

The Role of the Qur’anic Miracle in Establishing Arab Rhetorical Thought

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Abstract

This article seeks to trace the efforts of scholars who have delved into the issue of the miraculous nature of the Qur’an. It focuses on the contribution of their research in arriving at the formulation of the term “systems,” and the expansion of its concept among many rhetoricians and in successive eras, starting from Al-Jahiz (255 AH) until after the era of Al-Jurjani (471 AH). This article aims to reveal the importance of research into the Quranic miracle and its role in developing the science of Arabic rhetoric.

INTRODUCTION

One of the cumulative characteristics of science is that successive scientists build on the results of their predecessors, and thus science grows and develops until it reaches maturity. Arabic language sciences do not differ in this respect from other human and natural sciences. If we take into consideration the science of rhetoric, we find that it was able to bear this title thanks to a group of researchers who developed its origins and terminology after they benefited from research related to the miraculous nature of the Qur’an.

Our topic in this article revolves around the term “systems”.

We seek to trace its semantic development from its inception with Al-Jahiz until it became an integrated theory with Abdul Qaher Al-Jurjani, and its content is based on the concept of systems as taking into account the meanings of grammar. From that theory, Al-Sakaki (626 AH) created a branch of rhetoric that he called “the science of meanings.”

1. Scientists’ Efforts to Explain the Reasons for the Qur’anic Miracle:

The Qur’an was revealed as a major linguistic miracle to a people who had a great ability to articulate and argue. However, it challenged them to come up with something like it, but they stopped helpless. Scholars pondered at length the inability of the Arabs to oppose the Qur’an, and tried to explain that inability. Several trends emerged, including: pure speech, eloquence of speech, inventing meanings, reporting on the unseen, and systems.

1.1. Al-Jahiz and the Term Systems:

Writers in Al-Jahiz’s era gave importance to meaning and did not care much about pronunciation. This led to many of them departing from Arab styles and Arab taste. The opinion that Al-Jahiz advocated was that rhetoric is organized and formulated. In poetry, for example, he sees that the meanings are presented in the way and are known by the non-Arab and the Arab, but the issue is in establishing the meter and choosing the word because: “Poetry is an art, a type of weaving, and a type of imagery.” (Al-Jahiz, 1965, 3/132). Meanings, no matter how innovative and surprising, are nothing more than reporting the truth or describing a reality, while the nature of poetic language should be based on suggestion and excitement.

Regarding the miraculous, Al-Jahiz believes that it does not occur in a letter or two letters or a word or two words, but rather in rhythms. Because people may use words from the Qur'an on their tongues, such as "Thank God" "God suffices me" but they are used differently. If the most eloquent of them had wanted to compose from this genre one surah, long or short, according to the structure of the Qur'an, its nature, its composition, and its directory, he would not have been able to do so even if he had sought the assistance of all of Qahtan and Ma'ad bin Adnan. (Al-Jahiz, 1964, p. 229). This indicates that for him, rhythm does not mean a series of adjacent words without a link, but rather it is a coalition of linguistic elements and joining them together in some way.

1.2. Systems According to Scholars of the Fourth Century AH:

A. Al-Khattabi (388 AH):

Al-Khattabi wrote a treatise explaining the miraculous nature of the Qur'an, in which he responded to those who said it was pure. He believed that the Qur'an is miraculous because: "It came with the most eloquent words in the best compositional systems, containing the most correct meanings. Speech is based on these three things: a carrying word, a meaning that is established by it, and a regular link between them. And if you contemplate the Qur'an, you will find these matters so honorable and virtuous that you will not see them." systems that are better composed, more harmonious, and more structured than his systems." (Nahla 1990, p. 14). Here, what is meant by systems is the intersection of pronunciation and meaning and their fusion together.

B. Al-Baqalani (403 AH):

Al-Baqalani came and expressed his most beautiful opinion about the miraculous nature of the Qur'an, saying: "It is a marvelous system, marvelous in its composition, and exceedingly eloquent to the extent that creation is incapable of it." (Nahla, 1990, p. 15). But he was unable to explain any of the secrets of this system, even though he paved the way for it and warmed minds.

C. Judge Abdul Jabbar (415 AH):

Judge Abdul-Jabbar was able to disclose what Al-Baqalani was unable to disclose in explaining the meaning of rhythms. He saw that eloquence does not appear in individual speech, but rather appears in speech with dammah in a special way. It is clear that his term "eloquence" matches what the Ash'aris meant by the term "systems" which they took from Al-Jahiz.

2. The Stage of Maturity of the Concept of Systems in the Fifth Century AH:

Abdul Qaher Al-Jarjani (471 AH) and the pillars of his theory:

When he addressed the statement of the Qur'anic miracle, Abd al-Qahir al-Jurjani was not isolated from the thought of the Ash'aris or the thought of the Mu'tazilites, but rather he took a position of understanding and then criticism from them. He took note of the efforts of his predecessors in interpreting systems, and he discussed them in an informed discussion that revealed great ability in debate. Then he concluded with an integrated theory of rhythms, which he included in his book "Dala'il al-I'jaz." He undoubtedly benefited from the efforts of his predecessors in monitoring the characteristics of expression in eloquent speech, and he stood on Judge Abdul Jabbar's idea of returning eloquence to joining words to each other in a specific

way. It seemed to be the guiding light for him to formulate his theory, so he presented his opinion, indicating that it was an insufficient general statement.

Abd al-Qahir looked and saw among the scholars some who attribute eloquence to pronunciation, and some who attribute it to meaning, so he rose up to respond to both groups with enthusiasm and violence, using all his skills in argumentation, argumentation, and the ability to persuade. He rejected that single words have anything to do with miraculousness, because that would lead to words being miraculous by virtue of their linguistic situation, not by use. It also applies to those who attribute credit to the meaning alone. They only care about what the word carries of wisdom or strange meanings. If the matter is like this, then everything people have said about eloquence and eloquence, and about composition and composition, must be rejected.

He rejected the idea that the miracle in the word alone is more accurate in meaning. He was saddened to repeat his idea and not find listening ears. He went on to express this in a narrow manner, referring to Ibn Qutaybah without mentioning him, because he divided poetry into what has good meaning but not its pronunciation, what has good pronunciation but not its meaning, and what has good pronunciation and meaning. Despite this position that he took towards pronunciation and meaning, he does not deny that pronunciation in itself has an advantage, such as being free of coercion, dissonance of letters, and strangeness. But it is an advantage that does not lead to it being the only reason for the miracle. Rather, the miracle, according to him, is linked to characteristics in the systems of the Qur'an in which it is not possible to separate the word from its meaning, and it is not possible to describe one of them as good without the other. Rather, the combined form of joining words to each other and attaching them to each other's necks and the resulting characteristics of expression is the one in which the discrepancy occurs among eloquent people, until it reaches the highest goal, which is miraculousness.

2.1. Psychological Talk:

Abdul Qahir - an Ash'ari - started from an idea known to the Ash'aris as the idea of "psychological speech," trying to prove that the word of God is eternal and ancient in confronting the Mu'tazilites who believed in the creation of the Qur'an. The content of this idea is that a person is called a speaker by two meanings: one is the voice, and the other is the speech of the soul, which is neither a sound nor a letter, and it is the meaning based on the soul that is expressed in words. If we move from man to God, we see his words used in these two terms: the self-existent psychological meaning, which is eternal and ancient. It is the one that does not change with changing expressions. This is what is meant if the word of God is described as ancient. It is what is called the real word of God. As for the Qur'an in the sense of verbal speech, it is undoubtedly the created speech, and it is called the word of God metaphorically.

Abdel Qahir built the first pillar of his theory of systems on this idea, which he called "arranging meanings in the soul and then pronouncing words accordingly." If a person has finished arranging the meanings in himself, he does not need to resume thinking about arranging the words, but rather finds them arranged by virtue of the fact that they are servants of the meanings, subordinate to them, and subsequent to them.

2.2. Grammatical Attachment:

This idea led him to another idea that is the second pillar of his theory, which is the idea of "grammatical attachment." Words are not placed side by side without relating to each other, but rather they are linked to each other through "grammatical relationships" without which no

speech is complete and no speech is understood. He says: "...there is no organization or arrangement in speech until some of them are attached to each other's necks and this is made a cause of that. (Al-Jurjani, 1989, p. 249). For him, language is not a contiguous set of words, but rather an interconnected network of relationships.

2.3. Each word has its Appropriate Location (Choosing the Location):

The connection of words to each other is not enough for each word to choose its appropriate place, so that we cannot remove it from it or move it to another place without spoiling the rhythm. This is the system and it is choosing the location. "Do you find anyone who says: This word is eloquent, except that he considers its place in the systems and the good suitability of its meaning to the meaning of its neighbors and the virtue of its sociability with its sisters." (Al-Jurjani, 1989, p. 250). This is the third pillar of his theory.

2.4. Considering the Meanings of Grammar:

The fourth pillar of his theory is seeking the meanings of grammar. He says: "Know that grammar is nothing but putting your words in the manner required by the science of grammar, and working on its laws and principles, and knowing its methods that you have followed, so do not deviate from them..." (Al-Jurjani, 1989, p. 253). Since we do not find any words described as correct or corrupt, unless the meanings and rulings of grammar are involved in that correctness or that corruption. With this theory, Al-Jurjani is considered one of the most prominent innovators in the curricula of linguistic and literary studies. In his studies, he investigates many points of convergence between his ideas and what modern and contemporary studies have reached.

3. The Relationship of Al-Jurjani's thought to Modern Linguistic Thought:

The relationship that research can prove between Abdel Qahir and modern linguistic thought is the relationship that exists between his approach to systems theory and the structural approach, where they meet in the idea of the linguistic system. It is the nature of structure in modern linguistic thought that it consists of elements, and any transformation presented to one of them would cause a transformation in the rest of the other elements. This is what Al-Jurjani went for in his concept of the system of relationships that links phenomena together. He deals with grammar as a means of exploiting the potential energy in language. We can say: "Abdul Qahir deals with grammar on the superficial level and the deep level. This is the same approach as those who belong to the theory of generative grammar." (Muhammad Abd al-Muttalib. 1994, p. 55). The deep structure represents the complete ideal image of the sentence as drawn by the rules of grammar. It is a hypothetical image rather than a realistic image. As for the apparent structure, it is the actual, tangible form of the structure, and it is undoubtedly derived from the deep level of the structure. Abdel Qahir, in turn, believes that the deep level - which is expressed in terms of the conditions of language - represents a stage devoid of artistic prowess. Rather, this prowess is achieved at the superficial level in which the creator creates structures, forms, and compositions through the creative capabilities of grammar.

CONCLUSION

At the conclusion of this article, we can say that the theory of systems is considered the most dangerous thing written in Arabic rhetoric. In it, Abdel Qahir, with his penetrating vision, insightful understanding, and fine taste, arrived at objective facts that rival the latest findings of critics and linguists in our time. He took advantage of the syntactic potential of grammar and employed it directly in an attempt to create a linguistic theory of understanding style. So

that grammar creates an expressive pattern that achieves merit and virtue, in addition to health and safety. We can only note the breadth and comprehensiveness of his theory, and its systematic treatment of both linguistic and literary studies.

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