his needs that cannot be fulfilled without utilizing it. He commanded the soul of right beliefs, good deeds and lofty morals, which includes its welfare and zenith of its development. He also forbade it from making partners to Him (shirk), disbelief, bad deeds and bad character, which may cause its misery and decline. Similarly, He obligated the acts upon it which are foundation for its body or and safety; or preservation of specie and its survival, thus He forbade from what may corrupt and devastate it without benefiting it anyway; or may cause cessation of specie and its death. Thus, He commanded of clothing, wedding, eating, and drinking even eating of prohibited things for the one who is compelled to it. He said:

O children of Adam! Take your adornment while praying and going round the Ka’ba and eat and drink but waste not by extravagance. Certainly, He likes not those who waste by extravagance. Say: who has forbidden the adornment with clothes given by Allah, which He has produced for His slaves and all kinds of halāl food?\(^{816}\)

He also said:

And marry those among you who are single.\(^{817}\)

As there is contrast and clash between the issues of soul and body, He, the exalted, forbade from exaggeration and violation of the limits regarding any of the two aspects, so that the other aspect must not be damaged. In order to protect the spiritual aspect, He prohibited extravagance in material pleasures, sticking with the material life and satisfaction with it so that the spiritual development may not be slipped away, which,

\(^{816}\) Ibid. 7: 32

\(^{817}\) Ibid. 24: 32
of course, is the secret of its development in this material world, as we cited His words
"and do not waste by extravagance". He also said:

Verily, those who hope not for their meeting with us but are pleased and
satisfied with the life of the present world and those who are heedless of our
āyāt. Those their abode will be the fire because of what they used to learn.\(^\text{818}\)

He also said:

Therefore withdraw from him who turns away from our reminder and desires
nothing but the life of this world. That is what they could reach of knowledge.\(^\text{819}\)

In order to protect the other aspect, He commanded in S. \textit{al-Baqara}\(^\text{820}\) of finishing
the fasting up to night, i.e. without continuing it. Likewise, He commanded in S. \textit{al-
Muzzammin}\(^\text{821}\) of waking up [for prayer] a part of night, not the whole of it; and in S. \textit{al-
Baqara}\(^\text{822}\) of waving remainder of money off [the debtor]. He prohibited in S. \textit{al-
Isrā}\(^\text{823}\) donating whole property in charity; and He prohibited in S. \textit{al-Ḥadīd}\(^\text{824}\) (iron)
monasticism in order to fulfil the rights of the body in all of these matters.

\(^{818}\) Ibid. 10: 7-8

\(^{819}\) Ibid. 53: 29-30

\(^{820}\) Ibid. 2: 187

\(^{821}\) Ibid. 73: 2-4

\(^{822}\) Ibid. 2: 280

\(^{823}\) Ibid. 29: 17

\(^{824}\) Ibid. 57: 27
10. One of its unique features is its preservation from loss and corruption

There is no revealed religious scripture in the world preserved from loss, alteration and corruption including the book of Zoroaster, Buddha, the Torah and the Gospel, except the Glorious Book, the Qurʾān. The detail of the account, on this occasion, is that the knowledge of the validity of any religion is based on the fulfilment of two matters:

First, the scholars (should) prove the truth of the laws and belief of that book to which people are invited supported by convincing proofs.

Second, the scholars establish consistent transmission of such religious scripture (tawātur) through a person who brought it, or it is totally or partially lost.

If these first two clauses, with regard to any religion, are established, then unbiased scholars would decide that it is true religion and it is worthy of embracing. When the explorers of the truth and the seekers of the reality try to learn the truth of religions from the first aspect, they know that the Glorious Qurʾān is the only book of its kind, because its teachings are superior to all the religions. The correct opinion is that which is mentioned above supported by the clear arguments and convincing proofs. Then, when they looked into the history of religions with regard to the second aspect, they, too, found it [Qurʾān] a unique of its kind compared to other religious scriptures, because its attribution to the Prophet, may Allah’s peace and mercy be upon him, is absolutely proved. In fact, thousands of his companions preserved it in his time not only by writing, but also by memory and then thousands of their good successors and so on until the present times. This is attested by large numbers of people even children in the Arab as well as the non-Arab countries who memorize it by their hearts with perfect
skill and complete care. This is because the Most Merciful, the Sender of the Qurʾān, has guaranteed its preservation and protection. He, the exalted, said:

Verily, It is We who have sent down the Qurʾān, and surely We will guard it.825

As far as other revealed scriptures are concerned, God did not guarantee their preservation, rather those who believed in them, were entrusted to protect [them], but they lost them and could not protect them as He, the exalted said:

Verily, We did send down the Torah, therein was guidance and light, by which the Jews have been judged by the Prophets, who submitted themselves to Allah’s will, by the Rabbis and by the priests, for, to them was entrusted the protection of Allah’s book.826

Therefore, God’s report about His protection of the Qurʾān is the report of its being preserved. This is one of the prophecies pertaining to future, and these reports are unique feature as we mentioned earlier. Let us discuss about its preservation we would say that this unique feature of the Qurʾān among all divine scriptures, is huge feature and great quality which contains four other features of the Qurʾān as well as five great qualities of the Glorious Prophet.

First feature: The number of believers in the Glorious Qurʾān is greater than the number of believers in other religious scriptures due to above-mentioned feature, because the belief of the followers of previous religious scriptures was valid as long as the scriptures remained unaltered and extant. After the alteration and loss, their belief in them became invalid and aimless. Due to this preservation until the day of judgement, the Qurʾān still guides countless generations, as we have witnessed that many notables from various nations and countries embraced Islam through reading the Glorious

825 Ibid. 15: 9
826 Ibid. 5: 44
Qurʾān. They authored books to testify and support it, such as al-Fārūq, Lord Headley, Abd Allah Quilliam, Khālid Sheldrake, Muhammad Marmaduke from England, Muhammad Asad from Germany, Nasir al-din from France and Khalid Latif Gaba from India and many others.

83¶ Second feature: Due to this above-mentioned feature, Allah eternally attached the proof of its truth with it.

   Its explanation: Allah’s custom, with regard to His slaves, is that He always sent His messenger for their guidance, with a miracle, accompanying him, to support and verify him. You will find no change in the custom of Allah. As He preserved the Qurʾān throughout times, and the prophecy of His final messenger is proved for all times, thus, He made the miracle granted to him, eternal too as compared to the miracles that previous prophets, may peace be upon them, were granted which expired by the expiration of them. The reason for this is that the preservation of their miracles does not make sense while their scriptures got altered or lost, and their law is abrogated. This surviving miracle is the Qurʾān itself and this itself is the evidence for its truth as mentioned in the Qurʾān, which will come soon.

84¶ Third feature: that its religion, due to its above-mentioned feature, does not need correction, because its correction by eliminating some commandments and establishing some others contradicts its preservation and protection from changing as stated by the Qurʾān. He, the exalted, said:

   And the word of your Lord has been fulfilled in truth and in justice. None can change His words and He is the All-Hearer, the All Knowing.827

827 Ibid. 6: 115
If you say: ever-occurring new events and ever-changing conditions of the world necessitate the fact that the shariʿa must be compatible with them and this requires correction. I would say: some kind of issues and problems occurred, because people have neglected the commandments of the Qurʾān. These problems caused by the thoughts of those who are not guided by it, thus, they fell into tumultuous uproar. Therefore, real correction into them [actually] is to practice the commandments of the Qurʾān and to adhere to it. As far as the other kind of these [problems] occurred due to the changing conditions of the world and its people is concerned, the Glorious Qurʾān contains their solution. There is enough solution and healing cure in it, if a man of understanding reflects on it and thoughtful person looks into its verses. If people had established the Glorious Qurʾān and reflected on it as should be reflected on, they absolutely would not have committed any of those.

As regards the first kind of new problems, it is obvious that the Qurʾān influences and not to be influenced, and it changes and not to be changed, and shapes the conditions and not to be shaped by the conditions. As regards the second kind, it could be resolved through the Qurʾān by thoughtfully looking into it if contemporary scholars give their rigidity up. The right of this discussion cannot be fulfilled without going into detail for which this is not a place.

Fourth feature: its religion, due to its above-mentioned glorious feature, is worthy of acceptance among other religions.

First quality [with regard to the Prophet]: that he, may Allah’s peace and mercy be upon him, has a big following as compared to other prophets and it is obviously due to this status of the Qurʾān.
Second quality: that he, may Allah’s peace and mercy be upon him, is perfect and superior to all the messengers of all times, because prestigious office of the prophecy is for the reformation of human being and for their guidance to the way of God, the Praise Worthy. Furthermore, our Prophet, may Allah’s peace and mercy be upon him, as he is superior to other prophets in this office, because he has a big following than they have, undoubtedly it makes him perfect and superior to all of them.

Third quality: that he, may Allah’s peace and mercy be upon him, is the best of all humankind, because the prophets are leaders and nobles of humankind, therefore, the best of them obviously is the best of all mankind.

Fourth quality: that he was sent to the whole of humankind, for there is no divine scripture found with any nation in any country, which is preserved and protected, except the Glorious Qur’ān. Hence, it is necessary for the guidance of the whole of humankind and their reformation that it should be believed in it and in the one upon whom, may Allah’s peace and mercy be upon him, it was revealed as stated by the Glorious Qur’ān.

He, the exalted, said:

This Qur’ān has been revealed to me that I may therewith warn you and whomsoever it may reach.828

He, the exalted, also said:

Say: O mankind! Verily, I am sent to you all as the Messenger of Allah.829

He also said:

And We have not sent you except as a giver of glad tidings and a warner to all mankind, but most of men know not.830

828 Ibid. 6: 19
829 Ibid. 7: 158
830 Ibid. 34: 28
Fifth quality: that he is the last of the messengers after whom no messenger will come, because there is no meaning in sending a new prophet if there is a perfect and complete divine religion is protected and preserved. He, the exalted, said:

Muhammad is not the father of any of your men but He is the Messenger of Allah and the last of the Prophets.\textsuperscript{831}

\textsuperscript{831} Ibid. 33: 40
11. One of its undisputable sublime features is that it is free of contradiction and clash

He, the exalted, said:

Do they not then consider the Qur’ān carefully? Had it been from other than Allah, they would surely have found therein many contradictions.\(^{832}\)

One of its scientific qualities is that you will find the direction of its rules and its commandments goes towards one point with great coherence and organization within them. The principle, He has made as a foundation and basis for the commandments, you will find all of them based on that principle having no dissociation and disintegration, as a work of the Great, the All-Wise, the All-Knowing, and the Law Giver, because they are revealed by God. Who is truer in statement than Allah? Let us give few examples of this just to draw attention:

First example: When He, the exalted, prohibited the adultery, He told all its basic factors and motivations. He commanded men and women of lowering the gaze\(^{833}\) from ghayr maḥaram [marriageables] and talking to [them] from behind the curtain\(^{834}\), and drawing the cloak\(^{835}\), making of liʿān\(^{836}\) as a law, and making had (fixed punishment) for adultery.\(^{837}\) The people, who rejected and prohibited adultery on one hand, and permitted removal of the veil and intermingling of boys and girls freely on the other, committed self-contradiction. This is nothing but contradiction and clash. Hence, this

\(^{832}\) Ibid. 4: 82

\(^{833}\) Ibid. 24: 30-31

\(^{834}\) Ibid. 33: 53

\(^{835}\) Ibid. 33: 59

\(^{836}\) Ibid. 24: 6-9

\(^{837}\) Ibid. 24: 2
rejection and prohibition is of no use. On the contrary, the environment got polluted; and the adultery spread; and the wandering, dressed but nude, attracted and attracting women increased.

Second example: He established a principle concerning financial matter that wealth should not become a commodity of the rich, thus, you find that He directed all of its commandments pertaining to the wealth toward that principle. Thus, He made zakāt on wealth an obligation; He made expiations an obligation; He stimulated on support of the poor; He prohibited the usury, which is one of the big factors of poverty of the people and one of the influential sources for the capitalists to exhaust the resources of the world. Hence, the people, who endear almsgiving and support of the poor on one hand and permit transaction of usury on the other, undoubtedly, committed self-contradiction and clash. Therefore, had those been from Allah there surely would not have been contradiction.

Third Example: He commanded to keep good relations with kith and kin and He severely condemned cutting them off, thus He prohibited all that may cause it, such as gathering two sisters in wedlock as He mentioned in the list of prohibited marriages:

And two sisters in wedlock at the same time

Because, the break up between the fellow wives undisputedly is more likely to happen. Therefore, the people, who permit gathering two sisters in wedlock together with the appreciation of good relations with kith and kin cannot be free of contradiction absolutely.

838 Ibid. 4: 23
Fourth example: He liked for believers to be abstain from marrying the concubines, but He permitted to marry them when they do not afford marriage with free women and they fear to fall in trouble. He, the exalted, said:

And whoever of you have not the means wherewith to wed free, believing women, they may wed believing girls from among those (slaves) whom your right hand possess)…..up to His statement: This is for him among you who is afraid of being harmed in his religion or in his body, but it is better for you that you practice self-restraint. And Allah is Oft-Forgiving, Most Merciful.\textsuperscript{839}

The reason for this is that the birth of concubines is one of the factors causing increasing number of slaves; while the Glorious Qur’ān intend to gradually remove the slavery from the world. Had He permitted the marriage with them, in spite of its demerits, there certainly would have been contradiction.

\textsuperscript{839} Ibid. 4:25
One of its exceptional features is that it contains fascinating style and outstanding eloquence

Faṣāha belongs to the words and balāgha belongs to the meaning. The speech which is easy to pronounce, fluent, not dreary, succinct, well formed, not disgusting and blunt and not poseur and amalgamate, is known as faṣīḥ. They [rhetoricians] said:

The best speech is the one which is impossible easy, i.e. every eloquent person, at first sight, assume that he can imitate that and when he intended to do that he feels it hard.

These qualities excellently found in the Glorious and the Praise Worthy Book surpassing human strength reaching the level of miracle that no eloquent person [ever] reached closer to the style of the Qurʾān in terms of its brevity, its clarity, its purity, its refinement, its glamour, its freshness, its elegance. Its water, having well formed, rules of formation of words, nice construction and beautiful set up, have contained sweetness, plentiful-ness, easiness, safety and purity that you will never find a speech so sweet, pleasant to the ears, well touching, and impossible easy like that. The supporters as well as opponents agree that the most eloquent people and most rhetoricians of all times could not imitate it. In fact, they all, despite there various skills and different categories, have acknowledged that they are unable to imitate it. The creator of human being knew that they are incapable of doing that, thus, He reported this in two places of the Glorious Qurʾān:

First: He, the exalted, said, after giving His challenge to produce a single sūra like it, in the beginning of S. al-Baqara:

and you can never do it.840

840 Ibid. 2: 24
Second: His statement:

If the mankind and the jinn were together to produce the like of this Qurʾān, they could not produce the like thereof even if they helped one another.\textsuperscript{841}

Although it was revealed in the age in which the state of [Arabic] speech reached its level of perfection and eloquence that the history has never seen such an example, it challenged them to produce a single sūra similar to it. It stimulated their chivalry and excited their fervour but no one of them stood up against its challenge. They did not pay attention to its challenge, although they enjoyed a great distinction in the art of eloquence; and great expertise in its techniques and its styles, rather they turned away from the opposition through speech to the art of combat through spearhead, despite the fact that speech was easier and painless than troubles of combat. However, claim of capability of doing that is attributed to them:

If we wish we can say the like of this.\textsuperscript{842}

After that, they kept permanent quite. The eminent research scholars became perplexed to unveil the secret of this helplessness. They expounded the aspects of ījāz in long footnotes and glosses and they authored books and treatises in past and present. They introduced new things in it and repeated. However, no one of them did accomplish the right of this subject even the great rhetorician Ibrāhīm al-Nazzām inclined to the view that its ījāz lies in ṣarfa, i.e. God, the exalted, has turned the capability of the eloquent people away from producing the like of it. This is why no one of them could find a way toward its competitive imitation. By this opinion, it seems that as if he (al-

\textsuperscript{841} Ibid. 17: 88

\textsuperscript{842} Ibid. 8: 31
Naẓẓām) relaxed himself from the burden of research, investigation and presenting a new thought regarding the secret of *iʿjāz*.

As a matter of fact, *iʿjāz* includes many features, each of them is sufficient and enough with regard to the *iʿjāz* (what to say of all). Some of them are discovered in the past and some of them are discovered in our age as we have pointed out in our present treatise, while some of them will be discovered by the minds in future. Therefore, it is too hard to encircle all of them as mentioned in the tradition narrated on the authority of ʿAlī, may Allah be pleased with him, reported by al-Dārmī and Tirmidhī:

> the wonders of the Qurʿān are endless.\(^{843}\)

No doubt, eloquence is one of its features. Nevertheless, every one in present time do not taste its flavour; and do not know the position of the Glorious Qurʿān in it in terms of taste, except a person who reads and understands ample quantity of the excellent speech of the Arabs [both] - verse and prose- together with the memorization of considerable portion of it.

13. One of its curious features for minds is its exceptional influence upon human hearts

He, the exalted, said:

Allah has sent down the best statement, a book, its parts resembling each other and oft-repeated. The skins of those who fear their Lord shiver from it. Then their skin and their heart soften to the remembrance of Allah.\textsuperscript{844}

The book, the verses whereof are perfected and then explained in detail from the one who is the All-Wise, the Well-Acquainted. The All-Wise, the Well-Acquainted has revealed it to the heart of teacher of wisdom, reformist of the world, benefactor of mankind, and the most knowledgeable about Allah, \textit{ummi} Prophet Muḥammad (PBUH), brought up within unlettered nation, may Allah’s peace and mercy be upon him, in order that he may recite His verses to them; teach them His clear proofs; warn them clearly; give them glad tidings; and purify them properly as was commanded by His Lord. He, the exalted, said:

This Qurʾān has been revealed to me that I may therewith warn you and whomsoever it may reach\textsuperscript{845}.

He also said:

Recite what has been revealed to you.\textsuperscript{846}

He also said:

It is He Who among the unlettered ones a Messenger from among themselves, reciting to them His verses, purifying them and teaching them the book and wisdom. And verily they had been before in manifest error.\textsuperscript{847}

\textsuperscript{844} Qurʾān, 39: 23
\textsuperscript{845} Ibid. 6: 19
\textsuperscript{846} Ibid. 29: 45
\textsuperscript{847} Ibid. 62: 2
One of its unique influences in bottom of the hearts is that the elderly people (what to speak of teen and young) threw away the chains of superstitious myths, uncivilized customs, polytheistic beliefs, barbaric manners and mean morals. God, through His eloquent speech, has described the effects of His verses into the hearts as mentioned in the verse we have cited in the beginning of the discussion as well as mentioned in His following statement:

And (it is) a Qurʾān which We have divided in order that you might recite it to men at intervals. And We have revealed it by stages. Say: believe in it or do not believe (in it). Verily, those who were given the knowledge before it, when it is recited to them fall down on their faces in humble prostration. And they say: Glory is to our Lord! Truly, the promise of our Lord must be fulfilled. And they fall down on their faces weeping and it increases their humility. 848

He also stated their conditions they adopted later after they adorned themselves with the ornament of faith. He explained their qualities by which they were distinguished after being educated by the education of the Qurʾān. He said:

Muhammad is the Messenger of Allah, and those who are with him are severe against disbelievers and merciful among themselves. You see them bowing and falling down, prostrate, seeking bounty from Allah and His good pleasure. The mark of them is on their faces from the traces of prostration. 849

He also said:

(and there is also a share) for the poor emigrants, who were expelled from their homes and their property, seeking bounties from Allah and to please Him and helping Allah and His Messenger. Such are indeed truthful. And those who, before them, had homes and had adopted the faith, love those who immigrate to them, and have no jealousy in their hearts for that which they have been given and give them preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be the successful. 850

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848 Ibid. 17: 106-9
849 Ibid. 48: 29
850 Ibid. 59: 8-9
One of its influences is courageous embarking of ṣaḥāba upon great deeds that puzzle the minds, such as killing of Abū ʿUbayda b. al-Jarrāḥ of his father in the battle of Badr, killing of Muṣʿab b. ʿUmayr of his brother ʿUbayd b. ʿUmayr, and prayer of Abū Ḥudhayfa b. al-Yamān for a person who mistakenly killed his father for his forgiveness, in spite of cursing him and bursting into anger upon him, and other amazing stories.

One of the signs of its influence is that the unbelievers used to advise to one another to make noise in the midst of the recitation of the Glorious Qurʾān in order that people may not listen which may cause them to get influenced by it and to believe in it, as they witnessed this in many others. He, the exalted, said:

And those who disbelieve say: Listen not to this Qurʾān and make noise in the midst of its (recitation) that you may overcome.851

He also said:

And they prevent others from him and they themselves keep away from him and they destroy not but their own selves, yet they perceive (it) not.852

Of this kind is the statement of one of the Qurayshite leaders with regard to the Qurʾān he said after having a careful look into it:

This is nothing but magic.853

Because he observed its influence like a magic as God, the exalted, said:

Verily, He thought and plotted. So let him be cursed! How he plotted. And once more let him be cursed, how he plotted! Then he thought. Then he frowned and he looked in a bad tempered way. Then he turned back and was proud. Then he said: this is nothing but magic from that of old.854

851 Ibid. 41: 26
852 Ibid. 6: 26
853 Ibid. 74: 24
854 Ibid. 74: 18-24
Ibn Abbās narrated, as reported by al-Ḥākim having declared it as a sound [tradition], and reported by Ibn Jarīr on the authority of ʿIkrima:

Walīd b. al-Mughira came to the prophet, may Allah’s peace and mercy be upon him, and he recited the Qur’ān to him and then he happened to become a slave of it. When this news reached Abū Jihl, he came to him and said: O uncle! Your nation wants to collect money for you to give you because you went to Muhammad having been vulnerable to what is in front of him… He replied: Quraysh knows that I have more wealth than they have. He [Abū Jihl] said: say something against it, so that your nation may know that you are against it and you dislike it. He replied: then what I am saying, by God! No one amongst you have more knowledge of poetry, rajz, qaṣīda [lyric poem] and the poetry of jinn than I. By God! What he says never resembles to that. By God! No doubt what he says has a great beauty and elegance; and it is fruitful from above and given bountifully water from below; it dominates and not to be dominated; it smashes what is below of it. He replied: by God! Your nation will not be pleased until you say something against it. He replied: let me plot and after having plotted he said: this is nothing but magic from that of other than it. After that, the [following] revelation came down:

Leave me alone with whom I created alone.\textsuperscript{855}

Hence, his words "he happened to become a slave of it" indicates that he was impressed, and his statement "it dominates"…. up to its end, is confession by him that the Qur’ān has got an effective power.

One of the signs of its influences is that "it never become old by repetitive reading" as reported by al-Tirmidhī and al-Dārmī on the authority of ʿAlī and by Ibn Abī Shayba and Ḥākim on the authority of Ibn Masʿūd.\textsuperscript{856} The word [used in this tradition] is "khalaqa" which is derived from "khalaqa al-Thaubu "which means "wearing out of the cloth when it becomes disintegrated". This means that its reader do not get bored by its repetitive reading that he may give it up as the worn out cloth is being given up by its repetitive wearing. On the contrary, whenever its reader reads it, i.e. whenever he

\textsuperscript{855} Al-Ḥākim, vol. 2, p. 550. He said: the chain of this hadīth is sound according to the standard of al-Bukhārī, though they (al-Bukhārī and Muslim) did not put it (in their books).

repeats it with the understanding of its meanings and with the taste of its eloquence, he finds it a novel thing. Despite the fact that it is the nature of human being that if they repeatedly listen [even] to the speech of eloquent speaker it will cause them boring and annoyance even if its eloquence is high standard.

95¶ One of the signs of its influences is that the companions of the Prophet and their followers, may Allah be pleased with them, conquered half of the world within a half century which has no parallels in the history of any nation in the past. The historians admitted that fact, although they differed about its reasons. Owing to Allah’s knowledge about Qur’ānic influence in the hearts of the people after the treaty of Ḥudaybiyya, He declared it as a clear victory and strong help. He, the exalted, said:

Verily, We have given you a manifest victory. That Allah may forgive you your sins of the past and the future and complete His favour on you and guide you on the straight path and that Allah may help you with strong help.\(^\text{857}\)

Al-Bukhārī reported on the authority of ʿUmar b. al-Khaṭṭāb and Anas, may Allah be pleased with them, that S. al-Fāṭḥ (victory) was revealed to the Prophet, may Allah’s peace and mercy be upon him, during his journey back from Ḥudaybiyya.

96¶ But, the treaty apparently showed the victory of unbelievers and their superiority to the Muslims, due to the terms on which it was made. One of the terms was truce for ten years in which people will live in peace and will abstain from fighting with one another; and that whosoever from Quraysh comes to the Prophet, may Allah’s peace and mercy be upon him, as a Muslim with the consent of his guardian, he will return him back to them; and whosoever from the companions of the Messenger of Allah, may Allah’s peace and mercy be upon him, comes to the Quraysh, they will not return him.

\(^{857}\) Qur’ān, 48:1-3.
back to him. On this occasion, people were in great trouble and they were about to perish as they witnessed that they were returning without doing *tawāf* of the Ka’ba. Also because they saw that the Prophet, may Allah’s peace and mercy be upon him, has borne upon himself what was not suitable for the Muslims, even ’Umar Fārūq had to say:

O messenger of Allah! Are not you the true Messenger of Allah? He replied: Yes I am. He said: are not we Muslims and they polytheists then? He replied: Yes. He said: Then why we should accept contemptibility for our religion? He then replied: I am a slave of God and His Messenger, thus, I can never do anything against His commandments and He will not throw me away.

After all, Allah made this treaty as a manifest victory and strong support because the people felt secured from one another, which caused intermingling of non-Muslims with Muslims and Qur’ānic influence appeared in their hearts. Thus, the freshness of the faith entered their hearts and then, they knew that the commandment of this treaty given by Allah to His Prophet was more correct and right than their opinion. On this occasion, Abu Bakr, the truthful, said:

There is no great victory in Islam than the victory of Ḥudaybiyya, but the people failed to understand what happened between Muhammad and His Lord. The people are making haste, whereas Allah does not make haste due to their haste, so that the matters will reach to what He has intended.

The researchers are perplexed in understanding of the secret of what they experienced in their hearts regarding the splendour and influence in the coherence of the Qur’ān. They understood nothing about it, except that they observed that it not only states commandments, beliefs, principles of laws and rules like the books written on theology and the books composed on law, but it also includes stimulation, intimidation, reproach, condemnation, warning, glad tidings, disproof, affirmation, speech with preachments, lessons, stories, challenge, argumentation and reasoning with unique styles and extraordinary techniques that their parallel and composition similar to it
cannot be produced. This impresses the hearts and sows the seed of faith in them although we do not grasp its secrets and do not know how and why?

97¶ This is also one of the cardinal objectives of the Qurʾān because by this umma will be established which understands its sharīʿa and practices it. The first objective, i.e. the statement of the theoretical beliefs and the practical laws without formation of umma, which practices its religion, is just a lip service, which is not sufficient for the reformation of mankind, because their reformation depends upon their faith, practice and commandments. This depends upon faith and belief that these are from their Lord.

98¶ Then, know that [our] declining acceptance of Qurʾānic influence as well as losing Godly training is one of the overall causes of the fall of Muslim umma in present times, because the majority of them since the middle ages, i.e. after the fourth century hijra, they started sticking to the books of law and to the minor issues. Thus, they made themselves content with those giving the Glorious Qurʾān up, the eradicator of the darkness of wishes and the life giver to the dead hearts. Every imitator exhausted himself in his master’s inferences by memorizing, learning, issuing fatwa, arguing and defending his master. By this they did not feel need of understanding the Qurʾān as should be understood, neither they felt the need of the training of the Qurʾān, nor they felt the need of being civilized with its manners, nor they felt the need of being impressed by its warnings.

As regards their ancestors [salaf], their case is entirely different from them. For instance, when Ibn Masʿūd, one of the readers, teachers, memorizers, exegetes and reciters of the Qurʾān during the day and night, bowing down in front of it while weeping, was asked about obligatory dowry for a woman whose husband died before he had a sexual intercourse with her and before he decide her dowry. He replied after
waiting a month that she has to be paid the dowry of the women of her status as well as she has to go through the period of waiting [I'dda]. If similar question is posed to one of the students of religious seminaries today, he certainly would answer that instantly. Take admonition o you with eyes. To sum up, the rule "first more important then less important" should be considered and every thing should be put in its place.

14. One of its features proving its perfect nobility and splendour is that the evidence for its truth is from itself

It is mentioned earlier that whenever Allah sends His Messengers for the reformation of humankind and for their welfare, He supports them and strengthens their invitation by giving them miracle, which surpasses human strength in order to verify them. The Qurʾān some times interpreted this with āyāt:

So, We sent on them: the flood, the locusts, the lice, the frogs, and the blood: manifest signs.  

And some times with "sultān mubīn", He, the exalted, said speaking of Moses, may peace be upon him, while addressing to Pharaoh and his nation:

Truly, I have come to you with a manifest authority.

While some times with "bayyinā", He said:

And indeed We did send Messengers before you to their own peoples. They came to them with clear proofs.

The miracle is either nature-related that Allah manifests in the hands of His messengers by breaking His universal rules, i.e. without any cause known about it. For instance, splinting of the moon, turning stick into serpent and sending heavenly punishment due

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858 Ibid. 7: 133
859 Ibid. 44: 19
860 Ibid. 30: 47
to the killing of she-camel, or it is knowledge-related that He sends down a book to
them containing the glorious features, which are beyond human strength, and plentiful
knowledge that surpasses the minds of the people.

Discussion that the nature-related miracles are inferior to the knowledge-related
miracles

When we compare the nature-related miracles with the knowledge-related
miracles, we know for sure that the knowledge-related miracles are highly signifying
the purpose, far more surviving and far more argumentative than the nature-related ones
for few reasons:

First reason: as the nature-related miracles occur at a particular time, therefore,
those who attended and observed them believe in them. As regards those who came
later in future; and a long time passed upon them, thus, their hearts became hardened,
they possess nothing by which they may strengthen their faith and soften their hearts,
except reports about past miracles. Report cannot substitute the observation.

Second reason: the nature-related miracles are open to the rejection of unbelievers
by interpreting them as magic and jugglery. Thus, this interpretation may put them in
blunder, as God, the exalted, said:

And even if We had sent down unto you a message written on paper so that they
could touch it with their hands, the disbelievers would have said: This is nothing
but obvious magic.861

He, the exalted, also said:

And even if We open to them a gate from the heaven and they were to keep on
ascending thereto. They would surely say: Our eyes have been dazzled. Nay we
are a people bewitched.862

861 Ibid. 6: 7

862 Ibid. 15: 15
Similarly, He stated about those people to whom Moses, may peace be upon him, was sent:

They said (to Moses): Whatever signs you may bring to us to work therewith your sorcery on us, we shall never believe in you.\textsuperscript{863}

Likewise, he stated about those to whom Jesus, may peace be upon him, was sent:

But when he came to them with clear proofs, they said: This is a plain magic.\textsuperscript{864}

\textsuperscript{101} As regards the blame of unbelievers that Qur'ān is a magic, as mentioned in S. \textit{al-Muddathir}, it is stubbornness and obstinacy. Because it is useless to put a blame of magic to the speech, which is structured words, easy to get admonition, easy to understand. This is the secret of revising and rethinking of Walīd b. al-Mughīra as if his conscience did not consent him to forge a falsehood against it. Thus, he forced himself and he thought and plotted in order that he may say, as people sought, something common in them. Therefore, he attributed it to the magic obstinately to seek their pleasure. This is why you see that they did not agree upon one thing; rather they put a blame of soothsaying and poetry as they assumed randomly. Allah rejected their blames by His statement:

Therefore, remind. By the grace of Allah, you are neither a soothsayer nor a mad man. Or do they say: (Muhammad is) a poet! We await for him some calamity by time. Say: Wait! I am with you among the waiters. Do their minds command them this or are they people transgressing all the bounds. Or do they say: He has forged it. Nay! They believe not. Let them then produce a recital like unto it if they are truthful.\textsuperscript{865}

Third reason: whenever they demanded a nature-related miracle which seemed impossible and against the wisdom and design decided for this world, such as coming

\textsuperscript{863} Ibid. 7: 133

\textsuperscript{864} Ibid. 61: 6

\textsuperscript{865} Ibid. 52: 29-34
down of the angles and their wish to see their Lord with naked eyes as stated about them in His saying:

And those who expect not a meeting with us, said: Why are not the angles sent down to us or why do we not see our Lord? Indeed they think too highly of themselves and are scornful with great pride.\textsuperscript{866}

And in His statement:

And they say: Why has not an angel been sent down to him? Had We sent down an angel, the matter would have been judged at once. And no respite would be granted to them. And had We appointed him an angel, We indeed would have made him a man and We would have certainly confused them in which they are already confused.\textsuperscript{867}

And such as the resurrection of the dead in this world as stated about them, He said:

Verily, these people are saying: There is nothing but our first death and we shall not be resurrected. Then bring back our forefathers, if you speak the truth.\textsuperscript{868}

He also said:

And when Our clear verses are recited to them, their argument is no other than that they say: Bring back our (dead) fathers if you are truthful. Say: Allah gives you life then causes you to die then He will assemble you on the day of resurrection about which there is no doubt, but most of humankind know not.\textsuperscript{869}

Therefore, if foundation of the message and its evidence had been laid on the nature-related miracles, it would have been imperative to fulfil their demands by showing them what seems impossible or what is against His wisdom in His creation. And, of course, this can never happen. Perhaps [because of this] they would have assumed that the messenger is weak.

\textsuperscript{866} Ibid. 25: 21
\textsuperscript{867} Ibid. 6: 8-9
\textsuperscript{868} Ibid. 44: 34-36
\textsuperscript{869} Ibid. 45: 25-26
As far as the knowledge-related miracles are concerned, they are secure from these things. Hence, it is evident that they are superior and perfect than the nature-related ones. The miracle of our Prophet, may Allah’s peace and mercy be upon him, is knowledge-related, and his miracle should have been the knowledge-related miracle because it is appropriate to his position and suitable to his office and status, may Allah’s peace and mercy be upon him. The reason for this is that the knowledge-related miracle will survive and stay with his everlasting message. As regards the nature-related miracles, they have to perish any way, thus they are not suitable for everlasting message. Because it is useless that the miracle perishes and the message survives, rather this, i.e. nature-related miracle suits the message of previous prophets as it perished when their message perished. The knowledge-related miracle Allah, the exalted, granted to the best of His Messengers and seal of His Prophets, may Allah’s peace and mercy be upon him, is the Glorious Qur’ān as He, the exalted, said:

And they say: Why are not signs sent down to him from His Lord? Say: the signs are only with Allah and I am only a plain warner. Is it not sufficient for them that We have sent down to you the book which is recited to them. Verily! Herein is mercy and reminder for a people who believe.\(^{870}\)

Say o Prophet, to those who demand miracles, which demonstrate that the Qur’ān is revealed from Allah and you have been sent from Him, that the miracles are with Allah and in His power. He brings them whenever He wishes and I am nothing but a plain warner, that is to say, I have no power to bring the miracles. He, the exalted, says: "is the miracle not sufficient for them" that I have brought, this means that the book that we have revealed upon you and which is being recited to them. "This miracle is sufficient" reveals your truth and truth of itself. It is amazing that the proof for its truth

\(^{870}\) Ibid. 29: 50-51
is not an external thing, rather it is a proof for its truth and it itself is the evidence for its truth.

The reasons that the Glorious Qurʾān is a sufficient miracle for them are unlimited. Whatever seemed possible to me I have put in this book, although I admit my weakness and limited knowledge from fulfilling the due right of the subject. To sum up, it is the book, which will have no match in terms of its inclusion of alerting exhortations, knocking reproofs, deterrent stories, striking admonitions, revealing commandments, clear laws, useful wisdoms, brilliant arguments, silencing evidences, creative features and profound knowledge. Therefore, it is evident that it is a wonderful and a powerful miracle of Allah. In order to strengthen this miracle and to safeguard it from any weaknesses that creep into it, Allah, the exalted wished to make the Prophet ummī who neither could wrote nor could read a book as He, the exalted, said:

Neither did you read any book before it nor did you write any book with your right hand. In that case, indeed, the followers of falsehood might have doubted. Nay, but they, the clear signs are preserved in the breasts of those who have been given knowledge and none but the polytheists deny Our signs.  

His words: "in that case, indeed, the followers of falsehood might have doubted", that is to say, had you known reading and writing of a book, the followers of falsehood would certainly have doubted and suspected that he might have plagiarized from previous scriptures. As regards the researchers and the seekers of the truth, they will never doubt even if you had known the reading and writing, because when they reflect on the Glorious Qurʾān and carefully consider its magnificent features and profound knowledge, they know for sure that it is a book revealed with God’s knowledge, He said:

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871 Ibid. 29: 48-49
Falsehood cannot come to it from before it or behind it, sent down by All-Wise, Worthy of all praise.  

Nobody should suspect that our Prophet, may Allah’s peace and mercy be upon him, was not given the nature-related miracles. In fact, he, may Allah’s peace and mercy be upon him, was given substantial and plenty of those too. They are multiple of those given to previous Prophets, peace be upon them, which are more curious and harder as the Glorious Qur’ān stated:

The Hour has drawn near and the moon has been cleft asunder. And if they see a sign they turn away and say: This is a continuous magic.  

Al-Bukhārī and Muslim narrated on the authority of Ibn ʿAbbās, Anas and Ibn Masʿūd, may Allah be pleased with them, with almost similar words, they said:

the people of Mecca asked the Messenger of Allah, may Allah’s peace and mercy be upon him, to show them a miracle; he showed them moon splinted into two pieces until they saw the Ḥirāʾ between them. Then, the Messenger of Allah said: Bear witness, Bear witness.

However, the nature-related miracles have not been original base for his message and cardinal foundation for his challenge to humankind; rather it is dignity of the Glorious Book, i.e. the Qurʾān.

\[872\] Ibid. 41: 42

\[873\] Ibid. 54: 1-2
CONCLUSION

The celebrated Muslim doctrine of *iʿjāz al-Qurʾān* developed in the early centuries of Islam to prove the prophecy of Prophet Muhammad (PBUH). As a result, Muslim theologians developed the systematic concept of *muʿjiza* through which they validated the claim of the prophecy of Prophet Muhammad (PBUH). In the discussion of *muʿjiza*, Baṣrīan Muʿtazilite School’s idea is remarkably similar to that of the Ashʿarites. This similarity between the two, however, lies in their occasionalistic view of the world, which means that occurrences in this world are a mere habit (ʿāda) created by God and which, only He can miraculously change. This view is in contrast to that of Baghdad Muʿtazilite School, which maintains that all things in this world have their own nature. Consequently, they reject miracles since they contradict the laws of nature.

The doctrine of *iʿjāz al-Qurʾān* developed and acquired an interest when the question was raised about the proof of prophecy of Muhammad (PBUH). In response to this question, Muslim theologians developed the doctrine that the Qurʾān is the main and significant proof for the prophecy of Muhammad (PBUH), although he was granted plenty of other miracles. Then the question arose how the Qurʾān is inimitable? In other words, what aspect of the Qurʾān makes it miraculous or inimitable? This aspect of the problem appeared to have come to the discussion during the third/ninth century. Throughout centuries, Muslim scholars concentrated and insisted on the formal or rhetorical uniqueness of the Qurʾān to such an extent that it became part of theological argument for supernatural quality of the Holy Book.

This thesis has demonstrated that the writings of Muʿtazilite and the rest of the Sunnites regarding the doctrine of *iʿjāz* remained practically confined to the literary
style and linguistic structure until modern times. One might cite Mustafa Sadiq al-Rafi’i (d. 1356 AH) as an example he reflected the same approach in *i’jāz al-Qurʾān wa al-Balagha al-Nabawiyya*, only six decades ago. The works of al-Rummānī, al-Khaṭṭābī, al-Bāqillānī, al-Rāzī and al-ʿAlawī show this clearly. Unlike his predecessors, al-Ūdwī concentrated and insisted on the contents of the Qurʾān, which is, without doubt, a new line of argumentation, although he also did not ignore the importance of unique literary style of the Qurʾān. This is mainly for two reasons:

Firstly, every person particularly non-Arab, according to al-Ūdwī, cannot realize and taste rhetorical uniqueness of the Qurʾān. By adopting this entirely different approach, i.e. turning from form to content, al-Ūdwī shows that the *i’jāz* of the Qurʾān cannot be explained away merely on the basis of its literary style and linguistic beauty.

Secondly, this new line of argumentation emerged largely in answer to new questions, which arose from the political, social and cultural changes brought about in Muslim societies by the impact of Western civilization. Of particular significance among these were two problems: the compatibility of the Qurʾānic worldview with the findings of modern science; and question of appropriate political and social order based on Qurʾānic principles, which would thus enable Muslims to throw off the yoke of western dominance. The impact of modern scientific discoveries on the exegesis of the Qurʾān began with Muḥammad ʿAbduh and Sayyid Ahmad Khan, who initiated and attempted to harmonize Qurʾānic teachings with new ideas. The aim of this branch of the exegesis of the Qurʾān is to show the scientific miracles. Following the modern trend of ʿAbduh and Ahmad Khan with regard to the scientific nature of Qurʾān, al-Ūdwī, who is the first Pakistani Muslim scholar, wrote a special work on *i’jāz al-Qurʾān* including rational and scientific aspect to prove the divine origin of the Holy Book.
In order to prove miraculous nature of the Qurʾān and thus the veracity of the prophecy of Prophet Muḥammad (PBUH) al-Ūdwī advanced five new arguments in the field, which were not investigated by his predecessors:

1. rationality of the Qurʾānic teachings and commandments
2. scientific *iʿjāz* the Qurʾān
3. clear and allegorical verses of the Qurʾān
4. Qurʾānic commandments such as *fard*, *nadib*, *harām* and *makrūh*
5. easiness of the Qurʾānic commandments

From the forgoing analysis it is obvious that al-Ūdwī’s central and original argument in defense of the *iʿjāz* is Qurʾān’s scientific and rationalistic *iʿjāz*, which is never discussed from early centuries of Islam until very recent times.

Although al-Ūdwī has adopted new line of argumentation and distinctly approached the doctrine of *iʿjāz al-Qurʾān*, however, his work did not influence the latter writers, since his work has not yet been published. However, one should not approach al-Ūdwī’s *Nūr al-Īqān bi Iʿjāz al-Qurʾān* in the hope of finding a striking originality of thought or a new intellectual framework for the doctrine of *iʿjāz al-Qurʾān*. 
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APPENDIX

(Original Arabic Text)
بسم الله الرحمن الرحيم

الحمد لله العزيز العليم منزل الذكر الحكيم، والنور التميم الهادي لمنهج القوم، على رسوله الكريم ذي الخلق العظيم والشرف الجسم البشير بالتعيم المقيم، والنذير من عذاب الحليم - صلى الله تعالى عليه وعلى آله وصحبه وسلم - أركى الصلوات وأكمل التسليم، أما بعد:

1 فإن النور المبين والكتاب المستبين الذي نزل به الروح الأمين، على سيد المرسلين، رحمة للعالمين قائد الغر المحج لين محمد النبي الأمي الذي اصطفاه الله تعالى برسالته ووحيه الجليل، والذي يجدونه مكتوبا عندهم في التوراة والإنجيل، ما زال ولا يزال فوق قوى البشر الذين تحاذه معجزا باهرا لكافة العقول والأذهان، من جميع الأمكنة والأوطن على تعاقب العصور والأزمان، أخضع رؤسنا شمسا وأنوفا شماسا، وفتح قلوبنا غلفا، وأفتح المداره من البلغاء، وأفتح المصاقع من الخطباء.

2 وهذه رسالة أودعت فيها جملة من وجه إعجازه، كل واحد منها كامل في بابه، دال على إعجاز كتابه، مبين لعلو شأنه ورفعة مكانه، ليشعشع منه "نور الإيقان بإعجاز القرآن"، وتنشرح عنه صدور الذين أتوا العلم بالإيمان والإذعان، كم من عجائب استثمرها من التدبر في كتابه، وألوى استخرجتها بالغوص في عباه، وأنوار أوريتها من قدح روحتي ولي، وأسرارها أوزعتها في الفواد! وهذا من فضل أبي من

1 MS D الذي MS
2 MS D العالمين
3 MS D واللذين
دون الدعاء الإحاطة والاستيعاب لجميع الوجوه والأبواب، بل هي لا تزال تنجلي على أصحاب التدبر والفكر على قضية دهر، ما لها نفاد ولا حصر؛ إذ لكل عصر علم و لكل علم عصر، عسى أن ينفع به ربي رواد الحق والحقيقة، وأن يجعله ذخرا لي يوم تبلى سرائر الخليقة. سبحانه لا علم لنا إلا ما علمتنا، إنك أنت العليم الحكيم، وربنا تقبل منا إنك أنت السميع العليم.

ورتبتها على ثلاثة أبواب وخاتمة: الباب الأول في بيان مزاياه العلمية، والباب الثاني في بيان دينه ومقاصده الأولية، والباب الثالث في بيان إصلاحاته الجليلة، والخاتمة فيما احتوى عليه من الفوائد العلمية والنكت الحكيمة. والله يقول الحق وهو يهدي السبيل، وهو حسبي ونعم الوكيل.

كتبه الفقير إلى الله الغني محمد إسماعيل السندي الشكارفوري- عفوا الله تعالى عن إجرامه وتاب عليه بإنعمه.

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1 MS D repeats
2 MS D إ
مزايا القرآن الكريم

إذا تدبرت القرآن وبيئته، وتلوت حق التلاوة كلمة وآياته، أذعنت بأن المزايا التي اختص بها القرآن الكريم، وكذا الإصلاحات التي اتهمها الذكر الحكيم، والشرايع التي أشرعها منزله الخبير العلمي، تعلو مقدرة البشر، وتتفوق مبلغ علومهم، يتحقق من هذا بأنه لا يمكن من الخنك الحكيم ذي العقل السليم أن يأتي بما يقاربه بعد طول النظر وفحص الفكر، كما سنبيه على ذلك محتجاً بنصوصه وتالياً لكلمه بخصوصه.

والمنصف المستقل بالفكر، البريء من العصبية والكبر، لا يرتاب أن الاضطلاع بجملتها بل بأحدها لا يأتي ممن لم يتب سفرا، ولم يخت سطرا، ولبيت في الأميين عمرا، فكل واحد منها دليل على أنه رسول من رب العالمين، نزل على قلبه الروح الأميين، وسر من أسرار إعجازه التي لا تنقضي، ونور من أنواره التي لا تنتهي.

1. فمن مزايا الجليلة الشأن أن دينه دين البناء والبرهان والحدود والسلطان
اذًا أمعنت النظر في بنيته، وأمعنت في آياته، تحققت أن مدار تعليماته إقامة الحجة والسلطان، وأساس دعوته المطلة بالبيينة والبرهان، قال تعالى: "وقالوا لن يدخل الجنة إلا من كان هودًا أو نصرًا تلك آياتهم كل هاتوا برهانكم أن كنتم صدقيين".

وطالب المشركين بالبرهان على إشراكهم، فقال: "إم اتخذوا من دونه أهله قل هاتوا برهانكم".

وأوعدهم لكونهم لا برهان لهم على الإشكال، فقال: "ومن يدع مع الله الهاء آخر لا برهان له به فان حسابه عند رب لا يفلح الكافرون".

وتعى على المجادلين جدالهم بغير سلطان، فقال: "الذين يجادلون في آيات الله بغير سلطان اسم كبر مقتتنا عند الله وعند الذين أمنوا".

ومدح إبراهيم عليه السلام- برفع الدرجات لإعطائه الحجة إياه على قومه المشركين؛ فقال بعد ما نجس سياق محاجته لقومه: "ولتغل حجتنا أتينها إبراهيم على قومه نرفع درجات من نشاء ان ربك حكيم على علم".

وكذا مدح من كان على بيئة من ربه أي برهان منه، فقال:

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1 MS D
2 Qurʾān, 2: 111
3 MS D
4 Qurʾān, 21: 24
5 MS D
6 Qurʾān, 23: 117
7 Ibid. 40: 45
8 Ibid. 6: 83
افمن كان على بينة من رب ويتلوه شاهد منه ومن قبله كتاب موسى امامًا ورحمة
ولئك يؤمنون به

وقد ذم الجمود وتقليد الآباء، قال تعالى:
وأما قيل لهم اتبعوا ما أنزل الله قالوا بل نتبع ما الفيننا عليه أباءنا أو لو كان أباءهم
لا يعقلون شيئا ولا يهتدون

وحكى عنهم التندم والتحرر على ما مضى منهم من طاعة السادات والكبراء

طاعة عمياء، قال تعالى:
وهم تقلب وجوههم في النار يقولون يلدين الله واطعنا الرسولنا انا اطعنا
سادتنا وكبراءنا فافضلونا السببنا رينا أقد ضعفين من العذاب والعنهم لعنهم كبيرا

تجد القران لم يأمر بخفق أو عمل إلا دعمه بحجته، وكذا لم ينه عن شيء إلا
وقفى عليه بيرهانه،

وأي سورة الحجرات مثلا تر كل حكم فيها مقفى عليه بحجته، قال:
لا تقدموا بين يدي الله ورسله قوله: واتقوا الله ان الله جميع علمه

لا ترفعوا أصواتكم فوق صوت النبي ولا تجهروا به بالقول كجهر بعضكم

لبعض قوله: ان تبعت اعمالكم واتم لا تشترون علة له، وكذا قوله:

الذين يغضون اصواتهم عند رسول الله أولئك الذين امتحن الله قلوبهم بالتقوى لهم
مغفرة واجر عظيم علة أخرى له توجب قبح المنهية عنه.

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1 MS D omits
2 Qurʾān, 11: 17
3 Ibid. 2: 170
4 MS D وجههم
5 Qurʾān, 33: 66-68
6 Ibid, 49
7 MS D يجهروا
يايها الذين أمنوا ان جاءكم فاسق بنبا فتبينوا قوله: (ان تصيبوا قوما بجهالة)
فتصبحوا على ما فعلتم نادمين علة له وبيان لما ينتج ترك التبين والثبت لخبر 1 من لا يوقف به من سوء المغبة.
واعلموا ان فيكم رسول الله ﷺ أي فينبيغي أن يكون مطاعا لكم لا مطيعا لكم 
لو بطيءكم في كثير من الأمر لعنتم علة له أي فيففعضي ذلك إلى عنتكم وتورطكم لفقد من يهديكم.
قوله: (ولكن الله حبب اليمام وزنه في قلوبكم) أي فذلك أطعموه، (ان الله يحب المستقنين) أي لأن الله ولأن المؤمنين إخوته فصلاحوا بين إخوكم الآية، 
ولا يسخر قوم من قوم عسى ان يكونوا خيرًا منهم) في موضع العلة، وكذا 
عسى ان يكن خيرًا منهم) في موضع العلة، (ولا تنايزوا بالألقاب) قوله: ببس الاسم الفسوق بعد اليمام في موضع العلة. (اجتنبوا كثيرًا من الظن ان بعض الظن اثم ولا تحسوا ولا يغتب بعضكم بعضًا) قوله: (انحب اتحدكم أن يأكل لم اخيه ميتا) برهان على ما قبله بأن المنهي عنه يشابه ذلك الفعل الفظيع.
قوله: (وجعلناكم شعوبا وقبائل لتعارفوا) أي لا تنافضوا ان اكركمم أي لأن اكركمم عند الله انتمكم، كنا من كان لا من انتمى إلى دبر شريف، (قل لم تؤمنوا ولكن قولوا اسلامنا) قوله: (ولما يدخل اليمام في قلوبكم) في موضع العلة لما قبله.
لا يلتكم من أعمالكم شيئا) قوله: (ان الله غفور رحيم) أي لأن الله غفور رحيم.
قوله: (إنما المؤمنون الذين أمنوا بالله ورسوله الخ) دليل على قوله: (قل لم تؤمنوا ولكن قولوا ال الخ) بعدم انطباق صفات المؤمنين عليهم، بل الله يمن عليكم ان هدكم أي

1 MS D عند خبر
لأنا هدـكم، هذه خطته الدائمة وسنته القائمة في جميع سوره، والله غالب على أمره.

10 براهينه على نوعين:
غالب براهينه ميسر 2 للفهم 3 وبين المراد، يدركه جميع مكلفه العباد، وبعضها
رهين التذمر و بعيد المنال، ما يؤتي فهمه إلا أفراد الرجال، ولنذكر هنها ثلاثة أمثلة
من القسم الأخير، كما 4 أوزعني العليم إن أدركتها بمنه العليم.

11 المثال الأول: برهانه على وقوع الدين مشار إليه في سورة التين،
شرحه الموجز: إن الإنسان إما أن ينحط بأعماله السيئة فيكون أسفل سافلين:
أي الأعوان أو أن يتعلى بالإيمان والعمل الصالح فيفوز بأجر غير ممتنع; لأن أعماله
صادرة عما منح من قوة فكرية، وهي المزية التي كان بما في أحسن تقويم، وليس
مجبولا على أعماله الاختيارية بقدرته حتى لا ينحط عن شأنه ولا يرفع 5 بأعماله،
وحتى يكون مبعز عن المسؤولية كما هو شأن من هو مجبول على أعماله
كالحيوانات، مثلا: النحل متقنة التساؤيس، لا تجعل بتجビル الحذقة في صناعاتهم
من البشر، إذ ليس ذلك من نتائج القوة الفكرية كالبشر، فالإنسان لأجل أعماله
قمن للدينونة، وعلى هذا اتضح تفريع قوله 6 (فما يكذبك بعد بالدين) 6 على ما
قبله تفريع النتائج على الدلائل، وهذا برهان يقيني لكونه مبنية على مقتضى قوته
المودعة فيه.

12 المثال الثاني: برهانه على حريمة الربا، قال تعالى:

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1 MS D غديصد في
2 MS D ميسر
3 MS D للفهم
4 MS D أوزعني
5 MS D يرفع
6 Qur'an, 95: 7
تريدون وجه الله فاولئك هم المضعون

شرح البرهان: إنه قابل الربا بالزكاة: "وهي بذل المال من غير اعتياض شيء" والربا يقابلها، فإن فيه أخذه من غير أداء عوض، وما كانت الزكاة محمودة باتفاق العقلاء، وإذا جعل موجب الزكاة إرباء عند الله، وإن كان في الظاهر محقاً، ينبغي أن يكون الثاني مذموماً ومحروماً، لأن حكم الشيء يقابل حكم ضده، ولذا جعل موجب الربا محقاً، وإن كان في الظاهر إرباء.

المثال الثالث: بررهانه على إباحة اللحوم، قال تعالى:

وضمنها ما عقدها الله تعالى علينا وركزاً في جبلتنا، ومن هذه إحلاله لنا جملة الأئام، فأكل حومها من الإيفاء بما لا من القسوة والجور، كما ظن بعض الفماحرين. وأما كونه من العقود المفطر عليها الإنسان، فهو يبين لم أطلع على ما للحيوانات المجتنبة بكامل النبات، وعلى ما للحيوانات الجارحة من الجهازين الهضميين، ومن أعمال الروية في الفرق بينهما، فنقول الفرق بينهما من أربعة ووجه:

1 Ibid. 2: 276
2 MS D
3 Qur’an, 30: 39
4 Ibid. 5: 1
5 MS D adds وهي
6 Ibid. 17: 34
الأول: إن للجوارح أنيابا محددة لأجل شرح اللحم وتقطيعه، وهي ليست لآكلة المرعى، بل لها بدلاً أضراس مفرطحة لطحن غذائها العسير الهضم.
والثاني: إن الجوارح تحرك لحييه حين المضغ من فوق إلى تحت وبالعكس فقط، والجترة بالنبات تحركهما يمينا وشمالاً أيضاً لطحن الغذاء.
والثالث: إن باطن معدة الأولى أملس، وأما الأخرى فباحث كرشها الواسعة ذو خمل وشماط، لتعينها على هضم غذائها الكثير مقداره، والقليلة غذائيته، والرائد فضوله.
والرابع: إن أعفاج الأولى قصيرة، وبالنسبة إلى قامتها قدر ثلاثة أضعاف، ومصارين الأخرى فاحشة الطول تزيد على قامتها وسبعة وعشرين ضعفاً. وأما الإنسان فله أنياب وأضراس جميعاً، وتحرك لحييه إلى الجهات الأربع المذكورة، ومعدته ليست بتماسكا ولا ذات خمل مثل الحيوانات، بل بين بين، وأمعاءه نحو ستة أضعاف من جسمه، فتبين من ذلك أنه ليس معدواً من الفريقيين وأن كلا الغذائين: الحيوي والنباتي هو الغذاء الطبيعي.

قال تعالى: ٢. ومن مزاياه العجيبة إخبار بالمغيبات

المرجعية

1 MS D
تلك من أنباء الغيب نوحيها اليك ما كنت تعليمها انت ولا قومك من قبل هذا 
فاصبر ان العاقبة للمتقين١.

اعلم أنه لا يقدر على الأخبار بما إلا الله تعالى عالم الغيب والشهادة، فلا 
يجبس لدى كافة الناس على إعلانها من دون أن يوجس في نفسه خيفة من بطلاً 
إلا من هو على بينة من ربه، رسول منه، فهو على يقين من ربه وثقة، لا يبالى ولا 
يخاف ظهور الخلاف.

التقسيم الأول: من جهة زمان الوقائع المخبر عنها في القرآن

الأخبار من المغيبات من هذه الجهة نوعان لأهما إما أنباء عما تقع في الزمان 
المستقبل من الأمور الآتية، أو أنباء عن الأنباء السالفة والأقوام البائدة في القرون 
الخالية. والقسم الأول ورد منه في القرآن شيء كثير، فوجدت على الوجه الذي ورد 
الأنباء بما قبل وقوعها ﴿انه لكتاب عزيز لا يأتيه الباطل من بين يديه ولا من خلفه 
تنزل من حكيم حميد﴾ أي لا يأتيه الباطل من جانب ما فيه من أنباء الأجيال 
ال الماضية، ولا من ناحية ما فيه من أخبار الأحوال الآتية، ولنورد من هذا النوع واحداً 
وعشرين خبراً، قصداً للتمثيل من دون استقصاء في التفصيل.

الخبر الأول: قوله تعالى:

۱۷) ﴿يابكم إلا الذين يقاتلونكم بولوكم الادبار ثم لا ينصرون٣﴾ 
قد يشهد الزمان أغم ولوا الأدبار وما نصروا حتى ضرب الإسلام بجرانه في جزيرة 
العرب في حياة الرسول- صلى الله عليه وسلم.

والثاني: قوله تعالى:

١ Qurʾān, 11: 49
٢ Ibid. 41:42
٣ Ibid. 3: 111
٤ MS D تشهد
يايهما الرسول بلغ ما أنزل اليك من ربك وان لم تفعل فما بلغت رسلته والله ﴿يعصمك من الناس﴾
ولا ريب أن الله عصمه- صلى الله تعالى عليه وسلم- منهم، ولما نزلت آزال عنه حرسه كما رواه.
والثالث: قوله تعالى:
﴿واذ يعدكم الله احدى الطائفتين انها لكم﴾
وظهر إنجاز وعده بالفتح بدر كما هو المعلوم.
والرابع: قوله تعالى:
﴿قاتلهم يعذبهم الله بايديكم ويخزهم وينصركم عليهم ويشف صدور قوم مؤمنين﴾.
والخامس: قوله تعالى:
﴿هو الذي ارسل رسوله بالهدى ودين الحق ليظهره على الدين كله ولو كره المشركون﴾.
 والسادس: قوله تعالى:
﴿انا نحن ننزلنا الذكر وانا له نحفظون﴾.
 السابع: ﴿انا كفينك المستهزئين﴾.
 الثامن: قوله تعالى:
﴿قل لقن اجتمعت الإنس والجن على ان يأتوا مثلي هذا القرآن لا يأتون مثلي ولو كان بعضهم لبعض ظهيرا﴾.

1 Qurʾān, 5: 67
2 Ibid. 8: 7
3 Ibid. 9: 14
4 Ibid. 9: 33
5 Ibid. 15: 9
6 Ibid. 15: 95
التاسع: قوله تعالى:

`وعد الله الذين امنوا منكم وعملوا الصلاحت ليستخلفنهم في الأرض كما استخلف الذين من قبلهم ولم يكن لهم دينهم الذي ارضي 4 إخبار بخلافة الخلفاء ولاسمرا الراشدون.

العاشر: قوله تعالى:

`فقد كذبوا فسائاتهم انماؤ ما كانوا به يستهزؤون 5` 

الحادي عشر والثاني عشر: قوله تعالى:

`غلبت الروم في ادن الأرض وهم من بعد غلبهم سيغلبون في بضع سنين الله الامر من قبل ومن بعد وهم يفرح المؤمنون بنصر الله ينصر من يشاء وهو العزيز الرحيم وعد الله لا يخلف الله وعده ولكن أكثر الناس لا يعلمون 6` 

أخبر الله تعالى بمكة، لأن السورة مكية، بغلبة الروم أي على فارس في بضع سنين، وقد حصل ما أخبر، وذلك في السنة الثانية من الهجرة المطابقة لسنة ۶۴م، ثم أخبر بما يصادف ذلك من فرح المؤمنين بنصر الله لهم على المشركين، وقد وقع ذلك ببدر في رمضان من السنة الثانية المطابقة لمارس من سنة ۶۳م.

الثالث عشر: قوله تعالى:

`وأنا لنصر رسلنا والذين امنوا في الحياة الدنيا ويوم يقوم الأشهاد 7` 

1 Ibid. 17: 88
2 MS D ع
3 MS D ع
4 Qu'ān, 24: 55
5 Ibid. 26: 6
6 Ibid. 30: 2-6
7 MS D ع
8 MS D ع
9 Qu'ān, 38: 87-88
الخامس عشر: قوله تعالى:

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قل ارايتم ان كان من عند الله وكفرتم به وشهد شاهد من بني اسرائيل على مثله فأمن واستكبرتم ان الله لا يهدي القوم الظلمين
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جزاء الشرط مقدر لتهذيب نفس السامع كل مهذب على ما هو طريق البلغاء، نحو: فكيف كانت حالكم وألستم بظالمين أو ألا تعذبون، هذه الآية نزلت بمكة، لأن السورة مكية إتفاقا، فبعد سنين ظهر صدق الشرطية وتحققت بشهادة عبد الله بن سلام وخبريق وغيرهما من أحيار بني إسرائيل بالمدينة المنورة، وثبت إلزام الخصم وتبكيتهم بحمد الله تعالى، ومثله الآية وسورة الرعد:

و يقول الذين كفروا لست مرسلا فل كفى بالله شهيدا بينمكن ومن عنده علم الكتاب

والتي في سورة الشعراء:

وأنه للفي زبر الأولين أوم يكن لهم أية ان يعلمه علماء بني اسرائيل

وهتان السورتان مكبتان بالإجماع.

السادس عشر: قوله تعالى:

فقل للمخلفين من الاعراب ستدعون الى قوم أولي باس شديد تقاتلونهم او يسلمون

هم فارس والروم في عهد الخلفاء الراشدين.

السابع عشر: قول تعالى:

وعدكم الله مغاتم كثيرة تاخذوها فعجل لكم هذه

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1 Ibid. 40: 15
2 Ibid. 46: 10
3 Ibid. 13: 43
4 Ibid. 26: 196-97
5 Ibid. 48: 16
6 Ibid. 48: 20
وهي معانٍ فارس ومصر والشام في عهد الخلفاء الراشدين- رضي الله عنهم.

الثامن عشر: قوله تعالى:

وقد صدق الله رسوله الروؤيا بالحق لتدخلن المسجد الحرام ان شاء الله أمنين.  

الثامن عشر: قوله تعالى:

أم يقولون نحن جميع منتصر سيهزم الجميع ويولون الدبر.

الحادي والعشرون: قوله تعالى:

إذا جاء نصر الله إلى آخر السورة.

الثامن عشر: قوله تعالى:

عشر يدا اب لهب وتبت.

ولا ريب أنه لا يجرؤ على الإعلان بموته وموت مرآته على الكفر أحد بغير وحي من الله تعالى، وقد أسلم آخر 5 من أضاع أكثر عمره في تأليب الجموع وقيادة الجيوش في حرية- صلى الله تعالى عليه وسلم- مثل أبي سفيان، وكذلك جميع هذه الأنباء، فدلالة هذا النوع من الأخبار على إعجازه أوضح من الشمس وأبين من الأمس.

وأما النوع الثاني: فنشر منه إلى أحد وسبعين خبراً (1) قصة آدم في عصيانه لنسبائه (2) وخروجه من الجنة (3) ثم توبته إلى الله وتوية الله عليه، إبانة عن جبلته وجدارته لتلقي الهداية والضلاله بخلاف الملائكة (4) وقصة زكريا في تكفه مريم الصديقة (5) واستجابته تعالى دعاه لأن يهبه ولدا ينوبه وينوب آل يعقوب في النبوة والإرشاد (6) وقصة ابنه في إعطائه تعالى.

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1 Ibid. 48: 27
2 Ibid. 54: 44-45
3 Ibid. 110: 1-3
4 MS D
5 MS D
الحكم صبيا (7) وقصة شعيب في ردعه قومه عن التطرف (8) وقصة يونس في ابنائه (9) وقصة ولادة الصديقة مرّم لعيسى من غير أبي، وخشعة النصارى (10) وقصص موسى مع قومه (11) ومع فرعون (12) ومع الخضر (13) ومع شعيب (14) ومع السامري (15) وقصة ابن آدم في تشريع القصاص في القتلى (16) وقصة نوح مع قومه في جحودهم برسالته ففرقوه (17) ومع ابنه وغزوه لكون عمله غير صالح (18) وقصص هود (19) وصالح (20) ولوط في جحود قومهم برسالتهم، ثم هلاكهم بعدد الله تعالى (21) وقصة إبراهيم مع أبيه وقومه في محاجمه لهم، وكون النار عليه بردا وسلاما (22) ومع ابنه في تصديقه رؤياه (23) وقصة أصحاب الكهف (24) وقصة يوسف في نزاهته عن السوء واستغفاره عن الفحشاء (25) وقصة سليمان في استعداده للجهاد ملكة سبأ المشركة، وإعادته الصافنات الجياد للجهاد (26) وقصة أبيه داؤد في إلانته تعالى له الجديد، وتعليمه له صنعة لبوس لإعداد آلات الجهاد (27) وقصة ذي القرنين في بناء السيد لدفع أمة مفسدة وإنقاذ أمة مستضعفة.

23 وقد أشار القرآن الحكيم إلى أدوار من تاريخ اليهود الذي ذكر الله تعالى به تذكيرا في قوله تعالى:

«الام تر الى الملأ من بني إسرائيل من بعد موسى اذ قالوا لنبي هم ابعث لنا ملكا الايات الى قوله وإنك ملن الرسلين».

شرحه الموجز: إن بني إسرائيل من بعد موسى كانوا محافظين على شرائعهم تحت إشراف قيم بأمرهم يسمى بالكوهن باستشارة سبعين شيخا منهم نو أربع مائة سنة، ثم اعترضهم عدو وهم العمالقة وأعجوزهم، فقزروا إلى نبي هم وهو شموئيل

1 MS D أصحاف
2 Qurʾān, 2: 246-52
أن يكون لهم حكومة الشورية ملكية، ليقاتلو تحت راية ملكهم في سبيل الله، فاصطفى لهم الله طالوت الذكور في الثورة باسم ساؤول ملكا، وهو إن لم يكن من بيت الملك، ولا ذا مال ذكر، لكن كان من ذوي العلم والأيدي، إذ الكفاية في قيام الملك بأمور الملك بحذن الوصفين، لا بشرافة محتده وكونه من أصحاب الثروة. فلما صبوا وتوكلوا على الله وصدقو اللقاء هروهم، إذ الظفر بهذه الصفات لا بكثرة العدد، ثم آتى الله الملك داواد لشجاعته ونكايته في العدو، فابتدأ رفعهم وضخامة مملكتهم حتى علوا علوا كبيرا، ثم سكروا بالتعيم وحادوا عن الطريق القوي، ثم بعث الله تعالى عليهم نبوخذنزر أي يخصر البابلي في زهاء سبعمائة سنة قبل الميلاد، فهزمهم وخرب هيكلهم، وأخرج نواحيهم، وسماه إلى نواحي بابل إلى أن ردهم بعض الملك كاتانية إلى بيت المقدس من بعد مضي سبعين سنة، وهي المرة الأولى المذكورة في قوله تعالى:

و قضينا إلى بني إسرائيل في الكتاب لنفسد في الأرض مرتين ولتعلن علوا كبيرا2 فإذا جاء وعد أوقفنا بعثنا عليكم عبادنا أولي بأس شديد فجاسوا خلال الديار وكان وعدا مفعولا3

ثم دالت لهم الدولة حتى عفوا وبطلوا وعاصوا واستكرروا، فاستحوذ عليهم الروم بعد مائتي سنة من الميلاد، وفتحوا4 بيت المقدس، وخربوه، وأحفشوا في قتلهم وأسرهم، وألوه إلى روما وما فيها، وهي المرة الأخرى المذكورة في قوله تعالى:

ثم رددنا لكم الكورة علينا وامددنكم باселع وبنين وجعلنكم أكثر نفيرا أن احصنتم1 لانفسكم وأن استأمن فلها فإذا جاء وعد الآخرة ليسوءوا2 وجوهكم ويدخلوا3 المسجد كما دخلهو أول مرة وليتبروا ما علوا تبيرا4

1 MS D بهذ
2 MS D لتفسدون
3 Qur’an, 17: 4-5
4 MS D أفتحوا
ولا تنس أن المنزل عليه القرآن– صلى الله تعالى عليه وسلم– كان أميا لم يقرأ، ولم يكتب، ولم يستغل بمدارسة شيء من الكتب، وليست فيهم عمرا، لم يجهل أحد منهم من حاله شيئا، فإنكم في مواجهة الصادعة والعبر الناجحة من التواريخ الصحيحة للأنبياء وغيرهم مثل الفأر، الروم، وعن الشرائع والعلوم والغيب المكتوم، لا ريب أن من الوحي الذي أوحاه الله الجليل إلى النبي الأمي الذي يجدونه مكتوبا عندهم في التوراة والإنجيل.

واعلم أنه– صلى الله عليه وسلم– لم يسافر منها إلا مرتين، مرة بمرافقة عم أبي طالب مع قوافلهم، وهو طفل لم يبلغ مبلغ الرجال، وأخرى في شرخ شبابه في قافلة من قوافلهم لتجارة مال السيدة خديجة، فبعد أن قضت القافلة التي كان هو فيها فمضتها لم تنسب أن عادت إلى مكة على حسب العادة، فلا يجوز عقل عاقل أنه أحاط بتلك الأقواس الحكيمات والعبر التاريخية أثناء أسفاره، بل هو تنزيل من عالم الغيب بلا ريب، قال تعالى:

ذلك من أنباء الغيب نوحيه اليك مما كنت لديهم اذ أجمعوا امرهم وهم يمرون

من ادعى ذلك فهو مخطط يقي من، متعصب متعسف غير منصف، وما قوله إلا تخيل من فكره، وتزوير في نفسه من غير حجة عقلية أو نقلية، وكذا من ادعى أنه تعلم من اليهود والنصارى المستوطنين بمكة، لأنه لم تكن إذ ذاك مكة أحد منهم، وهذا غير خاف على من له علم بأحوال العرب في ذلك العصر، وغالب تلك الأنباء الغيبية مسرودة في السور المكية، قال:

1 MS D إِنَّمَا ءَاتَيْنَا هَٰذَا لِيَحْسَبُوا أَيْمَانَهُمْ وَهُمْ يَمْكُرُونَ
2 MS D لِيَسُوءَا
3 MS D وَلِيْنَافِضُ
4 Qurʾān, 17: 6-7
5 MS D repeats
6 Qurʾān, 12: 112
7 MS D إِنَّا
يريدون ليطفئوا نور الله بافواههم والله متم نوره ولو كره الكافرون

التقسيم الثاني: من جهة زمان ظهور صدق الأخبار

علم أن الأنباء2 الغيبية مسرودة في السور المكية نوعان: نوع ظهر صدقها في عصر النبي أو صحبه- صلى الله تعالى عليه وعلى آله وسلم- وقد ذكرنا من هذا النوع واحد3 وعشرين خبرا. ونوع قد ظهرت حقيقتها في عصرنا أو قريبا من عصرنا، وهي عجيبة في نفسها غريبة في باعها.

المثال4 الأول: قوله تعالى:

فقد كفر الذين قالوا أن الله ثالث ثلاثة وما من الٰه الا الٰه واحد وان لم ينتهوا عمما يقولون ليمسن الذين كفروا منهم عذاب اليم5، الآيات الثلاث ثم قال: قل ياهل الكتاب لا تغلوا في دينكم غير الحق ولا تتبعوا اهواء قوم قد ضلوا من قبل واصروا كثيرا وضلوا عن سواء السبيل6.

لم يعرف أحد من الناس من العرب ولا من غيرهم أن أهل دين من الأديان في الأمم السالفة قبل اليهودية والنصرانية اعتقدوا عقيدة التثليث.

وقد فصل أوربا الحرة7 وأتى بالشهادات الكثيرة من الآثار القديمة والخطائر الدالة على أنหา دين قدماء الوثنين في الشرق والغرب، ومن أراد تفصيل الحقيقة فليراجع كتاب "العقائد الوثنية في الديانة النصرانية". فين القرآن أظم بذكى العقيدة اتبعوا أهواء قوم قد ضلوا من قبل من قدماء الأديان الوثنية، لأَحَم بعد ما اعتنقوا النصرانية

1 Qurʾān , 61: 8
2 MS D ⸮
3 MS D إحدى
4 MS D نبأ
5 Qurʾān, 5: 73-76
6 Ibid. 5: 77
7 MS D ⸮???
حولوها إلى ما حملوه، وما تربوا عليه من الخرافات الوثنية، حتى أنه لم يبق فرق بين دينهم المبوذ ودينهم المأخذ، إلا أنهم استبدلوا المسيح - عليه السلام - معبودهم السابق، وقد أبرز القرآن باقي الحقيقة في آية أخرى، فقال: "وقالت اليهود عزر ابن الله وقالت النصرى المسيح ابن الله ذلك قولهما بafiaهمه يضاهمون قول الذين كفروا من قبل قاتلهم الله ان يوفكون١.

قوله: "ذلك قولهما بafiaهمه" أي قول مجرد لا حقيقة له ولا برหม عليه، يشاجرون قول من كثر قبل محاكاة قولهم، لأن زعمهم أن المسيح ابن الله جزء من عقيدة التثليث المأخوذة عن قدماء الأمم الوثنية من المصريين واليونان والرومان، كما قد كشفه علماء الآثار القديمة في هذا الزمان، أدخلتها في التفاسير الحالية معها هذه العقيدة مستبدهة لاسم المسيح باسم معبود قدمائهم، فضاهم قدماءهم مضاهاة تامة، ولكن علماء الدين والتاريخ لم يعرفوا في عصر نزول القرآن والأعصار بعده أن أمة من الأمم قبل الدين المسيحى كانت تعتقد بابن الله بألوهية ذلك الابن إلا في هذا الزمان، فقوله: "يضاهمون قول الذين كفروا من قبل" إبراز الحقيقة ظهر صدقها الآن، وإن هذا لم أنظهر عجائب القرآن وأكبرها، وأظهر معجزاته وأزهرها.  

المثال الثالث: قوله تعالى مخاطبا لفرعون:

فليوم ننجيك ببدنك لكون لمن خلفك أية وان كثيرا من الناس عن أبائنا لمغفلون١٠١

يقول تعالى "اليوم" أي يوم موتك بالغرق ننجيك بجسdek الميت من الفقد والتعجر في البحر، والحال أن جثث الغرقى في المجس تفتد غالباً، لتكون لمن ورائك هو بني إسرائيل وغيرهم آية دالة على هلاكك، وأن العاقبة لموسى - عليه السلام. وقد ظهر

١ Qurʾān, 9: 30
٢ MS D فضادى
٣ MS D طلارى طالب
٤ Qurʾān, 10: 92
صدق هذا الخبر في هذا الزمان، يرى السائحون وكل من يشاء بذاته منجى موجودًا في متحف مصر، محفوظاً بعملية التحنيط التي اخترعها المصريون، لتبقى جثة الموتى مصنوعة عن التفتيت والبلل، وهو معروف باسم منطقته من الأسرة التاسعة عشرة. ذكر علماء الآثار أخباره وأخبار أبيه في سومهما لبني إسرائيل سوء العذاب، منقولة عما وجدته من أوراق البردي، محفوظة في متحف مصر، ومعروفة في بلد الأفرنج لا نقليل بما planta.

المثال الثالث: قوله تعالى:

والانعام خلقها لكم فيها دفء ومنافع ومنها تأكلون ولكلم فيها جمال حين تريحون وحين تسرحون وتحمل الأحمال وجر الأثقال في الجو والبحر والطريق، ويركز الإنسان عليها حاضرة في بعض أنحاء العالم، معروفة في مصر، محفوظة في المتحف.

قاله تعالى: "ويخلق ما لا تعلمن" فقام بالذكر ما تركه وتحمل الأحمال وجر الأثقال في الجو والبحر، وركز الإنسان عليها حاضرة في بعض أنحاء العالم، معروفة في مصر، محفوظة في المتحف.

قاله تعالى: "ويرىكم ايته" فكان هذا الخبر نحو ما طرق العالم من الحوادث كبيرة بعبارة أخرى فقال الله تعالى:

"ويرىكم ايته" إفصاح بما سبق أوضح منه في بعض الحديث.

مثاله الرابع: قوله تعالى:

١ MS D اخترعه
٢ MS D عشر
٣ MS D مثاله الثالث
٤ MS D بلدكم
٥ Qur'an, 16: 5-6
٦ Ibid. 40: 79-81
قال الم نربك فينا وليدا ولبثت فينا من عمرك سنين

قد أشار القرآن الحكيم بقوله "نربك" بصيغة الجمع إلى حقيقة تاريخية
اكتشفت في هذه العصور، وهي أن فرعون الذي أرسل إليه موسى - عليه السلام - بالعصا واليد البيضاء، فكذب وتولى فغرق وصلى لظى نكال الآخرة والأولى، هو فرعون المسمى ب"رعنسيس الثاني"، كما تدل عليه الآثار وأوراق من البردي، محفوظة في متحف مصر وبعض متاحف أوربا، لا محل هنا لذكرها، وحسبك منها أنه قد أجمع على ذلك العلماء بهذا الشأن؛ وإذا تأملت في تعبير تلك الكلمة بصيغة الجمع مضافة إلى أسرته مع قوله "لئن اتخذت الها غيري لاجعلنک من المسجونين" ثم قوله "قال أمتم له قبل ان أذن لكم" بصيغة المفرد المتكلم في سياق واحد، تجد الكلام منطبقا على الحقيقة المذكورة. وهذا معجزة باهرة، من تبه لها فتفكر في دقة تعبيره يظهر له سر افتتانه في مناحي بيانه.

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1 Ibid. 26: 18
2 Ibid. 26: 29
3 Ibid. 26: 49
قال تعالى:

﴿فاقم وجهك للدين حنيفا فطرت الله对人体性的 ﴾

ذلك الدين القيم ولكن أكثر الناس لا يعلمون

كل حيوان له غريزة فطره تعالى عليها، وجعله جملة فيها، لا يحب عنها، ولا
تبدل بما غريزة حيوان آخر، وركز تعالى فيه من المدارك والعلوم ما يطابقها، ثم خلق
تقوم أعضائه وتغليده آرائه، كما لا يلام 1 لبروز أخلاقه وصدور أعماله، فتبارك الله
أحسن الخالقين. ونحن نشير إلى ذلك مثالين إفصاحا عنه وإيضاحا له: أنظر إلى
العنكبوت وخلق المبدع الحكيم فيها مادة لزجة تخرجها من فحيها كالرؤال تجول
واستعملها في مجالها لفقدها من فيها كالرؤال تتجول تفاغها لرؤية
لنسج على تناسق هندسي بمهارة غائبة جدا من غير تعلم ولا خطأ، مع جدارة
بنيتها للمرور على أسلاكها بكل سهولة، ليبقى على فريستها. وإلى النحل وجرسها
المادة العسلية من مختلف الأزهار، وإعدادها الخلايا المسدسة لها بدقة مبهرة ثم تلائم
بنيتها لأعمالها، وكذا الحال في غيرهما من الحيوانات، إلا أن الإنسان وحده من
بينها، لما وهب له من القوة الفكرية كثيرا يعين على فطرته بإجالة تلك القوة وسوء
إعمالها، يخرج من شيء إلى شيء، فإذا ثار على تلك الأعمال غير الفطرية
ورسخت فيه واستحكمت أخذ يلتنله، يتركون هذا ويتآثر وينفعل حتى
تستحكم فيه أيضا.

1 Ibid. 30: 30
2 MS D 2
3 MS D تسحكم
وهذا هو معنى الحديث المروي في الصحيحين: "كل مولود يولد على الفطرة فأبواه يهودانه أو ينصرانه أو يجمسهانه"، وهذه الجولة الفكرية والتأثر والانفعال أيضًا من جملة فطريته، كما قال:

فأهملها فجورها وتقوها

فبقوله "فقوم" "أمر بإقامة الدين الذي هو القويم المستقيم وفق فطريته غير ذي عوج، والمأمور في حال الإقامة هو الحنفی: أي الجانح للحق، لأن هذا الدين هو عين ما فطر الله تعالى عليه الإنسان وتبديل حق الله، فلا يصح استبدال غير ذلك الدين بهذا الدين، وإذا سريحة النظر في أحكامه المنصوصة في الكتاب المجيد، بل المبينة في الأحاديث الصحيحة، ثم أطلت الفكر فيها من هذه2 الحيثية وجدقا لم تشد منها شاذة، ولتنكث هنأ بذكير بعض أحكام خالف الفطرة فيها بعض الملل.

الشاهد الأول: قوله تعالى:

فأهملها فجورها وتقوها

فبقوله "فقوم" "أمر بإقامة الدين الذي هو القويم المستقيم وفق فطريته غير ذي عوج، والمأمور في حال الإقامة هو الحنفی: أي الجانح للحق، لأن هذا الدين هو عين ما فطر الله تعالى عليه الإنسان وتبديل حق الله، فلا يصح استبدال غير ذلك الدين بهذا الدين، وإذا سريحة النظر في أحكامه المنصوصة في الكتاب المجيد، بل المبينة في الأحاديث الصحيحة، ثم أطلت الفكر فيها من هذه2 الحيثية وجدقا لم تشد منها شاذة، ولتنكث هنأ بذكير بعض أحكام خالف الفطرة فيها بعض الملل.

1 MS D والهمها
2 MS D بهذا
3 Qur'ān, 57: 27
4 MS D عن...
عليهم؛ لأن حكمته جلت عن أن يأمر الإنسان بما يضاد بالكلية لما فطرهم هو عليه، فإنه كالجمع بين الضدين في موضع واحد، فما روعها حق رعايتها؛ إذ لكونه إرهاقا وتكليفا فوق وسعهم، لم تنأت منهم الاستقامة عليها حق الاستقامة إلا قليلا، فأتى الله المؤمنين، المبتغين رضوانه بالتفرغ لعبادته، أجرهم وفسق كثير منهم وتلوثوا بالفواحش سرا لتظاهرهم بالرهابانية وعدم رعايتها في الحقيقة، فلو لم يبتدعوها لكان لهم بالإحصان والزواج مندودة عن ارتكاب الفواحش، فما أوقع الكثيرين في مهواة الفسق إلا التزام هذا الحكم غير الفطري، وكذلك هو شأن الأحكام الخارجية عن الفطرة.

وأما القرآن الحكيم فلا يحرم التمتع بالملاذ التي أحلها الله تعالى، قال:  
قل من حرم زينة الله التي أخرج لعباده والطيبت من الزرق كل هي للذين امنوا في الحياة الدنيا خالصة يوم القيامة كذلك نفصل الايت لقوم يعلمون  

1 بل يأمر بالنكاح في آيات كثيرة، مثلما: قال تعالى:  
واحل لكم ما وراء ذلكم ان تبتغوا باموالكم محصنين غير مسافحين  
ويرخص في إنكاح الإمام المؤمنات لمن لم يقدر على نكاح الحرائر، قال:  
ومن لم يستطع منكتم طولا ان ينكح المحصنت المؤمنت فمن ما ملكت إيمانكم من فتيئكم المؤمنت  

وأمر بإنكاح الأعيامى من الأحرار والأرقاء ولو كانوا فقراء، قال:  
وانكحوا الأعيامى منكم والصالحين من عبادكم وإماكم ان يكونوا فقراء يغنههم الله  
من فضله والله سميع علمه  

1 Qurʾān, 7: 32  
2 Ibid. 4: 24  
3 Ibid. 4: 25  
4 MS D بالنكاح  
5 Qurʾān, 24: 32
وينهى عن عضل النساء من الزواج، قال تعالى:

فلا تعضلوهن ان ينكحن ازواجهن 1

الشاهد الثانى والثالث: قوله تعالى:
ما جعل الله لرجل من قلبين في جوفه وما جعل ازواجكم اللذي تظرون منهن امتهكم وما جعل ادعياءكم ابناءكم ذلكم قولكم بافهامكم والله يقول الحق وهو يهدي السبيل 2

شرح الآية: إن جعل الأزواج أمهات بالقول لإحداهن "أنت علي كظهر أمي" كما كان رائجًا في أهل الجاهلية لتطلقهن، وكذا جعل الأدعياء أبناء في حرمة المصاهرة والتوريث، كما كان به أهل الجاهلية وغيرهم من أهل الملل، يضاد كل منها فطرة الناس التي فطرهم عليها؛ لأنه تعالى قد فطر للناس غريزة واحدة، وما جعل فيهم غير قلب واحد قلب آخر حتى يكون الحكمان المذكوران مستندين إليه، فذلكم مجرد قولكم بافهامكم لا حقيقة له، فلا صح به الأزواج أمهات، فنحرا مثلها حرمة مؤبدة، ولا أدعياء أبناء حقيقة، فلا تثبت حرمة المصاهرة بملاحق الإرث.

الحاصل: إن الله تعالى أبطل هذين الحكمين اللذين دان بعض أهل الملل بحجة أنهما بخلاف ما ركز فيهم من العواطف.

الشاهد الرابع: قوله تعالى:

ياها الناس انا خلقنكم من ذكر وانثى وجعلنكم شعوبا وقبائل لتعارفوا ان اكرمكم عند الله اتقكم ان الله عليم خبير 3

1 Ibid. 2: 232
2 Ibid. 33: 4
3 Ibid. 49: 13
شرح الآية: إنه تعالى خلق الإنسان متساوية أفراده من قبل النسب والمحتد، إذ كلهم مخلوقون من ذكر وأنثى، لا تفاوت إلا باتساع المكارم أو الملام، وإنما تشعيبهم إلى الشعوب ليتعرفوا لا يتفاضلوا؛ لأن أكرم الناس وأفضلهم عند الله تعالى أشدهم تقوى وصلاحا، ولا شك أن التمييز بين أفراد الإنسان نسلا أو أنسا أو لونا أو جنسية أو وطنا ومملكة، ثم حصر المناصب والمراقب على هذه الميزات من دون نظر إلى كفاءة تؤهلها لتلك المناصب تحكم وحيف على الإنسانية وخروج عن قضية الفطرة الإنسانية، كما نراه الآن في معاملة الشعوب البيض والسود في جنوب أفريقيا وغيرها، وفي مئة المناطقة من تقسيم الناس إلى الأقسام الأربعة التي أسماؤها عندهم: البرهن والكزرى والويض والسودر، والأخرون أخس وأدنى في زعمهم من الكلب حتى أن الأصناف الثلاثة الأول تستخدم عن مسهم وجسمهم، ولعمر الله أن حصر الأكرمية على الصالحة والاستحقاق لمزمة اختصر بما دين القرآن.

61 الشاهد الخامس: قوله تعالى: "ياها الذين امنوا اوفوا بالعقود احلت لكم بعثة الائمن إلا ما يتلى عليكم" 1

بعض أهل المل يقرون أكل اللحوم زعما منهم أنه حيف على الضعفاء وقبضة قلب، وقد راجت هذه الشبهة على بعض مدعى العلم والفلسفة مثل أبي العلاء المعني فتحموا عن أكلها. وأفاد القرآن الحكيم أن أكل اللحوم حلاء للناس؛ لأنه من الإيام بعقود عقدها الله تعالى فيهم فطرة مثل أكل اللحوم من الحيوانات، ويستدل على ذلك بما هم وها من الجهاز الهضمي، كما مر بعض تفصيله فيما سبق، فالانتحار عنه جهل بحقيقة الأمر وليس من الفلسفة بل 2 من الفيالا والسفه.

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1 Ibid. 5: 1
2 MS D omits
4. ومن مزاياه الكب ما في قصصه من الحكمة والعبر

قال تعالى:
لقد كان في قصصهم عبارة لأولى الالباب ما كان حديثا يفتى ولكن تصديق الذي بين يديه وتفسير كل شيء وهدى ورحمة لقوم يؤمنون.1

ما قص الله تعالى في قرآنه الحكيم من أنباء من أنهاء ما قد سبق، كلها ترشد إلى مواصلة عالية وأسوار غالية وحكم بارعة وفوائد نافعة ومواعظ رادعة، لا تحده فيها كلمة واحدة عارية من عائدة أو عن المنهاج المستقيم حائدة، كلا ثم كلا. بعد التروي والتدبير والاستقراء ألفيتها منقسمة إلى أربعة أقسام:

القسم الأول: قصص تبليغية لأنباء الأمم، قص الله تعالى على هذه الأيام ما أبلغوا من رسالات رحم من تحقيق التوحيد والنبه، وإدحاس التعدد والتبني والردع عن الفواحش4 انغمست فيها أقوامهم، والكبائر5 انعمكت فيها أمهم. وقص الله تعالى ما ذكر به أقوامهم من سنن الله تعالى وأياهم ونقمهم وإنعمهم، لكنهم بظروا واستكبروا وعادوا وعندوا ونعلوا وجالدوا. أما الرسول - عليهم السلام- فنصروا على ما أصابهم من الإيذاء، وثبتوا على الحق وما استكانوا للفتنة والابتلاء، كما قال تعالى حاكيا عنهم في مخاصمتهم: ﴿وَمَا لَنَا إِلَّا نَتَوَكَّلُ عَلَى اللَّهِ وَلَقَدْ هَدَّنَا سِبَابَةَ وَلِنْصِبَنَّ عَلَى ما أَذِيَّمُونَا وَعَلَى اللَّهِ فَلِيَتَوَكَّلَ الَّذِيْنَ تَوَكَّلُونَ﴾6.

وأما أمهم فقص الله عليهم سوطه، وعذبهم عذابه الأشقة لما جادلوا بالباطل بيدحضوا به الحق. من هذه قصص نوح وإبراهيم وهود وصال ولوط وشعيب وموسى ولقمان - عليهم صلوات الله تعالى وسلمهم- قصها كلها بعبارات بليغة بالحق صادعة وفي القلوب ناجعة، لأجل أن يتأسى المؤمنون بأسوهم، ويذكروا بهما فيما أرادوا به في القرآن الحكيم من إعلاء كلمة الله وجهاد في سبيله.

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1 Qurʾān, 12: 111
2 MS D أن
3 MS D هذا
4 MS D فواحش
5 MS D الكبائر
6 Qurʾān, 14: 12
والتوقيي بالحق والتواصي بالصبر، ولأجل أن يعتبروا بعيرهم، ويتبعوا لما حل بهم من النقم؛ ولذا ترى قصة موسى- عليه السلام- أعادها مراراً وكرراً تكراراً لاحتوائها أخاذة، واعتبروا الأخذة مثل الدعوة إلى الحق للجبانة والظلم واندفاع أمة مستضعفة، والقيام بأمة تحيا أمة جاعة مشتركة، وبترية أمة جبانة مستفادة تحت سلطة أمة مستبعة جبارة، وإعدادها وقبيلتها للقتال والنزاع ومقاومة الأبطال،

الفرع الثاني: له فرعان:

الفرع الأول: قصص أنبياء وأصفياء، اتصفوا بأخلاق فاضلة ومعال كاملة، وقاموا بأعمال عظيمة فضوا بما المناهج4 للمتأخرين، فوجب الاقتداء والتأييد بجم للمعتبيرين. منها قصة يوسف الصديق- عليه السلام- حيث قص الله تعالى عصمته ونزاهته عن العيب، وعفته وأمانه بالغيب عندما رأودته عن نفسه التي هب يومئذ ذات الحول والطول، فثبت -عليه السلام- في موقف الزلزل، وثوراً من السوء والخطل مع استتباب الأسباب، وكونه في شرح الشباب وناهيك بدعائه ربه دالاً على بالغ استعصاه وكامل استعفائه، قال تعالى:

قال رب السجن أحب إلي مما يدعوني إليه ولا تصرف عني كيدهن أصبهن اليه

وأكمل من الجهيلين فاستجاب له ربه فصرف عنه كيدهن إنه هو السميع العلم.

واضح من هذا وتحقق أنه - عليه السلام- لم يهم بكم، ولم يصب إليهما، ففي قوله تعالى:

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1 MS D واعبر
2 MS D مقاومة
3 MS D جابرة
4 MS D مناهج
5 Qur'an, 12: 33-34
ولقد همت به وهم بما لولا ان رأى من ربه كذلك لنصرف عنه السوء والفحشاء

1. عن عبادنا المخلصين

الصواب أنه قوله "وهم ب" جواب مقدم لقوله "لولا ان رأى برهان ربه".

ومثل هذا التركيب فصيح شائع في كلام العرب، وقد ورد نحوه في القرآن

ومواضع أخرى 2 أيضا وهو قوله تعالى حاكيحا عن أهل الجنة:

وـ3 وما كنا لنهتدي لولا ان هـذـا ا للهـ، ووقـهـ تعـالى حاكيحا عن المشركين: «انـ4 كـادـ لـيسـتـنا عـن اـلهـنـا لولا ان صـبـنا عـلـيـهـا، ووقـهـ تعـالى:

وـ5 وـان كـاتـ لـتـبـدـيـا بـه لـوـلا ان رـبـتـنا عـلـى قـلـبـهـا لتـنـبـوتـهـمـنـلـا

6. ومن لم يجوز من النحاة تقدم الجواب على "لولا" ومتلها لم ينكر وقوع مثل هذا

التركيب في كلام العرب، بل قال إن هذا المقدم دال على جواب مقدر مثله. ولا

ينفي أن هذا فرض منهم لا يضير بالمقصود، فمن قال بناء على رأى هذا الفريق

من النحاة أن هذه الجملة لا تصلح أن تكون جوابا، والجواب مقدر غير هذه

الجملة فقد أخطأ، ولم يفهم مراد هذا الفريق.

7. ومنها قصة إبراهيم عليه السلام - فيما أمر به في المنام من ذبح ولده وفُلذة

كبده بيده، فاستقام - عليه السلام - في هذا البلاء 8 المبين، وعزم على ذبح ابنه

مؤثرا حبه تعالى على حب الطبيعى، حسب ما هو شأن المؤمنين به حقا، كما

وصفهم به قوله في سورة البقرة:

والذين امتنعوا أشد حبا لله 9

1. Ibid. 12: 24
2. MS D
3. Qur’an, 7: 43
4. MS D
5. Qur’an, 26: 42
6. Ibid., 28: 10
7. MS D
8. MS D
9. Qur’an, 2: 165
قال تعالى: ﴿وقال ان ذاهب الى ربي سيهدين ربي هب لي من الصلحين فبشرته بغلام حليم فلما بلغ معه السعي قال يبنى اني أرى في المنام اني اذبحك فانظر ماذا ترى﴾ إلى قوله:

قد صدقت الرؤيا.  

وعندها قصة ذي القرنين في سورة الكهف، لأن غايتها استنذاق أمة ضعيفة من خالقية أمة متميزة بأحكام الذرائع المكنية إذ ذاك أعني بناء السد المتين نخرج من

ونها قصاة ذي القرنين في سورة الكهف، لأن غايتها الاستنذاق أمة ضعيفة من خالقية أمة متميزة بأحكام الذرائع المكنية إذ ذاك أعني بناء السد المتين نخرج من

وقالوا إذا القرنين ان يأجوج ومأجوج مفسدون في الأرض فهل نجعل لك خرجًا على أن تجعل بينا وبينهم سدا قال ما مكنني فيه ربي خير فاعينون بقوة اجعل بينكم وبينه ردمًا.

وهذه غاية شريفة قد أمر الله تعالى بالجهاد لها، كما قال تعالى:

وما لكم لا تقاتلون في سبيل الله والمستضعفين من الرجال والنساء والولدان الذين يقولون ربا نحن اخرجنا من هذه القرية حارجا في ها الواحنا من هذه القرية حارجا واجعل لنا من لدنك وليا واجعل لنا من لدنك نصراً.

41 ومنها قصة طالوت في جهاده في سبيل الله مع قلعة فئة، فنصرهم الله تعالى لصبرهم وتوكيلهم على الله، كما هو الظاهر من دعوتمهم رحم، قال تعالى:

قالوا ربا ربا افرغ علينا صبرا وثبت اقدامنا وانصرنا على القوم الكافرين والجهاد في سبيل الله لإعلاء كلمة الله ودفع العدو الغاشم من الأعمال العظيمة والمغازى المهمة، والأمر به والترغيب والحث عليه من مقاصد القرآن الأولية، كم من آية

1 Ibid. 37: 99-105
2 MS D إذا
3 Qurʾān, 18: 94-95
4 Ibid. 4: 75
5 Ibid. 2: 250
6 MS D إليه
مدح فيها القائمين به والباذلين مهجهم له بنهاية الفصاحة وغاية البلاغة وفسر،
ومنه هاكم ثلاث آيات:

وكان من نبي قتله ربيون كثير فما وهنوا لما أصابهم في سبيل الله وما ضعفوا
وما استكانوا والله يحب الصبرين وما كان قوهم إلا ان قالوا رينا اغفر لنا ذنوبنا
وأسرافنا في امرنا وثبت اقدامنا وانصرفنا على القوم الكفرين فاقم الله ثواب الدنيا
وحسن ثواب الآخرة والله يحب المحسنين

النوع الثاني: قصة غُوَّاء وعُنُة اجترحا السبئات، ودسو أنفسهم بالموبقات،
ذكرت للتحذير من أفعالهم وإلزامهم مما حل بهم في العاجلة، وما سوف يحل
في الآجلا. منها نبأ الذي آتاه الله تعالى آياته فانسلخ منها، وضل على علم وأخلد
إلى الأرض، وقال في آخره استنagenta لعبرته:

فافقصص القصص لعُلهم يتفكرون

ومنها قصة قارون الذي آتاه الله تعالى كنزًا ففرح بما، ولم يحسن كما أحسن
الله تعالى إليه، بل يغش الفساد في الأرض، فلما حل بها حل اتسع به الذين تمنوا
مكانه واغتبطوا بزينته، قال تعالى:

وأواصيح الذين تمنوا مكانه بالامس يقولون ويكان الله يبسط الرزق من يشاء من
عباده ويقدر لولا ان من الله علينا خسفنا ويكأنه لا يفلح الكافرون

ومنها قصص فرعون والذين نعى الله تعالى عليهم صنيعهم من أقوام الأنبياء
المتقدمين- عليهم السلام.

1 Qurʾān, 3: 146-148
2 Ibid. 7: 176
3 Ibid. 28: 82
القسم الثالث: قصص فيها تأييد لمقاصده المقررة، وما احتاج العقائد المحترر.
منها قصة الذي مر على قرية، وهي خاوية على عروشها في عروشك فيها إثبات العه، وقد نبه تعالى عليه بعد ما نجزت القصة، قال تعالى:
فلما تبين له قال اعلم ان الله على كل شيء قدير.
ومنها قصة أصحاب الكهف المقيم، فقال تعالى في سياقها معربا بالحجة:
وذلك اعترنا عليهم ليعلموا ان وعد الله حق وان الساعة لا ريب فيها.
ومنها قصة الذي حاج إبراهيم- عليه السلام- في ره كان هو من الدهرة الجاهدين بوجوده تعالى فاحتج عليه السلام، ومنه قصة أبي إبراهيم- عليه السلام- أيز وقومه، فأراه الله ملكوت السماوات والأرض، واحتج عليهم بما احتج، قال تعالى:
وتلك حجتنا اتينا ابراهيم على قومه نرفع درجت من نشاء ان ربك حكيم
وفي القصتين الأخرى دلالة على المقصد من قبيل القياس التمثلي، وفي الأخرى تعليم للحجة على وجود الحق تعالى وتوجيهه.
القسم الرابع: ما يشتمل على غوامض الأسرار والعلوم، مما يدق عن متناول أكثر الفهوم، فيضيق عنها نطاق البيان، فولي إلها فيها في مطاوي قصة، ليدركها علماء هذا الشأن، ويفهمها غيرهم من أهل الإيمان، بحسب مبلغ علمهم.
منها قصة آدم- عليه السلام- في إثبات أن الإنسان هو المستوجب بفعلته لتلقي الهداية القرآنية، لا الملائكة، ولا إبريس وقبله، فأعرب فيها أنه فطر عاريا عن

1 MS D العقائدة
2 Qurʾān, 2: 259
3 Ibid. 18: 21
4 MS D فحجه
5 Qurʾān, 6: 83
العلوم، مستعدا لتلقيها، وقابلًا لأن يرتقي ذروة الكمال، فعلمه الأسماء الوضعيّة ليتزرع بما إلى ما استعد له، ولم يفتعل على الكمال والطاعة كالملاك، فلا جرم أنه يخطئ فيستغفر فستوجب لأن يغفر له. هل رأيت عنكبوتًا أخطأت في نسيجها الهندسي، أو نخل ضلت خليتها المدققة؟ كلا! لأنهما مفطورتان على ما عملتا، وليس من شأنها الخطأ فيه كابليس فقط على العصيان، فيعصي بجبلته ولا يستغفر ولا يستوجب للغفران.

هذه خلاصة ما تفيده قصة آدم- عليه السلام- تحقق منها أنه هو الحاجة إلى الهداية لا الملائكة ولا إبليس، كما قال تعالى في البقرة:

"فاما يأتينك من نهي هدى فمن تبع هداي الآتيين".

وقوله في طه: "فاما يأتينك من نهي هدى فمن اتبع هداي".

ومنها قصة موسى- عليه السلام- مع عبد من عباد الله تعالى آتاه من نده علما، شرحها: إن بين الأحكام التشريعية والخييم التكوينية تفاوتا، ولكن وجهة الفألنقاء- عليهم السلام- مأمورون بإبلاغ أحكام تشريعية، نية بما النظام الدنيوي والجزء الأخرى كلاهما، وعباد آخرهم من عمل الحاكم مأمورون بقضاء أمور تكوينية، لا علاقة بينهما وبين الأول، لأن قضاءه تعالى لا يلزم أن يجري بحسب رضاه، بل بحسب إرادة عليه ما هو المقرر، فلا يرافقهم الأنباء إلا مع الإبارة على أعمالهم التي أروا بما أرا تكوينية، وهذا هو سر قوله:

"انك لن تستطيع مشى صيرا وكيف تصر على ما لم تخط به خبرا".
ويجب أن يتاءى الأولون وسائر الناس، لأن التأرجح مما يصدهم عن قضاء الأمور التي أوعز إليهم بها، كما أن الاختفاء مما يصد الأولين من أداء فرائضهم، إلا أن بعض الأصفياء من الناس لرفعة شأنهم في المعرفة بالأمور الإلهية يشاهدونهم ويفيضون منهم بعض الحكم الكونية، ولا يتأتى منهم الصد، فيتجالون ويعارفون فيما بينهم، كما روى يعقوب بن سفيان عن رباح بن عبيدة بسند: قال الحافظ العسقلاني في الإصابة: "هذا أصلح إسناد وقف عليه في هذا الباب"، وقال الحافظ الذهبي في تذكرة الخلفاء: "إنه إسناد جيد"، قال رباح: "رأيت رجلًا يمشي عمرو بن عبد العزيز معتدمًا على يده، فقلت في نفسي: إن هذا الرجل جاف، فلما صلى، قلت: يا أبا حفص! من الرجل الذي كان معلقًا معتدمًا على يدك آنفًا؟ وقال: وقد رأيته يا رباح؟ قلت: نعم، قال: إن لاراك رجلًا صالحًا، ذاك أخى الخضر بشرى بألذى وأعلده".

ثم ينبغي أن يعلم أن أعمد لأجل نوعية أعمالهم التي وسدت إليهم، استوجبوا أن يكونوا من الروحانيات، وقد يتجسدو في بعض الأحيان لتكوين أعمالهم، نحو خرق السفينة، وقتل النفس محمولة عند أهل الأرض على الخوادث الفجائية، ولو رأوهم ما تكروهم يغرقون ويقتلون، فعلم الله سبحانه موسى بصحبة ذلك العبد علماً متعلقة بأمور الكونية وأحكامه الملكية، وأفاد تعالى الأمة الإسلامية بالقصة علم ما ي قضى به في عالمه من بعض حكمه.

ومنها قصة الذي عثده علم من الكتاب أتي برعش ملكة سبأ من بعده في طرفة عين بقوة روحانية.

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1 MS D قابسند
2 MS D رأيت
3 MS D بماشي
4 MS D omits
5 MS D ليكون
ومن هذا القبيل ضرب النبي - عليه الصلاوات والسلام- في صدر أبي بن كعب وشيبة- رضي الله تعالى عنهما- ما روى أن أبي بن كعب قال: " كنت في المسجد فدخل رجل يصلي قراءة أنكرتها عليه، ثم دخل آخر فقرأ قراءة صاحبه، فلما قضينا الصلاة دخلنا جميعا على رسول الله - صلى الله عليه وسلم- فقرأ فحسنا شأجها، فسقط في نفسي من التكذيب، ولا إني كنت في الجاهلية، فلما رأى رسول الله - صلى الله تعالى عليه وسلم- ما قدِّشني ضرب في صدري ففضت عرقا، وكأنما أنظر إلى الله تعالى فقولا" الحديث رواه مسلم.

وفي رواية عن شيبة بن عثمان الحجيب: "كان أراد أن يغتال النبي - صلى الله تعالى عليه وسلم-، فقد ذهبت الله في قلبه الرعب، فوضع النبي - صلى الله تعالى عليه وسلم- يده على صدره، فثبت الإيمان في قلبه وقاتل بين يديه." رواه ابن أبي خثيمة عن مصعب النميري، وذكره ابن إسحاق في المغازي معاً، وكذا أخرجه ابن سعد عن الواقدي بإسناد له مطول، وكذا ساقه البغوي بإسناد آخر الخ: ذي في الإصابة.

ومنها قصة عيسى- عليه السلام- في كيفية نشأته التي كانت بطريق غير عادي سرا مكتوبًا مضلة ومجهلة لعباده من النصارى الذين نكروا عن جادة التوحيد والنزاهه إلى صنع سحيق، وسقطوا من الإشراك والتشبيه في أخدود عميق، فأبدى بالقصة وجه خطفهم، وحقيقة عبودية عيسى- عليه السلام- وقيدس جناب الحق تعالى عما زعموا من الخبول فيه واتخاذ الوالد. ألا ترى أن تعالي بعد ما نجزت القصة رتب عليها ما أنتجته كما هو دأبه، فقال:

۱ ذلك عيسى ابن مريم قول الحق الذي يبتغون ما كان الله ان يتخذ من ولد سبحنه اذا قضى امرأ فاعلم يا يقول له كن فيكون۱ وان الله ربي وربكم فأعبدوه هذا

۱ MS D فيلمو
صراط مستقيم فاختلف الأحزاب من بينهم فويل للذين كفروا من مشهد يوم عظيم.

ومن هذا القسم قصة هاروت وماروت اللذين يتعلمون اليهود منهما ما يفرقون به بين المرء وزوجته من قوة نفسية أو عانا الله تعالى، إذا جلأها صاحبها بنوع من رياضة النفس، فصاحبها إن كان دينا خيرا ذات صفات ملكية مثل هاروت وماروت، لا يستخدمهما إلا في خير، وإن كان قزما عاثيا استعملها في الشر مثل اليهود، وما كانت مجدرة لأن تكون مجلبة للشرور، ومدعاة للسفاس، نعى على اليهود تعليمها، كما نعى عليهم تعليم السحر.

1 MS D فويل
2 Qur’an, 19: 34-37
3 MS D يفرقون به and omits به

ومن مزاياه البديعة إعرابه عن غوامض الطبيعة

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1 MS D
2 Qur’an, 19: 34-37
3 MS D and omits به
من معجزات القرآن الحكيم القاهرة، وبيناته الباهرة، أنه عبر عن بعض الأسرار الكونية، والغوامض الطبيعية، بعبارة لم توضح معانيها حق الانضاح، إلا بعد كشف العلم عن مصاديقها في هذه العصور مع احتمالها لمعان فهمها أهل الأزمة السالفة، فهو مفهوم في كل عصر. وهذا لعمر الله إعجاز مضاعف، أي: من جهة دلالة الكلم، ومن جهة مدلولاتها من أسرار الخليقة الحديثة الكشف. ولتكشف هكذا بإحدى وعشرين آية، أفصحت بسر من هذه الأسرار المخبولة عن الأفكار فيما غير من الأعصار.

الآية الأولى: قال تعالى:

"هو الذي خلق السماوات والأرض في ستة أيام وكان عرشه على الماء ليبلوكم اهسن عملكم".

قوله "وكان عرشه على الماء" أي قبل خلق السماوات والأرض، والمادة الأرضية كانت ممصورة ذاتية بالحرارة قبل أن تجمد وتصير أرضًا، وهي المعبر عنها بالماء، ولم يقل بأنها كانت ممصورة إلا العلم العصري.

الآية الثانية: قال تعالى:

"الله الذي رفع السماوات بغير عمد تروضا".

وقال تعالى:

"خلق السماوات بغير عمد تروضا".

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1 MS D omits
2 بعبارت
3 MS D هذا
4 Qur'ān, 11: 7
5 MS D المعبرة
6 MS D repeats
7 Qur'ān, 13: 2
8 Ibid. 31: 10
قوله "ترونها" صفة عمد، ولم يقيدها بهذه الصفة في الموضعين من دون فائدة، كما قال المفسرون من قوله "ترونها" قيد اتفاق، بل تفيد أنه تعالى رفعها بغير عمد نراها، بل بعُملد لا نراها، وهي ما يسمى في عرف علماء الفلك ب"الناموس".

الأية الثالثة: قال تعالى:

ومن كل الثمرات جعل فيها زوجين اثنين

وقال تعالى: « سبحان الذي خلق الأزواج كلها مما تنبت الأرض ومن أنفسهم ومن أنفسهم وما لا يعلمون».

وقد أظهر الكشف الحديث أنه تعالى جعل مما تنبت الأرض من كل الثمرات زوجين اثنين ذكرًا وأنثى في أزهارها، ولا يتولد الثمر إلا من ذكر وأنثى، فقد يكون عضو لذكر وعضو لأنثى، كلاهما في شجرة واحدة وزهرة واحدة، كما في شجرة القطن، أو يكون كل منهما في زهرة على حدة، كما في شجرة القرع، وقد يكون عضو الذي في شجرة وعضو الأثني في أخرى كالنخل، والله في خلقه شؤون.

الأية الرابعة: قال تعالى:

انزل من السماء ماء فسالت اودية بقدرها فاحتمل السيل زبدا رابيا ومم ما ينفع الناس فيمكث في الأرض كذلك يضرب الله.

الإمثلاء 6

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1 MS D ناموس
2 Qur’an, 13: 3
3 Ibid. 26: 26
4 MS D ظهر
5 MS D الله انزل
6 Qur’an, 13: 17
هذا المثل الذي ضربه الله لنا في الحق والباطل بهذا البيان الإلهي المعجز، عده علماء الطبيعة الآن ناموسا طبيعياً، وبنوا المكتشف صرحاً من الجهد، ونصه في تعبيرهم "لا يبقى إلا الأصلح للبقاء". وهذا من معجزات القرآن العلمية الباهرة، كذا قال بعض العلماء.

الأية الخامسة: قال تعالى:

والارض مددناها والقينا فيها رواسي وابتينا فيها من كل شيء موزون

قد حقق علم الحديث أن النباتات إذا تمتص بجذورها من أنواع العناصر بمقدار محددة، ونسبة موزونة مقدرة، كل واحد منها يحسب مقتضاه ويقدر حاجته، فيمتص هذا من عنصر ضعيف أو نصف أولث ما يمتص ذلك منه، والآخر يمتص من عنصر لا يمتص غيره منه أصلاً، ذلك تقدير العزيز العليم.

الأية السادسة: قال تعالى:

وارسلنا الرياح لواقح فانزلنا من السماو ماء فاسقين لكمو وما انتم له بخازنين

قد كشف حديثا علماء النبات أن الرياح الهابطة تحمل اللقاح من ذكر الأشجار لأنها، فتلقحها بتقدير الله تعالى، وحسن تدبيرها، لتخرج الحبوب والأثمار، ثم تنبت الزروع والأشجار منها بما أنزل من الماء المدرار، وقد أخبر بهذا مُنَّى القرآن الحكيم من قبل بثلاثة عشر قرناً.

الأية السابعة: قال تعالى:

وقالوا إذا كنا عظاما ورفاتا ءانا لمبعوثون خلقا جديدا قل كونوا حجارة او حديدا أو خلقا مما يكب في صدوركم فسيقولون من بعيدنا قل الذي فطركم أول مرة فسinatingم البيان رؤوسهم ويقولون متي هو قل عسى ان يكون قريب

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1 Ibid. 15: 19
2 MS D و
3 Qur’ān, 15: 22
4 Ibid. 17: 50-51
قد شاهد علماء طبقات الأرض في بعض طبقاتها العميقة أجساد حيوانات تخجرت أو تحددت، أي: صارت حديدا لتغيرات كيميائية لحقتها، فتحقق أن لهذا الأمر ثبوتًا خارجيًا، فنقدر على الأجساد حجارة أو حديدا قادر أن يرجعها إلى حالتها الأولى، وإنغاض الرأس له جهالة.

الآية الثامنة: قال تعالى:

وُلِبِّثُوا فِي كَهْفَهُمْ ثَلَاثَ مَائَةَ سَنَنِين اِذَا لَمْ يَلْبِسُوا الْآيَةَ الرَّابِعَةَ وَالْكَفَّارَةَ اِذَا لَمْ يَلْبِسُوا الْآيَةَ الْأَرْبَعِينَةَ.

هذا من أبين معجزات القرآن العلمية، فإن أمة العرب الأمية ما كانت تدرس علم الحساب وعلم الهيئة الفلكية، وما كانت تعرف تفاؤلا في ما بين السنة الشمسية وبين القمرية، وأن ثلاثمائة سنين شمسية تساوي ثلاثمائة وتسع سنين قمرية، حتى أن الإمام الرازي، المعدود في حكمة الإسلام، تردد في هذا، فكيف بتلك الأمة الأمية! ل肯 المحققين من علماء الهيئة الفلكية أثبتوا ذلك القول الذي أفصح به القرآن، وأصبح الآن حقيقة ثابتة مقررة.

الآية التاسعة: قال تعالى:

فَلَوْ كَانَ الْبَحْرُ مَدَادًا لَّكَمْ رَبِّي لَنْ نَفْدِ الْبَحْرَ بِهَا وَلَوْ جَعَلْتَ مَدَادًا مَثْلَهُ.

وقال تعالى:

وَلَوْ أَنَّ مَا فِي الْأَرْضِ مِنْ شَجْرَةٍ أَقَلاَمُ وَالْبَحْرُ تَمَاثِلُهُمَا بَعْدُ مَا نَفْدَ الْمَالَتِ اللَّهُ الْعَزِيزُ الْحَكِيمُ مَا خَلَقْنَاهَا وَلَيْثْبَطْنَهَا إِلَّا كَفَّارَتَانِ وَاحِدَةَ إِنَّ اللَّهَ سَمِيعُ الْبَصِيرُ.

1 Ibid. 18: 25-26
2 MS D
3 Qur’ān, 18: 109
4 Ibid. 31: 27-28
روى أبو جعفر بن جرير عن قتادة: "ما كان لتنفد عجائب ربي وحكمته وخلقه وعلمه"، وقال النيسابوري المفسر في تفسير قوله تعالى "ما خلقكم آخ": "ثم بين تعالى أنه لا يصعب على قدرته كثرة الإيجاد والإعدام، فإن تعلق قدرته بمقدور واحد كتعلقه بمقدورات غير محصورة، لأن اقتداره لا يتوقف على آلة وعدة، وإنما ذلك له ذاتي يكفي فيه الإرادة" انتهى.

فهاتان الآيتان تدلان على عظمت قدرة الله تعالى وسعة علمه، وأن مخلوقاته غير محدودة، وأن معلوماته غير متناهية، بحيث جارت الأحلام وثأرت الأوهام في تصورها، وانقطعت الأفكار وخشعت الأنباء، وقد أبان الفلكيون لهذه العصور بمجردهم في مراصدهم أن في الفضاء غير المحدود من الكواكب بأنواعها ما لا يحسبها فكر ولا يحدها حصر، وأن بعضها لأكبر من الشمس ملايين مرة، وأن بعضها ليصل نورها إلى أرضنا في خمسين سنة بل فوقها، فيبعد نجوم الثريا فوق مائة ألف سنة، وهكذا. ومعلوم أن النور يسير مائة وثمانين ألف ميل في الثانية، فسبقان من جلت جيروته ووعظمت ملكوته، وأن ما كان من العلم بذلك لدى قدماء الفلاسفة ف هو بالنسبة إلى العلم الحديث أشبه بالذرّة إلى الطود العظيم.

54¶ وقد باح بذلك القرآن الحكيم يؤها من قبل ببضة عشر قرن، وتعبيره عن هذه الحقيقة أحق وأجل من تعبير فلامريون الفلكي الشهير، وهو: "أنه لو أتيح لنا أن نعيش ملايين من السنين فننظر في الفضاء بسرعة النور المذكورة نصل إلى زحل الذي يبعد عن الشمس نحو ثمانية وثمانين مليون ميل في نحو سبع دقائق بسرعة النور، ثم نبهر من زحل إلى نجم ألفا الذي هو أقرب النجوم إلى الشمس فنصل إليه في أربع سنين، وإلى السماء الرامح في خمسين سنة، ثم نجد السيارات واحدة

1 MS D لهذ
2 MS D الزرة
فواحة حتى نصل إلى سديم ممسك الأعنه في خمسة آلاف سنة، ثم سديم جلالان في ستين ألف سنة، ثم آخر فآخر، هكذا على التوالي، وكلما تقدمنا في الفضاء غير المتناهي رأينا عوالم جديدة، يتألف كل منها من ألواف الشمس، ثم نبلغ بعد ما نسير ألوفا أخرى من السنين بسرعة النور إلى مجرة أخرى فآخرها إلى ما لا نهاية لها، فنقضى عمرنا الذي قضى ملايين من السنين ونحن في وسط الفضاء غير المتناهي "انتهى حاصله.

الآية العاشرة: قال تعالى:

﴾اولم ير الذين كفروا ان السعوت والأرض كانتا رتقا ففتقنهما وجعلنا من الماء كل شيء حي افلا يؤمنون﴾

قد ثبت في علم طبقات الأرض أن حرارة الأرض في بدء تكونها كانت نحو ثلاث وتلاتين درجة (ومعلوم أن الحرارة إذا بلغت مائة درجة محل الماء وفارق)، فأخذت تبرد وتتناقص حرارتها حتى تكونت فوقها ست وتلاتين طبقة في ستة أدور، فصلحت في أثناها لتكون الماء ولنبات الخشائش ولسكن الحيوان، وكانت السماء والأرض من قبل رتقا، لا تمر تلك ولا تثبت هذه، ففتقهما الله عزوجل بالرجع والصداع، ولآية محمل آخر، وهو أن السموات والأرض كانتا رتقا كتلة واحدة، ففتقاها، أي: ففصلها وجعلنا على الأرض من الماء الذي كوناه فيها كل شيء حي ونبات حياء، وقد رجع الفلكيون في هذة العصور أن الأرض مثل غيرها من السوارات، اشتققت من الشمس قدرات حوصلها وبعد الملايين من السنين كون الله تعالى الماء الذي جعل كل شيء حي من النبات والحيوان. فالآية على هذا

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1 MS D ستون
2 Qurʾān, 21: 30
3 MS D ⸮
4 MS D ولسكونة
المحمل أيضا معجزة باهرة من معجزات القرآن الحكيم، وما يؤيد هذا الوجه ورود السماء بضيافة الجمع لأن الاشتقاء قد عم الأرض وغيرها من السيارات.

 الآية الحادية عشرة: قال تعالى:

والقى في الأرض رواسي ان تميد بكم١

وقال:

وجعلنا في الأرض رواسي ان تميد بكم وجعلنا فيها فجاجا سبلا لعلهم يهتدون٢

قد كشف العلم الحديث أن بطن الأرض نار ملتهبة، أحيط بشورة صوانية التي هذه الجبال قطعنة نابتة منها. حمادي الأمر أنما أستن هذه القشرة ارتفعت، فلو زالت الجبال كلها، ولم تكن الكرة النارية محاطة بها، لانفجرت كمية الابيض، وأبادت كل ما عليها بناة، وقد يحدث فيها فطور قليل فتضطرب الأرض، عظيمة، وتزلزل زلزالا شديدا، وهو ما يرى في بعض الأماكن من اليراقين الملتهبة.

 الآية الثانية عشرة: قال تعالى بعد الآية السابقة:

وجعلنا السماء سقفا محفوظا وهم عن ابائنا معرضون وهو الذي خلق الليل والنهار والشمس والقمر كل في فلك يسبحون٣.

معلوم أن رأي القدماء أن الشمس والقمر وغيرها من النجوم مركزة في أفلاكها، فهي لابد لها من حامل يحملها تدور بها، ولكن قد تحقق في الكشف الحديث أن الشمس والقمر وكل كوكب ساحقة في أفلاكها، أي: مداراتها من تلقاء أنفسها سباحة الأسماك في بحارها.

 الآية الثالثة عشرة:

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1 Qurʾān, 16: 15
2 Ibid. 21: 31
3 MS D لقرب من لمح
4 MS D repeats
5 Qurʾān, 21: 32-33
وترى الجبال تحسبها جامدة وهي تمر مر السحاب صنع الله الذي اتقن كل شيء

الآية تشعر بما تحقق حديثا من أن الأرض والجبال تسيران سيرا حديثا، لا

تُخطر بها، وهذا من عجائب صنع الله تعالى وغرائب إتقان الأشياء، وهذا المعنى

أقرب إلى نظم الآية ودلالة كلمها من حملها على يوم القيامة، لأن حسبانا جامدة

مع شدة سرعة مرورها تؤذن بالنظام المتقن الذي نشاهده، ومرور للخراب والفناء

هدم للنظام، فكيف تحسب جامدة؟ وكذا إطلاق على الإقناعه أنه لا يلائم التخريب.

أما اختصاص الجبال فلمشافتها بما شبه مرورها بمرور السحاب لا اختصاص المرور بما من دون الأرض إجماعا من

الأولين والآخرين.

الآية الرابع عشرة: قال تعالى:

والشمس تجري لمستقر لها ذلك تقدير العزيز العليم

كان رأي أصحاب الهيئة البطليموسية أن الأرض مركز والشمس هي السائرة،

وكان رأي أصحاب الهيئة الفيتناغورثية أن الشمس مركز والأرض هي السائرة الدائرة

حولها، فلما صدق الرصد الحديث بالهيئة الفينيقية وحققت أغا هي الحقيقة

الواقعة، كما قد أفصحت به القرآن الكريم في سورة النمل:

وترى الجبال تحسبها جامدة وهي تمر مر السحاب

أصبح أصحاب الرصد الحديث جازمين بسكونهما منذ قرون، إلى أن كشف

هرشل في القرن الماضي، أي الثالث عشر من الهجرة والتاسع عشر من الميلاد، أعما

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1 MS D adds
2 MS D ٌل
3 Qur'ān, 27: 88
4 MS D بطليموسية
5 Qur'ān, 26: 38
6 MS D جازمة
جارية لمستقر لها ودائرة حوّلها، وهو المجموعة الكوكبية المسماة ب "الجاثية على ركبتيه". والقرآن الحكيم قد صرح بتقدير العزيز العلم بجريافamaha لمستقر لها من قبل بقرون، فتبين صدقه على رغم أنف جاهديه أيضاً تبين، والحمد لله تعالى.

1 الآية الخمسة عشرة: قال تعالى:

قول انتم لتكفرون بالذي خلق الأرض في يومين وجعلون له انداذا ذلك رب العلمين وجعل فيها رواسي من فوقها وبرك فيها وقرر فيها اقوامها في اربعة ایام سواء للسائلين.

هناك بعض تفصيل ما ذكر تعالى في بدء الخلق من ستة أيام في كثير من السور، فهذه الأيام عبارة عن آماد طويلة، لأن القرآن الحكيم يعبر عن مدة مديدة بيوم، قال تعالى:

وآن يوما عند ربك كالف سنة مما تعددون.

وقال تعالى:

يدبر الأمر من السماوات إلى الأرض ثم يعجع الیه في يوم كان مقداره الف سنة مما تعددون.

وقال أيضاً:

تعرج الملكة والروح الیه في يوم كان مقداره خمسین الف سنة.

هكذا فيما نحن فيه قد جرى على عرفة، فأشار بستة أيام إلى ستة عصور، قرها علماء طبقات الأرض وهي "العصر الأصلي" و"الانتقالي" و"التاني" و"التاني" و"الطوفاني" و"العصر الحالي". قالوا تكونت في العصر الأول طبقة

1 MS D حتى
2 MS D حوله
3 Qurʾān, 41: 10
4 Ibid. 22: 47
5 Ibid. 32: 5
6 Ibid. 70: 4
صوانية، وفي الثاني بعض أدنى الحيوانات والخياشيم، وفي الثالث أنبت تعال
الأشجار والروح، وفي الرابع جعل فيها رواسي شامخات وبرأ الطيور والحيوانات
البرية، وفي الخامس حصل الطوفان العام وبرد القطبان بعد كوشما حارين، والسادس
هو العصر الحالي الذي نحن فيه.

 Alokhayf، 58

الآية السادسة عشرة: قال تعالى: "ثم استوى الى السماء وهي دخان فقال لها ولارض انتها طوعاء اوكرها قالت اتينا اتينا طائعين فقضاهن سبع سموات في يومين واحوى في كل سماء امرها وزينا السماء الدنيا بصانع وحفظا ذلك تقدير العزيز العليم".

قوله تعالى "وهي دخان" إشارة إلى أنما حلت إليها ولامثبط انتها طوعا وانكرها قالتنا اتينا طائعين فقضاهن سبعا يفيد أنها لم تكون مرة واحدة، بل جرت حكمتها كذا بالتدرج، وذلك تقدير العزيز العليم. قال علماء الفلكيات لا تزال عوالم لا نحصيها في الحالة الدخانية، أي السديمية بعضها في أول تكوينها، وبعضها قارب الانتهاء، وبعضها تمت وكتملت، وبعضها انعدمت أي قامت لها قيامتها إلى آخر ما قالوا.

الآية السابعة عشرة: قال تعالى:

والبحر المسجور ان عذاب ربك لواقع ما له من دافع.

المسجور بمعنى الحميي. روى الحافظ ابن جرير عن علي ومجاهد وابن الزبير، قالوا: المسجور الموقف هذا البحر"، هو باطن الأرض الذي يتحقق في هذا العصر، وهو

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1 MS D مقروءة
2 Qurʾān, 41: 11-12
3 Ibid. 52: 6-8
4 MS D حافظ
5 MS D زبير
مغطى من جميع جهاته بالقشرة الصوانيّة المحكمة سدا عليه، والإخبار بهذا البحر المسجور الموجود الآن يعتبر من أكبر معجزات القرآن الحكيم، فإنه لم يعلم به أحد من الأمم في عصر النبوة، ولذا قال المفسر الكبير ابن جرير: "فإذا كان ذلك، أي الإيقاد الأغلب من معاني السجر، وكان البحر غير موقد اليوم، وكان الله تعالى ذكره ووصفه بأنه مسجور، فبطل عنه إحدى الصفات وهو الإيقاد، صحت الصفة الأخرى التي له اليوم وهو الامتلاء إلخ"، فهذا الحق الكبیر لما لم يعلم ببحر موقد في العالم جنج إلى ما ذكر مع إقراره أن الأغلب من معاني السجر هو الإيقاد. 

الآية الثامن عشرة: قال تعالى:

﴿يمعشر الجن والانسان ان استطعتم ان تنفذوا من اقطار السموت والأرض فانفذوا لا تنفذون الا بسلطان﴾  

وقد قروا أن بنية الإنسان لا تحتفل أن تنفذ، أي تخرج من جوانب السماوات والأرض، واستدلالوا بأدلة مقنعة على أن الإنسان لا يستطيع أن يبِرح الأرض إلى جرم من الأجرام السماوية، وأن مناخها غير مناخ الأرض إلا أنه يقدر على النفوذ بالبرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، وقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطلق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، فقد أطبق السلطان على البرهان العلمي، ف
ان الذين يجادلون في ايات الله بغير سلطان اسمهم ان في صدورهم الا كبر ما هم بالغهم
ولا يخفى على من له علم بعلم الفلكيات ما بلغه علماؤها في هذه العصور من الدرجة العالية بسلطانهم العقلي، وما نفذوا إليه بالاقتمال العجيبة الاختراع التي هي من سلطانهم العقلي.

الآية التاسعة عشرة: قال تعالى:

الذي خلق سبع سموات طبقات ما ترى في خلق الرحمن من تفاوت

قد حقق علماء الكيمياء في هذه العصور مستدلين بخطوط طيف ضوء الأجرام السماوية بطريقة خاصة مفصلة في كتبهم أن مختلفات الرحمن من الشمس والأرض وغيرها من الكواكب لا تتفاوت في تركيبها من العناصر. وتحققوا أن الشمس مثلا مركبة من عناصر هي عناصر الأرض بعيداً، لا من عناصر لا توجد في الأرض، واستعانوا على هذا بالاقتمال المعروف بميكروسكوب وهم عمددتم في هذا الباب، وهذا حقيقة عجيبة أظهرها الذكر الحكيم، ومعجزة عظيمة أتى بها القرآن الكريم.

60 الآية العشرون: قال تعالى:

الم تروا كيف خلق الله سبع سموات طبقات وجعل القمر فيهن نورا وجعل الشمس سراجا

قد تقرر في علم الهيئة أن نور القمر مستفاد من انعكاس نور الشمس عليه، ولا خلاف. فمفصل في هذا العلم لم حل هنما لتفصيل ذلك، فتحيص إطلاق كلمة "السراج" الذي هو مضيء بنفسه بالشمس، وكلمة "النور" الذي هو

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1 Ibid. 40: 56
2 Ibid. 27: 3
3 MS D بابستكركوب
4 MS D ⸮⸮ ⸮
بمعنى المنور، إشارة واضحة من الكتاب المنزل على النبي الأمي - صلى الله تعالى عليه وسلم - إلى ما تقرر في العلم المذكور.

الآية الحادية والعشرون: قال تعالى:

«تعرج الملكة والروح إليه في يوم كان مقداره خمسين ألف سنة».

وقبله في سورة الم سجدة:

«يدبر الأمر من السماء إلى الأرض ثم يعرج إليه في يوم كان مقداره الف سنة مما تحدون».

إنه معلوم أن اليوم عبارة عن مدة نصف دورة سيارة على نفسها، وقروا أن في الوجود من الأجرام ما قطره مئات الألوف من الأميل، فمثلما قالوا إن بعد سيدم مسماً ب"المرأة المسلسلة من الأرض" ستمائة سنة نورية، وطول قطره عشرون ألف سنة نورية، والسنة النورية عندهم عبارة عن مدة عبارة عما يقطعه النور من السير في السنة، وقروا أن النور يسير في الثانية الواحدة مائة وستة وثمانين ألف ميل، وإذا دار حول الأرض لم يستغرق أكثر من سبع ثانية، ومن هنأ تقاس سعة كائنات الخلق العظيم، صدق تعالى:

«وما يعلم جنود ربك إلا هو».

61. ومن مزايا البيئة احتوائه على النوعين من الآيات المحكمات والمتشابهات

قال تعالى:

1 Qurʾān, 70: 4
2 MS D omits
3 MS D
4 Qurʾān, 32: 5
هو الذي انزل عليك الكتاب منه آيات محكمات هي أم الكتاب، أو أصول مقتضيات الف ama الذين في قلوبكم زيغ فيتبعون ما تشابه منه اتباع الفتنة وابتعاد تأويله وما يعلم تأويله إلا الله والرسول في العلم يقولون امنا به كل من عند رينا وما يذكر إلا أولوا الالباب.

قد من الله تعالى بإنزاله الآيات المحكمات التي هي أم الكتاب، أي أصول مقاصد القرآن وأسس تعاليمه، وهي الإيمان بالله تعالى وحده وكتبه ورسله، والأعمال الصالحات، والإيقان بالبعث والجزاء، وهي أركان الدين الثلاثة وعمده، وهي مفصلة فيه ومبينة وميسرة لكافة الناس، لا يتطرق إليها الاشتباه والالتباس، قال تعالى:

وقد يسرنا القرآن للذكر فهل من مدكر من مدكر.

وكان تبيينه لهذه الثلاثة كافيا في مقاصده ووافيا بممطغ من تحقيق العقائد، والتطهير من رجس الأوهام، وتفصيل الأحكام العملية من الخلاص والحرم، مما يورث الصلاح في العاجلة والفلاح في الآجلة، لكنه تعالى بإنزال الآيات المتشابهات أودع في كتابه علوما جمة وأسرارا مهمة، فأكمل منه وأتم نعمته، قال تعالى:

ونزلنا عليك الكتاب ببيان لكل شيء، وهدى وبشرى للمسلمين.

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1 Qurʾān, 3: 6
2 MS D ع defense
3 MS D هذه
4 Qurʾān, 6: 126
5 Ibid. 54: 17
6 MS D هذا
7 Qurʾān, 16: 79
وقد أتعبوا خواطرهم في تعيينها، وأدرك المتدبرون تفسير المحكمات من قوله تعالى "هن أم الكتاب" أي أصوله ومقاصده التي دعا الأمم إليها لسعادة دنياهما وأخراهما، وتفسير المتشابهات من المقابلة، فهي ما فضلت عن الأصول الأولى وزادت عن مقاصده العملية، فليستحر المؤمن في العلم ويرursive فيه بقدر ما أوثى من علمها، فهي حك العلماء الراسخين ولتشابها ومشاكل مصاديقها، حتى يعتنصل على القاصرين الفرقان بين الحق والباطل، وتعيين المراد منها إجادة لزوج الزائنين، ودع عنك في تفسيرهما أقوالا ما زادت كثرة إلا advantageous وأهاذ النبرت بعض الروية تجد أكثر أقوال السلف في تفسيرهما منطبقاً على ما حققناها أو مصيرها إليه.

روى الحافظ ابن أبي حاتم عن ابن عباس أنه قال: "المحكمات قوله تعالى:
"قل تعالوا اتل ما حرم ربكم عليكم إلا شريكوا به شيئاً" إلى ثلاث آيات وقوله تعالى:
"وقضى ربك الا تعبدوا الا إياه" إلى ثلاث آيات بعده. "ولا يخفى أن الآيات الأولى التي من سورة الأنعام، وكذا الآخر التي من سورة الإسراء تحتوي على مقاصد الكتاب الكريم الأولية كما قدمنا في تفسير المحكمات، وكذا ما روي عن يحيى بن يعمر في تفسير المحكمات، قال: "الفرائض والأمر والنهي والحلال والحرام"، وهو منطبق على ما قدمناه تماما. والتشابه الذي يؤمن به ولا يعمل به، مصيره إلى ما سبق، لأن العقائد الضرورية وما ينتبه عليها من الأحكام العملية من المحكمات.

وقال الحافظ: "أما المتشابهات فمن قبل العلوم والمعرف فقط، وكذا ما قبل المحكم ما واضح معناه والمتشابهه تقضيه، وما قيل المحكم ما لا يحتمل من التأويل إلا وجها واحدا والمتشابه ما احتمل أوجها، مصيره أن القولين إلى ما قلناه جلي، لأن مقاصد

1 MS D أوصول
2 Qurʾān, 6: 151-53
3 Ibid. 17: 23-25
4 MS D omits
الكتاب الأولية موضحة وميسرة تناولها لجميع المدركين، ولا يتعلق إلا معنى واحدا، والمتاشبة له محامل أريد منها منح علمه للراسخين.1 وما قرنا ينقدح جواب ما سائل أنه لم يلم بك مهما يستوى في فهمه الكاف. وأنه ينبغي أن يكون هذا شأن كتاب أنزل هدى للناس وبيانات من الهدى والفرقان، وهو أن الناس ليست أقدارهم متساوية، فمنهم جاهل غبي يكتفي بالمحكمات، أو ذكي ألمع يجد منح العلوم العالية، ومنهم مستوحى عصي يهتدى بالمحكمات، أو مضى نقي ترفع درجه بجهة العلوم الجلية، فأكثر الله تعالى منحتهم وأن تعمته بإزال المشابهات، ليرفع الله الذين أتوها العلم درجات، قال تعالى: ﴿ترفع درجت من نشاء وفوق كل ذي علم علمٍ﴾.2

وأما التأويل فحظله الشيخ الإمام أبو العباس أحمد بن تيمية بما لا مزيد عليه، فقال ما حاصله: "أن التأويل في مصطلح أهل الأصول "صرف النظف عن الاحتمال الراجح إلى الاحتمال المرجوح لدليل" وفي مصطلح بعض قدماء المفسرين بمعنى "التفسير"، كما يقول ابن جرير: "قول في تأويل هذه الآية كذا". وقد القرآن بمعنى حقيقة الشيء الخارجي، وهو الأمر العملي الذي يقع في المآل تصديقا لخير أو رؤيا أو أمر غامض يقصد به شيء في المستقبل كعمل الخضر، فهذا الأمر فعل لا قول، قال تعالى:

﴿يايها الذين آمنوا اطعوا الله واطعوا الرسول وولي الأمر منكم فان تنازعتم فأن ردوا إلى الله والرسول ان كنتم تؤمنون بله واليوم الآخر ذلك خير وأحسن تأويل﴾.3

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1 MS D الراسخين
2 Qurʾān, 12: 76
3 Ibid. 4: 49
لا يحتمل بحال أن يكون المراد ه هنا من معاني التأويل ما هو المصطلح، أعني التفسير أو صرف الكلام عن ظاهره إلى غيره، فقال مjahد وقادة: "جزاءٌ وثواباً".
والسدى وابن زيد وابن قتيبة والراجح: "عاقبته"، ومعنى واحد، وقال تعالى:
"هل ينظرون إلا تأويله يوم يأتي تأويله يقول الذين نسوه من قبل قد جاءت رسل ربنا بالحق".

عن ابن عباس: "تأويله تصديق ما وعد"، وعن قادة: "ثوابه"، وعن مjahد: "جزاؤه"، وعن السدى: "عاقبته"، وعن ابن زيد: "حقيقة"، فثواب الشيء وجزاؤه وعاقبته
فعل في الخارج، وقال تعالى:
"بل كذبوا بما لم يحيطوا بعلمه"، وله يأتم تأويله.

عن الضحاك: "يعني عاقبة ما وعد"، وقال تعالى حكاية عن يوسف عليه السلام:
"لا يأتكم ما طعام ترزقكما إلا نباتكم بتأويله قبل أن يأتيكم".

أي ترزقكما في المنام إلا نباتكما في اليفة بتأويله الذي سيقع قبل أن يأتيكما أي التأويل، وقال حكاية عنه:
"يا نبت هذا تأويل رؤيا من قبل".
فجعل نفس سجود أبوه له تأويل رؤياه، وقال تعالى حكاية عن الخضر:
"سأنبئك بتأويل ما لم تستطع عليه صبر".

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1 MS D
2 Qur’an, 7: 53
3 MS D adds
4 Qur’an, 10: 39
5 Ibid. 12: 37
6 Ibid. 13: 100
7 MS D omits
8 Qur’an, 18: 78
أي بما يقول إليه ما فعلته من مصلحة أهل السفينة وأبوي الغلام وأهل الجدار، وقال حكاية عنه هذا تأويل ما لم تستطع عليه صبرا، قوله "هذا" إشارة إلى المصلحة التي بينها، وهي ما صعب في المآل.

والأعلام لا يذكرون للتأويل إلا المعنى الأول والثاني، ومما التأويل في لغة القرآن فلا يذكرون، وقد عرفت أن التأويل في القرآن هو الموجود الذي يقول إليه الكلام.

واختلفوا هل المشابه مما يمكن علمه أو لا يعلمه إلا الله. وهذا الخلاف بناء على أن قوله "والراسخون في العلم" هل هو معطوف على الجلالة وعليهوقف، وقوله "يقولون" مستأنف أو "هو" مبتدأ و "يقولون" خبر والوقف على الجلالة وللاستئناف، فقال السيوطي وغيره: ذهب الأكثرون من الصحابة والتابعين وأتباعهم ومن بعدهم إلى القول الثاني، واحتجوا بما رواه عبد الرزاق في تفسيره والحاكم في مستدركه عن ابن عباس أنه كان يقرأ ويقول "الراسخون في العلم"، وما أخرجه ابن أبي داود في كتاب المصاحف في قراءة ابن مسعود: "إن تأويله إلا عند الله"، وما حكي الفراء أن في قراءة أبي بن٤ كعب أيضا: "ويقول الراسخون"، وما أخرج الشيخان وغيرهما عن عائشة قالت: قال رسول الله - صلى الله عليه وسلم: "إذا رأيت الذين يتبعون ما تشابه منه فأولئك الذين سمى الله فاحذروهم"، وبأن الآية دلت على ذم متبعي المشابه ووصفهم بالزيغ وابتغاء الفتنة.

وقال النووی أن الأصح القول الأول، وإليه ذهب مjahد كما أخرج عبد ابن حميد عنه، وقال الحافظ ابن تيمية رح أنه هو الصواب، لأن من العظيم أن يقول إن

1 MS D بينه
2 MS D جوالمو
3 MS D omits
4 MS D omits
الله تعالى أنزل على نبيه كلامًا لم يكن يفهمه هو ولا جبريل ولا أحد غيره، ولهري البخاري في صحيحه وغيره عن ابن عباس أن النبي صلى الله عليه وسلم دعا له وقال: "اللهم فقهه في الدين وعلمه التأويل"، وأجاب عما احتج به الأولون بأن قول القائل إن أكثر السلف على هذا بلا علم فإنه لم يثبت عن أحد من الصحابة رضه أنه قال إن الراسخين في العلم لا يعلمون تأويل المتشابه، بل الثابت عن الصحابة رضه أن المتشابه يعلمه الراسخون، وما ذكر من قراءة ابن مسعود وأبي بن كعب ليس له إسناد يعرف حتى يحتج بما، والمعروف عن ابن مسعود أنه كان يقول: "ما في كتاب الله إلا وأنا أعلم في ماذا نزلت" مع أن قراءة ابن مسعود لا تنافض هذا القول فإن نفس التأويل لا يأتي به إلا الله تعالى، كما قال تعالى: 

هل ينظرون إلا تأويل

وقال: "هل كذبوا بما لم يحيطوا بعلمه وما باقم تأويله"

وليس في القرآن علم تأويله إلا عند الله، كما قال في الساعة:

سأطلوك عن الساعة أيان مرسها قال علمها عند ربي لا يجلها لوقتها إلا هو

فلو كانت قراءة ابن مسعود نفي العلم عن الراسخين لكان "إن علم تأويله إلا عند الله"، وما روي عن قراءة ابن عباس فقد روي عنه ما ناقلبه، روى عنه أنه قال: "أنا ممن علم تأويله" أخرجه ابن المذار من طريق مهند عنه. وأما الدم فإنهما وقع على من يتبع المتشابه لا بنغاء الفتنة وابتغاء تأويله، وهو حال أهل القصد الفاسد الذين يريدون القذف في القرآن، فلا يطلبون إلا المتشابه لإفساد القلوب، وليس طلبهم لتآويله لأجل العلم والاهتداء، بل لأجل الفتنة، وهؤلاء هم الذين

1 MS Dجبريل
2 Qurʾān, 18: 82
3 Ibid. 7: 53
4 Ibid. 10:39
عناهم النبي ﷺ صلى الله عليه وسلم بقوله: "إذا رأيتم الذين يتبعون ما تشابه...

الحديث، وهذا يتبعون أي يطلبون المتشابه ويقصدونه دون المحكم. والقول الفيصل أن للقراءتين كليهما معان إذا أريد من علم التأويل الإحاطة بالله من جميع الجهات وجمع الكلمات، فالحق الوقف على الجلالة، وهذا هو مراد من فسر المتشابه بما استأثر الله تعالى بعلمه، والمحكم بما عرف المراد منه، فمعنى قوله: "والراسخون في العلم" أخذ لعلمهم الإجماعي المحدود بتأويل المتشابه يقولون آمنا به لاعتزاز اليقين في قلوبهم بسبب هذا العلم. وإذا أريد من علم التأويل العلم المطلق الذي يشمل الإجماعي أيضا فالحق الوقف على قوله في العلم، فثبت من الآية على كلئي القراءتين أن الراسخين ممنون بعلم تأويله حسب درجاتهم دون الزائفين، بل عامة المؤمنين أيضا.

67 ومن أمثلة المتشابه آيات الصفات، فطر بعضهم فجمدوا على الظاهر حتى وقعوا في التجسيم، وأفرط آخرون في النفي حتى أدى إلى نفي الصفات، والحق الحقيقي بالقبول مذهب السلف وهو إمارة كما وردت من غير تكييف. وما سأل الإمام مالك رضه من قوله ثم استوى على العرش كيف استوى قال: "الاستواء معلوم والكيف مجهول والإيمان به واجب والسؤال عنه بدعة" فأخبر أن "الاستواء معلوم" لأن معنى الاستواء شيء على شيء معلوم اللغة، ليس له إلا معنى واحد، قال تعالى:

«لنتستوا على ظهوره»

وقال تعالى: «فأذا استويت أنت ومن معك على الفلك»

وقال: «واستوت على الجودي»

1 Ibid. 7: 187
2 Ibid. 43: 13
3 MS D استودت
4 Qur’ān, 23: 28
وقال: ﴿فاستوى على سوقه﴾

فهذا الاستواء كله يتضمن حاجة المستوحى إلى المستوى عليه، والله تعالى غني عن العرش وعن كل شيء، بل هو سبحانه يحمل العرش بقدرته، لكن لا نعلم الكيفية التي اختص بها الله، فهو استوى على العرش من غير افتقار منه إلى العرش، بل مع افتقار العرش إليه، وإنما نعهد في مخلوقاته ما يستوي على شيء مع غناه عنه فصار مشابهاً من هذا الوجه.

وأما من قال أن الآية مشابهة لأن الاستواء له معان متعددة فلم يصب، فإنه يقال استوى الشيء من غير صلة، ويقال استوى إلى كذا، ويقال استوى على كذا، ولكن معنى على حدة، تنوعت معانيه بحسب الصلات. وأما ما في القرآن ليس له إلا معنى واحد في لغة العرب، ولذا قال مالك "الاستواء معلوم ال"، وكذا قوله تعالى:

وكلم الله موسى تكليما﴾

نفس معنى الكلام يعلمه الناس، والكيفية هي التأويل الذي لا يعلمه إلا الله، ولا يسوق الخوض فيه لسموها من أفهام العامة إلا ما يؤدي اللّه تعالى من فضله من يشاء من عباده الأصفياء بحسب درجاتهم، وكذا السميع والبصر والعلم والقدير وغيرها من صفاته تعالى عند المحققين جميعاً من المتشابهات، ليس علمه وقدره وجمعته وبرهته ورحمته مثل ما نعقله من أنفسنا، تعالى عن ذلك علواً كبيراً، قال تعالى:

ليس كمثله شيء﴾

ومن المتشابهات قوله تعالى:

1 Ibid. 11: 44
2 Ibid. 48: 29
3 Ibid. 42: 11
ونضع الموازين القسط ليوم القيامة فلا تظلم نفس شيئاً وان كان مثقال حبّة من خردل اتينا بما وکفی بنا حاسبين۱ وقوله تعالى: فَأَمَّا مِن ثُلُّتِ مَزاْيِنِهِ فَهُوَ فِي عَيْشَةِ رَاضِيَةٍ وَأَمَّا مِن خُفْتِ مَزاْيِنِهِ فَأَمَّهُ هَازِیةٌ۲

۷۰ الوزن يحقق على أنواع منها ما تعرفه العامة، أي ما يختص بالماديات، ومنها ما تعم ما سوى الماديات، وقد أقصر من لِمْ يَفْهَمُ مِنْهَا إلا ما يوزن به الأثقال في الوعر، فاضطر إلى تجسم الأعمال أو اتزان العاملين مع أعمالهم، ومن لِمْ يَفْهَمُ منه إلا التعبير عن تقديده تعالى قدر الأعمال من جهة كمية الأجر أداهم ذلك إلى نفی ما يوزن به، والحق ثبوت الميزان الذي يعلم به مقادير الأعمال جزاء منه تعالى، وأقرب نظر وجدت له في هذه الحياة الدنيا أعضاء بدن الحيوان من القلب والكبد والأمعاء وغيرها تؤدى وظائفها العجيبة بكل دقة ونظام بغير شعور منها، صنع الله الذي أتقن كل شيء. وقد ذكر بعض تفصيل ذلك في علم وظائف الأعضاء بحيث يتعجب منه أولوا الألباب، ومنها قوله تعالى: ۳۴ {

۳۰ حتی إذا جاءوها شهد عليهم سمعهم وابصارهم وجلودهم بما كانوا يعملون وقالوا لجلودهم لم شهدتم علينا قالوا انطعنا الله الذي انطق كل شيء۳۱ هذِه الشهادة تصور مصاديق كثيرة بما، ولذا۴ كان من المشاكل ولِمْ يلزم أن يكون ذلك النطق بأصوات مبنية على الخارج كما زعم، ولا بانطباع فيها انطباع الصور كما زعم، فإن الأعمال مما لا صورة له، بل هو دلالة لا تقل عن۵ ۱-۲ Ibhid. 21: 47, 101: 6-9, 41: 20-21 ۴ MS D omits ۵ MS D من
دلالة المنطوق بنوع من اختزان صور غير مرئية في هذا الأدنى، قد استخلص الله تعالى الراسخين في العلم باستنشاق ريحه، ومنها قوله تعالى:

{وان عليكم لحفظين كراما كاتبين يعلمون ما تفعلون}

هو احتفاظ بالأعمال احتفاظ الكاتب بالألفاظ لا هو عينه، أما ترى أنه تعالى عبر عن دلالة الكتاب بالنطق، والنطق ليس من شأن المكتوب، قال تعالى:

{ولدينا كتبا ينطق بالحق وهم لا يظلمون}

وقال:

{هذا كتبا ينطق عليكم بالحق انا كنا نستنسخ ما كنتم تعملون}

{ا ستنشاء}

{Qurʾān, 82: 11}

{Ibid. 23: 62}

{Ibid. 45: 29}

{MS D أسرار}

{MS D omits}

1 MS D
2 استنشاء
3 قل من خلص فهمه إلى الحقيقة ولو إجمالا، وأما قصص نوح وهود وصالح- عليهم السلام- ونحوها في إبلاغ رسائل ريم فهي من مقاصد الكتاب الأولية، يجب العمل بموجبهما والاقتداء بهما، وللمؤمنين فهم أسوة حسنة، فما روي عن بعضهم أن القصص من المتشابهات فلمراد منه بعضها لا جميعا.

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تنبيه: ما تقدم من البحث في تفسير المحكم والمتشابه، فهو في صورة تقابلهما، وقد أطلق في القرآن أن كل محكم وكله متشابه، فهنا إحكام بمعنى إتقان نظامه وعدم تطرق النقص والاختلاف إليه، قال تعالى: 

क़ितब अहकिम से एक मिला है और फिर क़ितब में हैं जो मिला है।

وتشابه معنى أن يشبه بعضه ببعض في كونه حقا ومعجرا نظما ومعنيا، قال تعالى: ﴿الله نزل احسن الحديث كتب متشابها منا إلى الذين يخشون رجوماً إلى ذكر الله﴾. 

1 MS D omits فههر
2 Qurʾān, 11: 1
3 Ibid. 39: 23
74 ومن مزاياه المرغوبة الممدوحة انقسام أحكامه إلى المكتوبة والمندوبة وإلى المحرمة والمكرهة

المأمورات على قسمين:
الأول: المكتوبات التي فعلها حتم فرضة أو واجب، وهي توقف عليها تخلية النفس عن أرجاس الذمائم وأدران الملائم، وتخليتها بالقربات والمكنام، أو توقف عليها المصالح الاجتماعية1 الضرورية للأمة في وجودها أو رقها.
والثاني: المندوبات التي يستحب فعلها من غير نكر على تركها، وهي تورث كمال التركية وقمام النجارة، بعد تحصيل نفس التركية والتحلية، أو تورث حسن تلك المصالح من غير افتقار الأمة إليها. والقائمون بها هم2 المستمرون السابقون بالخبرات، قال تعالى:

و والسابقون السابقون أولئك المقربون3

وسر الانقسام إلى القسمين أنه إذاً أن يكون المحتوم أرسخ وأغوص في اليد والملصحة من المندوب، كصلاة الفرضة بالنسبة إلى الزيادة لدخول المسجد، أو يكون المندوب هو الأرسخ والأفيد، لكن في أداء المندوب إليه شدة وعسرة، بحيث لو أظلم الإتيان به على العامة لكان فيه حرج وإعنت لهم، ولا يتسنى العمل به إلا لأصحاب العزائم القوية والهمم العالية، فندب إليه دفعاً للإهاب4 والجرح، مثل التهجد بالنافلة مع طول القنوت بالنسبة إلى الفرائض الخمس، قال تعالى: «إن

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1 MS D ظاهرة
2 MS D omits
3 قرآن، 56: 10-11
4 MS D داً
ربك يعلم أنك تقوم أدنى من ثلثي الليل ونصفه وثلثه وطائفة من الذين معك وله يقدر الليل والنهار علم أن لن تحصوه فتاب عليكم وقرأوا ۱ ما تيسر من القرآن ۲ فقوله "علم" بيان لاستجابته وعدم إيجابه، أو يكون المندوب والمحتوم متساويين في المفهوم ومن جنس واحد، فالتعليم الحكيم جعل المقدار المعتمد به عنده محتوما ومفروضاً، والرائد عليه مستنفاً أو مندوباً، ففي الصلاوات جعل القدر المعتمد به خمسا في اليوم والليلة كما أشار إليها بقوله:
فسبحن الله حين تسرون وحين تصبحون وله الحمد في السماوات والأرض عشيا وحين تظهرون ۳

عن ابن عباس أن نافع بن الأزرق سأله عن الصلاوات الخمس في القرآن، فقال:
"سبحن الله حين تسرون وحين تصبحون" قال: صلاة المغرب والصباح، "وعشيا" صلاة العصر، "حين تظهرون" صلاة الظهر، وقرأ "ومن بعد صلاة العشاء" أخرجه الحاكم.

6/76 وجعل الزائد على الخمس غير مفروض، وكذا جعل القدر المعتمد به في الصيام مفروضاً، أي: صيام شهر رمضان الذي أنزل فيه القرآن، وفي الحج مرة واحدة، وهذا هو مقتضى الحكمكة كما لا يخفى، وجعل الزائد على الفروض فيما مرة مندوبا إليه، وكذلك المنهيات على قسمين: محرومات ومكروهات، لأنها ليست كلها على وترية واحدة، فبعضها أشد ضرا في الذات أو المجتمع من البعض، فجعل الأول محروما والثاني مكروها، كلا في مرتبته، وهنما قسم خاص وهو المباح لا علاقة له بالتركيبة والتحليلية، أو الإضرار والتدسية، فتبين أن توزيع الأحكام إلى الأقسام بحسب تنوع المبادئ وتنوع الأجرام، هو عين الحق وغاية الحكمكة، بما يستيقن العقول

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1 MS D فاقرء
2 Qurʾān, 73: 20
3 Ibid. 30: 17-18
4 MS D omits
الكاملة والنفوس العادلة بأنه لا يمكن أن يكون من تلقاء نفس أمي، نشأ بين أظهر
أمة أمية جاهلة ساكنة في جبال قاحلة، عن الصناعات والفنون عاطلة، وعما جاء
به بعد نبوته عن العلم والحكمة والأحكام غافلة، إلا أن يكون تنزيل العزيز الرحيم
على رسوله الكريم، قال تعالى:

وأنه لتنزيل رب العلمين نزل به الروح الامين على قلبه لتكون من المنذرين بلسان
عربي مبين.  

1 Qurʾān, 26: 192-95
77  ومن مزاياه الكريمة يسر أحكامه الحكيمة

قال تعالى:

«لا يكلف الله نفسا إلا وسعها»  

وقال تعالى:

وأما جعل عليكم في الدين من حجٍ  

يسر دينه ثابت من وجوه:

الوجه الأول: إن أحكامه بأسرها لتطابقها بما فطر عليه نوع الإنسان تيسر أداؤها، فلذلك نعى على قوم ما ابتدعوا من أفعال، جنوا بما على فطرتهم والتزموا عليهم بأداؤها، فما رعوها ووفوا بحرملها، قال تعالى:

ورهبانة ابتدعوها ما كتبناها عليهم  

وممّا يحرم نعمة التي أوجدها في الأرض ما لم يداخلها الاعتداء عن الحدود، قال:

يبنوا زينتكم عند كل مسجد وكلو واشربوا ولا تسرفوا لأنه لا يجب المسئفين قل من حرم زينة الله التي اخرج لعباده الطيبات من الرزق قبل هى للذين امنوا في الحياة الدنيا خالصة يوم القيامة كذلك نفصل الابتديت قل أنا حرم ربي الفواحش ما زار منها وما بطن والائم والبغي بغير الحق وان تشركوا بالله  

ما لم ينزل به سلطانا وان تقولوا على الله ما لا تعلمون  

وقوله "التي أخرج لعباده" إشارة إلى علة نفي تحريمه، ولذلك نرى عن إكراه على الدخول في الدين، قال:

1 Ibid. 2: 286
2 Ibid. 22: 78
3 Ibid. 57: 27
4 Ibid. 7: 31-33
لا إكراه في الدين قد تبين الرشد من الغي

وقال:

ولو شاء ربك لامن من في الأرض كلهم جميعا افانت تكره الناس حتى يكونوا مؤمنين.

الوجه الثاني: إن من يسر أحكامه أن المحرمات تسقط حرمتها إذا انتهت المؤمن به حالة تلجه إلى الإتيان بتلك المحرمات، مثل المأكلات المحرمة، نفي الإثم عن متعاطيها عند كودهم مضطرين إلى أكلها، قال تعالى:

انما حرره عليكم الميتة والدم ولحم الخنزير وما أهل به لغير الله فمن اضطر غير باغ ولا عاد فلا إثم عليه ان الله غفور رحيم.

ومثل مخالفة الوصي الابن التي فيها خشية أكل ماله، وهو من الكبائر التي قد أوعده عليها بالوعيد الشديد، أحلها إذا كان بنية الإصلاح دفعا للإعهات قال تعالى:

ويستلونك عن الابن قد إصلاح لهم خير وإن تخطؤهم فاخوانكم والله يعلم المفسد من المصلي ولو شاء الله لاعتنك ان الله عزيز حكيم.

ومن يسر أحكامه أن المفروضات إما تسقط بناة إذا شق أداوها، مثل حج البيت سقط عن الأعمى والمقعد، ولم يفرض على من لا يستطيع إلى سبيل، ومثل الصيام تسقط عن المرض غير مرجو بره، أو يستبدل بدلا ما تيسر فعله، مثل صلاة الخائف يؤديها كما يتسنى له من الإيماءات، قال تعالى:

1 Ibid. 2: 256
2 Ibid. 10: 99
3 Ibid. 2: 173
4 MS D تستطيع
5 MS D يستبدل به
حافظوا على الصلوات والصلاة الوسطى وأقوموا بعبادة الله فان خفتم فرجاء أو ركبانا فالتصرف فاذكروا الله كما علمكم ما لم تكونوا تعلمون.

وكذلك المريض الذي يشق عليه أداء أركانه المعهودة فيديها موميا، ومثل الوضوء يسقط عن المريض المتضرر بالماء إلى التيمم، قال تعالى:

وإن كنتم مرضى أو على سفر أو جاء أحد منكم من الغائط أو لم تستم النساء فلم تجدوا ماء ففطموا صعبدا طيبا فامسحوا بوجوهكم وأيديكم ان الله كان عفوا غفورا.

والوجه الثالث: إن أحكامه تنقسم إلى العزائم والرخص، مثل الصيام عزيمة للمسافر والإفطار رخصة له، قال تعالى:

ومن كان مريضا أو على سفر فعدة من أيام اخر يريد الله بكم اليسر ولا يريد بكم العسر.

و كذلك كلمة الكفر رخص التلفظ بما عند الإكراه، قال تعالى:

من كان كفر بالله من بعد إيمانه إلا من أكره وقبله مطمئن بالايمان ولكن من شرح بالكفر صدرا فعليهم غضب من الله وهم عذاب عظيم.

ومن امتنع عن التلفظ بما قتل صار شهيدا، مثل الصحابية الصادقة سمية أم عمر بن ياسر رضي الله عنه، وهذا القدر على النظام والمغفرة للعادي.

جزاء سيئة سببها فمن عفوا وأصلح فأجزه على الله أن لا يحب الظلمين وله

انتصر بعد ظلمه فأولئك ما علّيهم من سبيل.

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1 Qur’ān, 2: 220
2 MS D اليتيم
3 Qur’ān, 2: 238
4 Ibid. 2: 185
5 Ibid. 16: 106
6 MS D omits
وندب إلى العزيمة، أي الإحسان إلى المسري ليترتب عليه تبدل المودة بالعداوة،

فال تعالى:

ولا تستوى الحسنة ولا السيئة ادفع بالتي هي أحسن فذا الذي بينك وبينه عداوة كانه ولي حميم وما يلقها إلا الذين صبروا وما يلقها إلا ذو حظ عظيم، والصلاة قصر الرباعية من خصائص عزيمة، لا من خصائص عامة المؤمنين. وكذلك الصلوة قصر الرباعية منها رخصة للمسافر وإقامها عزيمة، قال تعالى:

وإذا ضرتم في الأرض فليس عليكم جناح أن تقصروا من الصلاة إن خفتم أن يفتنكم الذين كفروا أذن الهذا على قول، وعلى قول قصراً من الإسنادات واليسر متحقق على القولين كلهما.

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1 Qurʾān, 42: 40-41
2 MS D 
3 MS D يستوي 
4 Qurʾān, 41: 34-35  
5 Ibid. 4: 101-2
ورقيها إلى ذروة كمالها من صحاح العقائد ومحسنين الأعمال ومكارم الأخلاق، وصددها عما يورث شقاوتها وانحطاطها من الشرك والكفر ومساوئ الأعمال وملازم الأخلاق، كذلك أوجب عليها من الأعمال ما فيها قوام جسده وحفظه، أو حفظ النوع وبقاؤه، وكما عما فيه عطبه وهلاكه من دون منفعة تعود إليها، أو انقراض النوع ونفاده، فأمر باللباس والنكاح والأكل والشرب حتى أكل المحرمات لمن اضطر إليها، قال:

﴿يبناء دم خذوا زينتكم عند كل مسجد وكلوا واشربوا ولا تسرفوا إنه لا يحب المسرفين قل من حرم زينة الله التي اخرج لعباده والطيبت من الرزق﴾

وقال:

﴿وأنكحوا الآيام منكم وانكحوا الآيام منكم﴾

وما كان بين قضايا الروح والبدن نوع من التقابل والتدارؤ ضد تعالي عن الغلو ومجاوزة الحد في أحد الجانبين، كي لا يلزم الإجحاف في الجانب الآخر، فترعاية جانب الروح نهى عن النهي عن الإسراف في الملازم الجسمانية، وعن توطين النفس على حياة الدنيا والإطمئنان بما إن لا يغفو الرقي الروحاني الذي هو في الحقيقة سر نشأته في هذا العالم المادي كما تلونا قوله "ولا تسرفوا" وكما قال: ﴿إن الذين لا

1 Ibid. 7: 32
2 Ibid. 24: 32
يرجون لقاءنا ورضوا بالحياة الدنيا واطمأنوا بما والذين هم عن ايتنا غفلون أولئك ماوهم النار بما كانوا يكسبون 

وقال تعالى: 

فاعرض عن من تولى عن ذكرنا ولم يرد إلا الحياة الدنيا ذلك مبلغهم من العلم، ولرعاية الجانب الآخر أمر بإقامة الصيام إلى الليل في سورة البقرة، أي بدون وصالها، وبقيام بعض الليل لا كله في سورة المزمل، وبتصدق العفو في سورة البقرة، وفي عن التصدق بالمال كله في سورة الإسراء، وعن الرهبانية في سورة الحديد، إيفاء لحق البنية في كل ذلك.

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1 Ibid. 10: 7-8
2 Ibid. 53: 29-30
3 Ibid. 2: 187
4 Ibid. 73: 2-4
5 Ibid. 29: 17
6 Ibid. 57: 27
ليس لدى العالم كتاب من الكتب التي اعتقد الناس فيه الوعي والتذليل، ثابتة سلامته من الضياع والتحريف والتبديل، لا كتاب زردشت 1 وكتاب جوتم 2 في التوراة والإنجيل، إلا الكتاب الكريم القرآن الكريم، وتفصيل الكلام في هذا المقام أن المعرفة بخلقية دين من الأديان موقوفة على تقديم أمرين:

الأمر الأول: أن يحققوا أن شرائع الكتاب وعقائده التي يدعون إليها الواقعية بالحجج البالغة.

الأمر الثاني: أن يبين أولو العلم أن الكتب الذي يوجد عند متحلي دينه متوارث عمن جاء به أو ضاع كله أو بعضه.

فإذا حقق الشقان الأولان في دين حكم أهل التحقق والعدل بأنه هو الدين الحق جدير بأن يعتنقوه، فرواد الحق ورواد الحقيقة إذا أعملوا أفكارهم في تحقيق الأديان من جهة الأمر الأول حققوا أن القرآن الكريم وحيد في هذاباب، لأن تعاليمه فائقة علي سائر الأديان، والصواب فيما تقدم مبرهنا بالفيوص الساطعة والدلائل القاطعة، ثم إذا أمعنوا أنظارهم في تاريخ الأديان من جهة الأمر الثاني وجدوه من بين كتب المذاهب فريدا في الباب أيضا، لأن اعتزاءه إلى الجاني به - صلى الله عليه وسلم - ثابت بثبت مقطعا به، قد حفظه في عصره أئمة من أصحابه كتابة واستظهرا، ثم أئمة من التابعين لهم بإحسان، وهلم جرا إلى عصرنا هذا، كما

1 MS D زردشت
2 MS D جوتم
3 MS D حقيقة
4 MS D وجبوا
5 MS D omitted
6 MS D وجبوا
7 MS D فعلوا
8 MS D فعلوا
9 MS D فعلوا
يشاهد في بلاد العرب والعجم آلاف مؤلفة من الرجال بل الصبيان يتلونه عن ظهور قلوبكم بإتقان تام واعتناء كامل، وذلك لأنه قد تكفل الرحمن منزل القرآن بحفظه وصيانته، قال تعالى:

«انا نحن ننزلنا الذكر وانا له لحفظون» 1

وأما غيره من الكتب المنزلة فلم يتول الله تعالى حفظها، بل استحفظ الذين دانوا بها، فهم ضيوعها وما قاموا بحفظها، كما قال تعالى:

«انا انزلنا التوراة فيها هدى ونور يحكم بها النبيون الذين اسلموا للذين هادوا والربانيون والأحبار بما استحفظوا من كتاب الله» 2

فإخباره بحفظه للقرآن إخبار ببقاء القرآن محفوظا، وذلك من الأخبار المغيبة المستقبلية، وتلك الأخبار مزية قد ذكرناها فيما سبق، ونبحث هنا عن نفس كونه محفوظا فنقول هذه المزية المخصصة بالقرآن الكريم من بين الكتب الإلهية مزية جسمية وفضيلة عظيمة، تتضمن أربع مزايا أخرى للقرآن الحكيم ومخمس مناقب كبرى للنبي الكريم.

المزية الأولى: إن المؤمنين بالقرآن الحكيم يفوقون المؤمنين بالكتب السالفة عدداً لأجل المزية المزبورة، لأن أهل الكتب السالفة كان إيمانهم بما معتبرا ما دامت غير محرفة 3 ولا مضيعة، ثم ما حرفت أو ضاعت بطل إيمانهم بما وذهب بسهلا، والقرآن لكونه محفوظا إلى يوم القيامة لا يزال هاديا لأجيال غير منحصرة، كما شاهدنا كثيراً من الفضلاء من أقوام وأوطان مختلفة أسلموا بمطالعة القرآن الحكيم، ثم ألفوا كتاباً في تصديقه وتأييده، مثل الفاروق واللورد هيدلي وعبد الله كويلم وخالد شيلدرك ومحمد

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1 Qurʾān, 15: 9
2 Ibid. 5: 44
3 MS D وذلك
4 MS D محرفة
مارماديوك بكتال الاجليزيين ومحمد أسد ألماني وناصر الدين الفرنسي وخالد لطيف
كابا١ النيدي وغيرها كثيراً كثيراً.

المزية الثانية: إنه لأجل المزية المزبورة جعل الآية الدالة على صدقه (القرآن) لازمة معه دائمة بدوامه,

شرح ذلك: إن سنة الله تعالى جرت في عباده بأنه إذا أرسل رسوله لإرشادهم
يؤديه بآية معجزة يصحبها إياها تصديقاً له، ولن تجد لنفسه بدوامه.
فلمما جعل قرآنه باقياً على ممر الأيام وببطة خاتم رسوله ثابتة على الدوام جعل الآية التي أويتها دائمة أيضاً، بخلاف الآيات التي أويتها الأنبياء -عليهم السلام- الذين خلوا فإنما مضت بمضتهم، إذ لا معنى لبقاء آيتهم مع ضياع كتبهم وتخريفها ونسخ شريعتهم;
وهذه الآية المعجزة الباقية هي القرآن نفسه وهو الشاهد على صدق نفسه كما صرح به القرآن وسبأنا.

المزية الثالثة: إذ دينه لأجل المزية المزبورة غير تحتاج إلى الإصلاح، إذ إصلاحه
بمحتو أحكام وإثباتات أخرى ينافي حفظه وعصمه من التغير كما نطق به القرآن، قال تعالى:

30:140 {وتمت كلمة ربك صدقاً وعدلاً لا مبدل لكلمتله وهو السميع العليم}

فنى قلت: إن تحدث طوارق الحدثان وتطور أحوال الزمان يستوجب مطابقة
شروط الدين لها، وذلك يستلزم الإصلاح، قلت: إن بعض أقسام الطوارق والأزمات
إذا حدثت بسبب إهمال الناس لأحكام القرآن الحكيم، نشأت من أفكار قوم لم
يهتدوا به، فوقعوا في هياط وبطء، فإصلاحها هو العمل بأحكام القرآن والتشبيث
بذيله. وأما القسم الآخر منها الذي حدث بتدابير أحوال الزمان وتغير أحوال أهله

فيها
1 MS D قابا
2 MS D مع ضياع وتخريف
3 Qurʾān, 6: 115
4 MS D omits
فيشتمل على حلها القرآن الكريم، يوجد فيه حلها الكافي ودراوها الشافي، لو تدبره متدبر وتفكر في آياته متكرر، ولو أقام أقاموا القرآن الكريم وتدرحو حق تدبرها لما ارتكبا في شيء منها. أما في القسم الأول من الطوارق فظاهر، لأن القرآن يؤثر ولا يتأثر، ويبغير ولا يتغير، يصوغ الأحوال لا أن الأحوال تصوغه، وأما في القسم الثاني فبتسني حله من القرآن بتدبره لو ترك علماء العصر جمودهم. وهذا المبحث لا يمكن إيفاء حقه إلا بإطناب ليس هذا موضعه.

المزية الرابعة: إن دينه لأجل المزية المربوبة الجليلة الشأن جدير بالاعتناق من بين الأديان.

المزية الأولى: إنه- صلى الله تعالى عليه وسلم- أكثر الأنبياء- عليهم السلام- أتباعًا وهذا لازم من كون القرآن الكريم بهذه المثابة بادية.

المزية الثانية: إنه- صلى الله تعالى عليه وسلم- أكمل المرسلين وأفضلهم قاطبة، لأن منصب النبيه المجيد هو لإصلاح الخلق وإرشادهم إلى صراط الله الحميد، ونبينا- صلى الله تعالى عليه وسلم- لما أرب على الأنبياء- عليه السلام- في ذلك المنصب لكونه أكثرهم أتباعا، لا جرم أنه أكملهم وأفضلهم.

المزية الثالثة: إنه- صلى الله تعالى عليه وسلم- خير البشر جميعا، لأن الأنبياء- عليهم السلام- هم سادة البشر وسراجهم، فلا جرم أن أفضلهم هو أفضل البشر كلهم.

المزية الرابعة: إنه- صلى الله تعالى عليه وسلم- مرسل إلى من في الأرض جميعا، لما سر أنه لا وجود لكتاب إلهي محفوظ مصون عند قوم من الأقوام وفي مملكة من الممالك غير القرآن الكريم، فللابد لبداية سكان البسيطة جميعا وإصلاحهم.

1 MS د ⸮⸮
2 MS د تابعا
من الإيمان به ومن أنزل عليه - صلى الله عليه وسلم، وقد نطق بهذا القرآن المجيد،
قال تعالى:

واعظي الي هذا القرآن لانذركم به ومن بلغ.
وقال تعالى:

ياوها الناس يا رسول الله اليكم جميعاً.
وقال:

وما إرسناك إلا كافة للناس بشيراً ونذيراً ولكن أكثر الناس لا يعلمون.

المنقبة الخامسة: إنه - صلى الله تعالى عليه وسلم - خاتم النبيين لا نبي بعده، إذ لا
معنى لبعثة نبي جديد مع وجود دين إلهي تام كامل وبقاء وحيه محفوظاً مصوناً، قال
 تعالى:

ما كان محمد ابا احد من رجالكم ولكن رسول الله وخاتم النبيين.

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1 Qurʾān, 6: 19
2 Ibid. 7: 158
3 Ibid. 34: 28
4 MS D
5 Qurʾān, 33: 40
من مزاياه السنية، بلا خلاف سلامته من التناقض والاختلاف

قال تعالى:

«افلا يتدبرون القرآن ولو كان من عند غير الله لوجدوا فيه اختلافا كثيراً.»

من خواصه العلمية أن كل تجد وجهة قواعده وأحكامه إلى نقطة واحدة بغيما من التأنيف بينها والتنسيق، وأن أصل الذي جعله أساساً ومبنى لأحكام ترى جميعها مبنيا على ذلك الأصل، بناء الحكيم الكبير والمشرّع الحكيم من غير تفكك بينها وتفليق، لأنها منزلة من الله، ومن أصدق من الله حديثاً، ولنورد على ذلك بعض الأمثلة تنبئها للأذهان:

المثال الأول: إنه تعالى لما حرم الزنا جمع مقدماته ومقوماته وأمر الرجال والنساء بغض الأنصار عن غير المحرم، وبالمصادف المحرم، وبدعاء الجلباب، وبشرع اللعان، وحذ الزنا، وقد تناقضت من الململة التي تحت من الزنا وحصته، ثم أباحت السفور وتخاصر الشباب والشابات، وهل هذا إلا التناقض والاختلاف، فما أغنى هذا النهي والتحريم، بل كانت النتيجة أن تسمى الفضاء، وفسى الزنا وكثرت الجالات العريات الكاسيات الماتلات المميتات.

المثال الثاني: إنه قرر في القضية المالية أصلاً، وهو أن لا يكون المال دولة بين الأغنياء، فتراجع جعل وجه جميع أحكامه التي لها مس بالأموال موجها إلى هذا

1 Ibid. 4: 82
2 MS D لالمهجّر
3 MS D
4 Qurʾān, 24: 30-31
5 Ibid. 33: 53
6 MS D الحجاب
7 Qurʾān, 33: 59
8 Ibid. 24: 6-9
9 Ibid. 24: 2
10 MS D ضمن ميت
11 MS D الرجاءيات
الأصل، ففرض رَكَاة المال، وأوجب الكفارات، وحرم على مساعدة الفقراء، وحرم الربا الذي هو أكبر أسباب فقر العباد، وأنفذ وسائل الطائفة الرأسمالية لاستنزاف ثروة البلاد، فظلم التي تذهب إلى الصدقات والإير بالتخليج وتبيع المعاملات الربوية لا ريب أنها أتت بالتناقض والاختلاف، ولو كانت من عند الله لما وجد فيها الاختلاف.

المثال الثالث: إنه أمر بصلة الأرحام وشدد النكير على تقييمها، حرم جميع ما يفضي إلى ذلك، مثل الجمع بين الأخترين في النكاح بقوله في عداد المحرمات:

وأن تجمعوا بين الأخترين.  

لأن المجرد بين الضرائر كان يكون أمرا لازما غير متخلف الوقف، فظلم التي تجزو الجمع بين الأخترين مع تحسينها لصلة الأرحام لا تخلو عن الاختلاف قطعا.

المثال الرابع: إنه ندب المؤمنين إلى أن يصبوا عن أن ينكحوا من الإماء، وإنما أباح لهم نكاحهن عند عدم طول نكاح الحرائر عند خوف الوقوع في العنت، قال تعالى:

ومن لم يستطع منكم طولا ان ينكح المنصبة من المؤمنات فمن ما ملكت إيمانكم من فتيمك المنصبة إلى أن قال ذلك فمن خسي العنت منكم وان تصرفوا خير لكم والله غفور رحيم.

ولذلك لأن ولادة الأمه ما تفضي إلى تكث الأرقاء، والقرآن الحكيم ينصدى لإزالة الرق عن العالم بالتدريج، فلو أباح لهم نكاحهن على علاه لزم الاختلاف في أحكامه.

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1 Qurʾān, 4: 23
2 Ibid. 4: 25
الفصاحة تنوط باللفظ، والبلاغة بالمعنى، ويسمى الكلام فصيحا وبليغا إذا كان سهل اللفظ وسلاسته، غير وحشية واضح المعنى جيد السبك غير مستكره فج، ولا مكلف ظرفة، قالوا: "إن أجدود الكلام هو السهل الممتنع، أي يظن كل بلغ أول الوهلة أنه كتب مثله، فإذا راهه تعذر عليه". وهذه الصفات كما هو حقها موجودة جميعا في الكتاب المجيد والذكر الحميد، بما فائق مقدرة البشر، وبلغ حد الإعجاز، لم يقرب بلغ من نظم القرآن في اختصار لفظه وصفائه ونزاهته ونقائه ورونته وروائه وطلاوته. وما هو مع جودة السبك وأحكام التصريف وصحة التركيب وحسن التأليف قد جمع العذوبة والجزالة والسهولة والسلاسة والنصاعة، لن ترى كلاما مثله أعزب ومؤنعا، وأحسن موضعه، وسهلا ممتنعا، فقد حق عند الموالف والمخالف أن أصح فصحاء كل عصر وأبلغ بلغاء كل دهر لم يتسن لهم أن يجذوا به، وأنهم على طنوع طبائعهم واختلاف طبقاتهم قد اعتروا أجمعين التعين بعجزهم عن الانتقاء على مثله، وقد علم خلق البشر قد ردت عليهم بعجزهم عنه، فأخبر به في موضعين من الكتاب الكريم:

الأول: قوله تعالى:

ولن تفعلوا، بعد تحديته بإتيان سورة من مثله في أوائل سورة البقرة.

والثاني: قوله:

1 MS D سلسته
2 Qurʾān, 2: 24
لمن اجتمعت الإنس والجن على أن يأتوا بمثل هذا القرآن لا يأتون بمثله ولو كان بعضهم لبعض ظهيراً.

مع أنه نزل في عصر ارتفعت فيه دولة الكلام درجة كمالها، وبلغت فيه البلاغة مبلغًا لم يعهد التاريخ بمثله، وأثار تفوّق وهيج غيرهم، فما انتير منهم أحد لمباراته، وما انتهوا لمسماته مع علو كعبهم في البلاغة وأفانيتها، ورسوخ قدمهم في فجها وأساليبها، بل أعرضوا عن المعارضة باللسان، وما نسبوا إلا بدعواهم:

أو نشاء لقننا مثل هذا.

ثم سكنوا سكنًا واصباً، وقد حار الباحثون من جهابذة العلماء في كشف سر هذا العجز، وفصلوا الأقوال في تحديد وجهة الإعجاز بفصول ضافية المدون، وألفوا كتب ورسائل قليلة وحديثاً أبدؤوا فيها وأعادوا، ولكن لم يوفق أحد حق الموضوع حتى أن بلغ عصره إبراهيم النظام جنح إلى أن إعجازه بالصرف، يعني أنه تعالى صرف قدرة البلاغة عن الإثبات بمثله، فلا يهتم لي أحد منهم إلى معارضته سبيلاً، كأنه أراح بذلك الرأي نفسه عن عداء البحث والنظر وإحالة قضايا الفكر في سر الإعجاز.

والفح أن إعجازه يشمل على مزايا كثيرة، كل واحدة منها كافية وافية في الإعجاز (دع جملتها)، فمنها ما اكتشفت في الماضي، ومنها ما اكتشفت في عصرنا كما ألمعا إليها في رسالتنا هذه، ومنها سيكشفها الأفكار في المستقبل، فإحصاؤها كلها متعددة، كما ورد في حديث مروي عن علي - رضي الله تعالى عنه-.

1 Ibid. 17: 88
2 Ibid. 8: 31
3 MS D واحدة
"أن القرآن لا تنقضي عجائبه" (رواه الدارمي والترمذي) وإنما البلاغة مزية واحدة من جملة مزاياه، بيد أن كل أحد في هذا الزمان لا يذوق طعمها، ولا يعرف رتبة القرآن الكريم منها من جهة الذوق إلا من قرأ وفهم من مختار كلام البلغاء المنظوم منه والمنتور حظاً وافراً مع استظهار قسط معتمد به منه.
1. ومن منا العجائب عند الأحلام تأثير الغريب في قلوب الأنام

قال تعالى:

«الله نزل أحسن الحديث كتب متشابهاً متناسقاً تقشعر منه جلود الذين يخشون رجع ثم تلين جلودهم وقلوهم إلى ذكر الله».

الكتاب الذي احكمت آياته ثم فصلت من لدن حكيم كبير، أوحاه الحكيم الخبير على قلب معلم الحكمة، مصلح العالم، والمحسن بنوع الإنسان، وأعلمهم بالله محمد النبي الأمي الناشئ بين أظهر أمة أمية - صلى الله تعالى عليه وسلم - ليتلو عليهم آياته، ويعلمهم بنائه، ويذكرون إناذاراً، ويبشرون تبشيراً، ويزكيهم تركية، ويظهرون تطهيراً، كما أمره به ربه قال تعالى:

«وأوحي إلى هذا القرآن لاندركم به ومن بلغ».

وقال:

«اتل ما أوحي اليك من الكتاب».

وقال:

هو الذي بعث في الأمين رسوله منهم يتنو عليهم إيه ويركيهم ويعلمهم الكتاب والحكمة وان كانوا من قبل لفي ضلال مبين.

1 Qurʾān, 39: 23
2 Ibid. 6: 19
3 Ibid. 29: 45
4 MS D omits
5 Qurʾān, 62: 2
فكان من تأثيره الغريب في أعماق القلوب أن تخلصت الكهول والشيخان (دع الأحداث والشبان) من أسر الأوهام الخرافية، وتقاليد الجاهلية، والعقائد الشركية، والعادات الهمجية، وأخلاقيات الدنيا، ونعت تعالى آثار تجوؤ آياته في النفوس بأبلغ كلامه، كما في الآية التي تلوناها أول البحث، وكما في قوله تعالى: وقرانا فقته لتقرأه على الناس على مكث ونزلانه تنزيلاً قل امروا به أو لا تؤمنوا ان الذين اوتوا العلم من قبله إذا يتأمروهم يخرون1 للاذقان سجدا ويقولون سبحن ربي ان كان وعد ربي لمفعولاً يخرون للاذقان يكون زيدهم خشوعاً 2

ربنا ان كنا ندعا ربي لمفعولاً ويخرون للاذقان تكلموه وزيدهم خشوعاً 3

و بين أيضاً أحوالهم التي تحولوا إليها بعدما تحلوا بحلية الإيمان، وشرح صفاتهم التي اتصفوا بها بعدما تربوا بتربيه القرآن بقوله: محمد رسول الله والذين اتبعوا معه اشدهم على الكفار رسماء بينهم ترهم ركماً سجداً يبتغون فضلاً من الله ورضوانا سيماهم في ظهورهم من أثر السجود 3

وقوله: اللفقراء المهاجرين الذين اخرجو من ديارهم وأمواهم يبتغون فضلاً من الله ورضوانا ونصرون الله ورسوله أولئك هم الصدقون والذين تبوؤا الدار والإيمان من قبلهم يجيبون من هاجر اليهيم ولا يجدون في صدورهم حاجة مما اوتوا ويؤثرون على أنفسهم ولو كان نجم خصاصة ومن يقول شح نفسه فاولئك هم المفلحون 4

وكان من آثار تأثيره إقامة الصحابة - رضي الله تعالى عنهم - على أعمال عظيمة تحير الألباب مثل ما وقع بغزوة بدر من قتل أبي عبيدة بن الجراح رضي أباه، وقتل مصعب بن عمر أخاه عبيد بن عمر، ودعاء حذيفة بن اليمان لمن قتل أباه

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1 MS D يخرو
2 Qurʾān, 17: 106-9
3 Ibid. 48: 29
4 Ibid. 59: 8-9
من المؤمنين غلطا بالمغفرة فضلاً من أن يدعو عليهم أو يحنق عليهم، وغيرها من الوقائع الغريبة.

ومن آثار تأثيره ما تواصي الكفار فيما بينهم من اللغو والتخلط إذا تلقت القرآن المجيد، كي لا تسمعوا له فيفضي بفهم ذلك إلى التأثر به والإيمان به، كما جربوه على غيرهم، قال تعالى:

وأولئك الذين كفروا لا تسمعوا لهذا القرآن ولغوا فيه لعلكم تغلبون

وقال الذين كفروا لا تسمعوا لهذا القرآن ولغوا فيه لعلكم تغلبون١

وقال:

وهم ينهون عنه وينون عنه وان يهلكون إلا انفسهم وما يشعرون٢

ومن هذا القبيل مقولة بعض صناديد قريش في القرآن بعد طول التروي: فإن هذا إلا سحر٣

وما رأى من تأثيره كالسحر لما قال تعالى: انه فكر وقدر كيف قدر ثم قتل كيف قدر ثم نظر ثم عبس وبسر ثم ادبر٤ واستكبر فقال ان هذا إلا سحر يؤثر٥

عن ابن عباس قال: "إن الوليد بن المغيرة جاء إلى النبي صلى الله عليه وسلم - فقرأ عليه القرآن، فكأنه رق له فبلغ ذلك أبا جهل، فأتاه فقال: يا عم! إن قومك يريدون أن يجمعوا لك مالاً ليعطوكه، فإنك أثبت محمدًا تتعرض لماقبله.... قال: قد علمت قريش أن أكثرها مالًا، قال: فقل فيه قولاً يبلغ قومك أنك متكبر له وكاره له، قال: وماذا أقول فوالله ما فيكم رجل أعلم بالشعر مني، لا بجرجه ولا بقصيده٦، ولا بأشعار الجن، والله ما يشبه هذا الذي يقول شيئاً منه١، ووالله إن

١ MS D منه
٢ Qurʾān, 41: 26
٣ Ibid. 6: 26
٤ Ibid. 74: 24
٥ Ibid. 74: 18-24
٦ MS D قصيده
لقوله الذي يقول لحلاوة، وإن عليه لطلاوة، وإن تثمر أعلاه، مغدق أسفله، وإنه يعلو ولا يعلى، وإن لحظت ماتحته، قال: والله لا يرضى قومك حتى تقول فيه، قال: فدعي حتى أفكر فيه، فلما فكر قال: هذا سحر يؤثر، يأثور عن غيره، فنزلت: 

﴿ذرنى ومن خلقت وحيدا﴾

أخرجه الحاكم وصححه وأخرجه ابن جرير عن عكرمة، وقاله "كتابه رق له" إشارة إلى تأثره وفي قوله "إنه ليعلم الح" إقرار منه بتأثير القرآن.

ومن آثار تأثره أنه لا يخلق من كثرة الرد (كما رواه الترمذي والدارمي عن علي رضه) وابن أبي شيبة والحاكم عن ابن مسعود) وهو من خلق الثوب إذا بلي، أي لا يمل تاليه من كثرة تلاوته فيترك كما يترك الثوب البالي من كثرة لبسه، بل كلما رده قاربه، أي كر مع فهم معانيه وذوق بلاغته يجده كأنه الطريف، مع أن من طبع البشر أخذ كما كرروا خطبة extratextual additions. وترويه الله تعالى عنهم ومن تبعهم فتحوا نصف كره الأرض في نصف قرن تقريبا، ولم يأت التاريخ بدليل ذلك المولد في مثل تلك المدة من قوم من الأقوام الماضية في زمن من الأزمان الحالية، وقد اجترأ أهل التاريخ بمسح الحقيقة، وانعدموا في تعليلها. ومن جراء ما كان يعلم الله تعالى من فعل القرآن في نفسهم، وتأثره فيقلوهم بعد صلح الحديبية، سمي صلح الحديبية ففتحا مبينا ونصرا عزيزا، قال تعالى:

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1 MS D من
2 MS D الشي
3 MS D حوالي نصف قرن
4 MS D بصدور
5 MS D وإنما

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انا فتحنا لك فتحًا مبينًا ليغفر لك الله ما تقدم من ذنبك وما تأخر ويله نعمته عليه ويهديك صراطًا مستقيمًا وينصرك الله نصرًا عزيزًا.

عن عمر بن الخطاب وعن أنس - رضي الله تعالى عنهما - كام روى البخاري: "أن سورة الفتح نزلت عليه صلى الله تعالى عليه وسلم - في السفر مرجعه من الحديبية".

والحال أن تلك الصلح كان ظاهرها مشعراً بغلبة الكفار ورجحان جانبهم على المسلمين، إذ كان من الشروط التي وقعت الصلح عليها وضع الحرب عشر سنوات، يأمن فيها الناس ويكف بعضهم عن بعض، وأن من أتى رسول الله - صلى الله تعالى عليه وسلم - من قريش مسلمًا بغير إذن وليه رده عليهم، ومن أتى قريشاً ممن مع رسول الله - صلى الله تعالى عليه وسلم - لم يرده عليه، وحينئذ دخل الناس أمر عظيم، وكادوا أن يهلكوا لما رأوا من رجوعهم من دون أن يطوفوا بالبيت، وما رأوا من تحمل الرسول - صلى الله تعالى عليه وسلم - على نفسه ما لا يليق بالمسلمين، حتى أن عمر الفاروق رضي الله عليه قال: "يا رسول الله! ألمست رسول الله حقًا؟ قال: بل، قال: أولئك المسلمون، أولئك بالمشكين؟ قال: بل، قال: فعلام نعطى الدنيا في ديننا؟ فقال: أنا عبد الله ورسوله لن أخلف أمره ولن يضيعون"، فمع هذه الحال جعل هذا الصلح فتحًا مبينًا ونصرًا عزيزًا، لأن الناس بهذه المدة أمن بعضهم بعضاً، فتسبب عنه اختلاط الكفار بالمسلمين، وظهر تأثير القرآن الحكيم في أنفسهم، وخالطته بشاشة الإيمان قلوبهم، ففعلوا أن أمر الله تعالى نبيه صلى الله عليه وسلم ورحمة أبا بكر الصديق رضي الله عنهما: "ما كان فتح

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1 Qurʾān, 48: 1-3
2 MS D بغلب
3 MS D هذه
4 MS D هذه
الإسلام أعظم من فتح الحديبية، ولكن الناس قصر رأيهم عما كان بين محمد وربه، والعباد يعجلون والله لا يعجل لملجع العباد، حتى تبلغ الأمور ما أراد. 

وقد حار الباحثون في إدراك سر ما أحسوا من أنفسهم في نظمه من الروعة والتأثير، وما أدركوا منه شيئاً غير أم هم لم يكتف ببيان الأحكام والعقائد وأصول الشرائع والقواعد، مثل كتب العقائد1 المدونة وكتاب الفقه المؤلفة، بل احتوى أيضاً على الترغيب والترهيب والتوبيخ والتنوير والإنذار والتبشير والتنوير، وعلى الخطاب بالمواعظ والعبر والأمثال والتحدي والاستدلال، وإفتاءين2 طريفة، لا يستطيع الإنسان متناولها، والسج على منوالها، تؤثر في القلوب تأثيراً وتعض فيها شجرة اليقين غرساً، وإن لم3 تكنه كنهه، ولم نعلم كيف؟ وآن...؟ ولم...؟

وهذا أيضاً مقصد من مقاصد القرآن الأولي، إذ به يتم إخراج أمة في العالم تذعن لشرعيته، وتعمل بها فعلًا، والمقصود الأول يعني بيان العقائد العلمية والشرائع العملية من دون اصطناع أمة تدين لها أمر ملهو، لا يكفي لإصلاح نوع البشر، لأن إصلاحهم متوقف على إيمانهم بعقائدهم وعلى عملهم بأحكامهم، وهذا4 متوقف على الإيمان والاستيكانة بأمّا من رحم.

ثم أعلم أن نقصان التأثير من القرآن وفقدان التربية الإسلامية هو من جملة الأسباب التي قعدت بالأمة الإسلامية في هذه القرون، لأن جمهورها منذ القرون الوسطى، أي بعد المائة5 الرابعة عكفوا على الكتب الفقهية والمسائل الفرعية، وأكثروا بما عن القرآن الحكيم المأوى لظلمات الأهواء، والمحبي للأفائه المبتلة.

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1 MS D عقائد
2 MS D أنانين
3 MS D انلم
4 MS D omits وهذا
5 MS D مائة
الأهواء، وتماثل كل مقلّد في مستنبطات مقلّته حفظاً ودرسًا وإفتاء وجدلاً، ونضالاً عن مقلّته، مستعينين بما عن تلاوة القرآن حق تلاوته، والتربيه، والتأدب بأديبه، والتأثر من قواعره، وأما سلفها فكان الأمر فيهم بالعكس، مثل:

هذا ابن مسعود رضي الله عنه الذي كان من قراء القرآن ومقرئيه وحفظه وحفظه ومفسريه وتدلآه بكرة وعشيا، الخاريين لها سجداً وبكياً، لما سئل هل يجب للمهر لأمرة مات عنها زوجها قبل أن يمسها ويفرض لها مهر أجاب عنه بعد مكثته شهر بأن لها صداق نسائها وعليها العبادة، ولو سئل الآن عن هذه المسألة جعل من طبة إحدى المدارس الدينية لأجابة عنها وعن أمثالها في حكمة، فاعتبرها يا أولي الأنصار، الحاصل أن تراعي قاعدة الأهم، فالأهم، كل في درجه.

وعينه

قد سبق في الباب الثاني تحقيق أنه تعالى إذا أرسل رسوله لإصلاح نوع البشر، وتقليهم السعادة يؤيدهم، ويؤزد دعوئهم بإيائهم شيئا معجزا لا تتأهل القدرة البشرية تصديقاً لهم، وقد عبر القرآن الحكم عن هذا الشيء، تارة بالآيات، قال تعالى: (فارسلنا عليهم الطوفان والجراد القمّل والدّم إِيَّا ت مَائِتٍ يَّوْمًا مَّعَاهُم مَّثَلًا) الآية (الأعراف) ومرة بسلطان مبين، قال تعالى حاكيا عن موسى - عليه السلام - في خطاب فروع وقومنه: (إِن أَنْبِيَّتُكُم بِسَلَطَةٍ مَّبِينَّةٍ) (الدنخان) ومرة بالبيثنات، قال: (ولقد أرسلنا من قبل رسالاً إلى قومهم فجاءوه باليثنة الآية (الروم). والآية إما كنتيجة يأتي بها الله تعالى على بديي رسله بفرق عادته في العالم، أي من غير سببه المعهود فيه، مثل شق القمر، وقلب العصا ثعبانًا، والزام رجز سماوي من أجل عقر ناقة، وإنما

1 MS D omits
2 MS D omits
لا يوجد نص يمكن قراءته بشكل طبيعي.
وكما حكي عنم أرسل إليهم عيسى- عليه السلام:

فلما جاءهم بالبينت قالوا هذا سحر مبين١

وأما رمي بعض الكفرة للقرآن بالسحر، كما حكي عنه في سورة المدثر، فتعنت منهم ومكابرة، إذ لا معنى لللاقتام بالسحر لكلام هو موضوع المباني، وميسر للذكر مفهوم المعاني، وهذا هو السر في تكرير نظر الولد بن المغيرة وفكره، فكان له يطاعه ضميره عنه أن يتقول عليه فتحامل على نفسه، وفكر وقدر لأن يقول فيه شيئا يؤثر عنه كما التمسوا، فنسب إلى السحر تغتنا منه وارضاء لهم، ولذلك تراهم لم يجمعوا عليه، بل رموه بكل ما سرى إليه وهمهم من الكهانة والشعر.

رجم على الغيب، فرد عليهم أقوالهم بقوله:

فقدر فما انت ربك بكاهن ولا مجنون ام يقولون شاعر نتريص به ريب المنون قل تريصوا فاني معكم من المتريصين ام تأمرهم احلامهم بذا ام هم قوم طاغون ام يقولون تقوله بل لا يؤمنون فلياتوا بحديث مثله ان كانوا صدقين٢.

الوجه الثالث: إنه إذا كان ما سألوا من الآية الكونية مستحيلا أو مناقضا لما قضى في علمه من الحكمة والتدبير، مثل تنزل الملائكة ورؤيتهم رجيم عيانا، كما حكي عنهم بقوله:

وقال الذين لا يرجون لقاءنا لولا انزل علينا الملكة او نرى رينا لقد استكبروا في أنفسهم وعنتوا عنه كبيرٍ٣

иقوله:

1 Ibid. 7: 133
2 Ibid. 61: 6
3 MS D
4 Qurʾān, 52: 29-34
5 Ibid. 25: 21
وقالوا لولا انزل عليه ملك ولو انزل لنا ملكا لقضي الأمر ثم لا ينظرون ولو جعلنا  
ملكا جعلته رجلا ولبسنا عليهم ما يلبسون

ومثل بعث الموتى في دار الدنيا، كما حكى عنهم قال:  

ان هؤلاء ليقولون ان هي الا موتتنا الأولى وما نحن بمنشرين فاتوا بابائنا ان كنتم

وقال:

وأذا تتلى عليهم ايتنا بينت ما كان حجتهم الا ان قالوا ائتوا بابائنا ان كنتم

صدقين  

ولى كتبنا بعث الموتى دار الدنيا، كما حكى عنهم قال:

فلم كان مبنى الدعوة وحجتها الخوارق الكونية لزم أن يجابوا إلى ما لا يمكن أو

إلى ما يضاد حكمته في خلقه، وهذا لا يكون ألتبتة، فهما كان هذا مظلمة منهم

لعجز الداعي.

102 وأما الآيات العلمية فمصونة من هذه الأمور، فتحقق كوكبا أفضل وأمثل من

الكونية. آية نبينا- صلى الله تعالى عليه وسلم- علمية، لأنه أن تكون ومعجزته آية

علمية هو الحقائق محيطته والقيم بمنصبه ومكانه- صلى الله تعالى عليه وسلم- لأن

الآية العلمية هي التي تبقى وتندوم مع دعوته الخالدة. وأما الكونية منفرضة لا

محالة، لا تلائم الدعوة الخالدة، إذ لا معنى لانقراض الآية مع قيام الدعوة، بل هي-

أي الآية الكونية تلائم دعوة الأنبياء المتقدمين فإن قرست بانقراض دعوهم، فالآية  

1 Ibid. 6: 8-9
2 Ibid. 44: 34-36
3 Ibid. 45: 25-26
العلمية التي حباها الله تعالى أفضل رسوله وخاتم أبنائه - صلى الله تعالى عليه وسلم - هي القرآن الكريم، كما قال تعالى:

وقالوا لولا أنزل عليه إبتر من ربه قل إنما البيت عند الله وانما أنا نذير مبين أو لم يكفهم انزلنا عليك الكتب يتألق عليهم أن في ذلك لمحجة وذكرى لقوم يؤمنون.

قل يا أيها النبي للذين يطلبون آيات دالة على أن القرآن منزل من الله وأنك مرسلاً من الله، إنما الآيات عند الله وفي قدرته، يأتي بها مثى يشاء، وهل أنا إلا نذير مبين، أي: لست قادرًا على إزال الآيات، يقول تعالى: "أولم بكفهم" التي قد أثنت بها، وهي الكتاب الذي أنزلنا عليك يتألق عليهم، فهو يكفي آية دالة على صدقك وصدق نفسه، فالعجب كل العجب أن الشاهد لصدقه ليس شيئا خارجا عن المشهود له، بل الدال على صدق نفسه والبرهان على حقانيته من عينه.

ووجه كفاية القرآن الكريم لهم آية غير محصرة، وما سنج لي منها أدرجتها في هذا الكتاب، مع اعتزائني بقصور الباحث، وضيق العين عن إيفاء حق الموضوع، والخلاصة أنه كتاب لا يمكن أن يكون له مثيل في اشتماله على مواضع رادعة، ومزاج قارة، وقصص وازعة، ونضالات شاهقة، وأوامر صادعة، وشرائع ناصعة، وحكم نافعة، وحجج ساطعة، وبراهين قاطعة، ومراءات بارقة، وعلوم بارعة، فحقق أنه معجزة باهرة وآية من الله قاهرة. ولقد شد أزر هذه الآية وغرزها عن أن يتطرق إليها ونحن ما، فإن شاء الله تعالى أميا لم يخط ولم ينطلق من كتاب، كما قال تعالى:

1 Ibid. 29: 50-51
2 MS D
3 MS D
4 MS D
وما كنت تتلو من قبله من كتب ولا تخطه بيمينك إذا لارتاب المبطلون بل هو

إيئت بينت في صدور الذين اوتوا العلم وما يجد بايتننا إلا الظلمون١

قوله "إذا لارتاب المبطلون"

أي كنت تتلو من كتب وخطه لارتاب وامترى المبطلون، وظنوا لعل أخذ وأثر عن
كتاب الأوائل. وأما الحفظون ورواد الحق فلا يرتابون، ولو كنت تتلو وخط، لأحكم إذا
تدبروا القرآن الحكيم وما تضمّنه من المزايا الجليلة والعلوم الجزيلة استيقنوا بأنه كتاب
أنزل بعلمه تعالى، قال٢:

ولا يأتيه الباطل من بين يديه ولا من خلفه تنزيل من حكيم حميد٣

ولا يتوهم همها أحد أن نبينا- صلى الله تعالى عليه وسلم- لم يؤت من الآيات
الكونية، بل هو- صلى الله تعالى عليه وسلم- قد أثبى منها أيضا جمعا جما
ما نقل عن الأنبياء المتقدمين- عليهم السلام- أضعافا كثيرا أعجبها وأصعبها ما
نطق به القرآن الحكيم، قال٣:

اقتبست الساعة وانشق القمر وان روا أيها يعرضوا ويلقولوا سحر مستمر٤ روي
في الصحيحين عن ابن عباس وعن أنس وعن ابن مسعود- رضي الله تعالى عنهم-
بألفاظ متقاربة، قلوا: "سأل أهل مكة رسول الله- صلى الله تعالى عليه وسلم- أن
يرههم آية فأراهم القمر شقين حتى رأوا حراء بينهما، فقال رسول الله اشهدوا
اشهدوا". لكن المقصود أن الآيات الكونية لم تكن مباني أصلية لدعوته، وأسما
أولية لتحديه الوري، بل هذا هو شأن الكتاب الكريم والقرآن الحكيم.

1 Qurʾān, 29: 49-49
2 MS D writes قال after the verse
3 Qurʾān, 41: 42
4 Ibid. 54: 1-2