

The theory of Alnuzm between Judge Abdul-Jabbar and Sheikh Abdul-Qaher Al-Jurjani

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Abstract

The research revolves around the issue of the rooting of the theory of Alnuzm and its emergence in the Arabic rhetorical lesson, and how the issue of the inimitability of the Holy Qur'an and the research in its eloquence had a role in the emergence of this theory and moving it towards what it became at the hands of Sheikh Abdul-Qaher Al-Jurjani, the same applies to research in the views of Judge Abdul-Jabbar Al-Mu'tazili and Sheikh Abdul-Qaher Al-Jurjani in rooting the theory, explaining it and detailing it, and who was the first in that rooting, limitation and codification, and how the issue of the nodal dispute - between the two - cast a shadow on the issue, and we did not miss the research about what the theory presented for the rhetorical lesson and how it tried to end the disagreement between scholars in the issue of pronunciation and meaning and which one is productive of significance.

Keywords: Alnuzm theory, Judge Abdul-Jabbar, Abdul-Qaher Al-Jurjani

Muslim scholars began to discuss the issue of the Qur'anic miracles in order to confirm the Muslims and to pay off the suspicions of the violators, starting from the question that is, where is the miracle of the Holy Qur'an? In order to answer this question, theories were developed on the issue of miracles and books were written on them, there were two main parties in codifying this issue and researching it, they are the Mu'tazilites and their scholars, and the Ash'aris and their scholars, and the two groups set out to consider and treat the issue - and in other scientific issues - leaning on the scientific, intellectual and ideological premises of each of them, perhaps one of the most prominent theories that aroused

1. Introduction

Since the Holy Qur'an is Allah's miraculous book with which He supported His Noble Prophet "may God bless him and his family" and challenge the Arabs with it, and they could not keep up with it and were unable to come up with a surah like it, and when the Arabs were militarily defeated by the Muslims, the Islamic state was established and extended outside the Arabian Peninsula, so non-Arabs entered Islam, issues of science began to be raised and the study sessions were run and expanded based on the Book of Allah and its understanding, interpretation and reading, it was the focus of the scientific movement, and perhaps

2. Judge Abdul-Jabbar Al-Assad Abadi (415 AH).

He is the judge of judges, Abdul-Jabbar bin Ahmad bin Khalil bin Abdullah Al-Assadabadi. He was attributed to several countries. Some of them attributed him to Asadabad, some to Al-Rayy, and some to Hamadan (1) who lived in the fourth century AH accompanying the state of Bani Buwayh since its inception until its fall, he was contemporaneous with several Islamic countries, namely: the Abbasid Caliphate in the Islamic East, the Umayyads in Morocco, the Fatimids in Egypt and North Africa, and the Levant and the Hijaz followed the Hamdanids at one time and the Fatimids at another time, as for Yemen, it was ruled by the family of Ziyad and the family of Jaafar, and finally the vanguards of the Ghaznavid state were emerging in the east and the north (2), he was one of the leading imams of the Mu'tazilites, to the extent that the title of Judge of Judges was not given to other Mu'tazilites, as Al-Subki says: "He is the one who was called Mu'tazilites as Judge of Judges, and they did not give this title to anyone else, and did not mean anything else by it when launching, he was the Imam of Mu'tazila in his time"(3), he has written many books that amounted to seventy books and works in various Islamic cultures, most of which were lost in hadith, biography, sermons, principles of jurisprudence, jurisprudence, debate, translations, theology, religion basics, interpretation and its sciences (4).

Judge Abd al-Jabbar al-Mu'tazili established the theory of Jurjan

controversy in the matter is the pure theory that Ibrahim bin Sayyar al-Nazam said, which is: Allah has diverted the illusions of the Arabs from opposing the Qur'an or coming up with something like it, so they turned away from that, and they were unable to oppose it, not because the Qur'an in itself is outside the human collar, or it is beyond their ability, and is familiar to their habits, in this it is not superior to the eloquent of the words of the Arabs, and he hardly has an advantage or merit in that, and if he left them the space and gave them the way, they would have brought the like of the Qur'an with eloquence, eloquence, good organization and composition.

Many other scholars have adopted the theory, even if they differ in its details, but the result is that the Qur'an is miraculous with something outside it with Qur'anic and non-Qur'anic evidence, trying to prove that the Qur'an is miraculous in and of itself, with nothing outside of it, they presented their evidence and proofs, and the research proceeded until it reached Judge Abdul-Jabbar Al-Mu'tazili and discussed the issue and established the theory of Alnuzm, then Sheikh Abdul Qaher Al-Jurjani came and completed what his predecessors had begun, proving that the Qur'an is a miracle with its Alnuzm and nothing outside of it, so the theory of Alnuzm was completed on his hands in its final form. In this research, we will present their two visions of theory in terms of rooting and development, and their agreement and disagreement. In order to enter into the theory, it is necessary to briefly define these two sciences and what they decided.

Gorgan, and Abu al-Hasan Ali ibn Abd al-Aziz al-Jarjani, and he did not leave Gorgan until he died there (9).

Abd al-Qaher al-Jurjani had a high position and was at the fore in the study and science councils. Al-Qafti said: "He read and looked at the classifications of grammarians and writers, and has fore in Jurjan and urged him to travel and classify the noble classifications" (10). He was a Shafi'I sect, Ash'ari genetics, was a theologian. He died in Gorgan in the year 744 AH (11).

What the Sheikh decides about the concept of eloquence is "that al'alfaz do not differ in terms of being abstract al'alfaz, nor in terms of they are single words, and that virtue and otherwise, in the appropriateness of the al'lfza to the meaning of the next, and the like of that which is not related to the explicit al'lfz" (12), and "the al'lfz is eloquent because of the advantage that falls in its meaning, not because of its bell and echo" (13). Then he divided the eloquent speech into two parts, the first (14): the merit and goodness in it are attributed to the al'lfz, and thus his speech in the first part is about "Metonymy, metaphor, and representation that is on the limit of metaphor, and everything that was in it in the sentence is metaphor and breadth, and the al'lfz is modified from the apparent meaning, so there is no type of these types except that if it falls on the right and what is necessary, it entails the merit and the advantage" (15).

The second: the advantage is attributed to the Alnuzm, and the Alnuzm "is to consider the meanings of grammar, its rulings, its differences and its aspects,

Alnuzm in his talk about eloquence, we do not find in the proverb of Al-Jahiz and his followers who delved into the issue a clear idea about it except in his words, which linked eloquence to discipline and based his opinion on the miraculous of the Holy Qur'an (5), where he says: "Eloquence does not appear in the individuals of speech, but rather it appears in speech by annexation in a specific way, and it is necessary with the annexation that every word has an adjective. It may be possible in this adjective to be in the placement that deals with the annexation, it may be in the parsing that has an entrance in it, and it may be in the position, and these three sections do not have a fourth, because either the word, its harakat, or its location are considered in it. It is necessary to consider this consideration in every word, then it is necessary to consider the same in words, if some of them are annexation to each other because they may have an adjective when annexation, as well as to the manner of their parsing, their harakat and their position, then in this way that we have mentioned, the advantage of eloquence appears in these faces without anything else (6).

3. Abdul Qaher Al-Jerjani (471 AH_ 474 AH).

He is Abu Bakr Abd al-Qaher ibn Abd al-Rahman ibn Muhammad al-Jurjani, he was born at the beginning of the fifth century of migration in Gorgan into a Persian family (7), and Gorgan is a famous city between Tabaristan and Khorasan (8), he was a student at the hands of Abu al-Husayn Muhammad ibn al-Hasan ibn Abd al-Warith al-Farsi al-Nahwi, Nazil

idea of Alnuzm that appeared at the hands of Sheikh Abdul Qaher Al-Jurjani in its final form. What concerns us is the words of Judge Abdul-Jabbar and the words of Sheikh Al-Jurjani surrounding all dimensions of the theory, which give the illusion of sharp disagreement in their view of the issue. Yes, there was a difference between the two views, but it does not live up to what Al-Jurjani put forward in his evidence.

On the surface, the dispute is a linguistic one, but we think that it is primarily a ideological dispute, as it is well known what happened between Muslims on the issue of the occurrence of the Qur'an and its old, as Muslims were divided into two parts: "Ash'ari and non-Ash'ari. The Ash'aris said that the Qur'an is as old as, and that speech is of two types: Lafzi and psychological, and that Allah's psychological speech is self-contained and ancient, and it is one of His personal attributes. And the Mu'tazila and the Adaliyah went to the occurrence of the Qur'an and to the restriction of speech to the Lafzi, and to the fact that speaking is one of the actual attributes"(18). Since the two parties' statements revolve around the issue of the miracle of the Qur'an and its proof and its verification in anything from the Qur'an, being influenced by the ideological origin of the issue was one of the axioms, and since Judge Abdul-Jabbar is a Mu'tazili of the doctrine, he says that the Qur'an occurs and that speech is limited to Al'lfz, he proceeded from the singular as carrying the indicative connotation, to take from the Al'alfaz that in turn form structures and sayings as a main

and to work with its laws and principles, and the meanings of grammar are not the meanings of its al'alfaz, so it is conceivable that they have an interpretation" (16).

From the foregoing, we find that the Sheikh referred eloquence to meaning and Alnuzm, so that the al'alfaz were not al'alfaz that represented anything of eloquence with him, in contrast to most of those who spoke about eloquence.

"Alnuzm Theory between Judge Abdul-Jabbar and Sheikh Abdul-Qaher Al-Jurjani"

One of the most important approaches that dealt with the concept of eloquence in a realistic manner is the theory of Alnuzm, a theory that was not the product of Arabic rhetorical thought only, rather, it had an extension in the heritage of other nations, such as the Greek and Indian, as well as its connection with the efforts of Arab grammarians, as it was clear in their production. This Sibawayh was one of the oldest who stood there until he studied it deeply in his book, and Ibn al-Muqaffa also dealt with it in his works, after that it appeared in the effects Al-Jahiz was developed by Abu Saeed Al-Sirafi to take a clearer picture than the previous one, as for the impact of the issue of the inimitability of the Qur'an, it was clear in its crystallization, as we find in the books of miracles illuminations followed by the rhetoricians, and these illuminations were mentioned in Al-Ramani (386 AH), Al-Khattabi (388 AH), and Al-Baqlani (402 AH), to end this in what Judge Abdul-Jabbar (415 AH) decided In the matter (17), his words were more clear and accurate, to represent the theoretical basis for the

from the ideological origin that called them to focus on the aspect that corresponds to their belief in the issue of the words of Allah, is it old or new? With their focus on a particular aspect, we see that they did not neglect the other aspect; because the theory of Alnuzm alone dealt with the issue of the Al'lfz and meaning pair and their relationship to each other, that issue that "the ancients were preoccupied with before the Arabs dealt with it" (20), a group used to believe that virtue lies in the Al'lfz and another saw the opposite. As for the theory of Alnuzm, it reconciled between the two and indicated that no One of the two sides of the connotation (Al'lfz and the meaning) is dispensed with,

And that eloquence is not achieved with a single part of this duality of the correlation relationship between the two parties, Ibn Sina says in the commentaries: "The meaning of the Al'lfz's connotation is that if a name is heard in the imagination, a name is drawn in the soul, so the soul knows that this is heard for this concept, so whenever the sense brings it to the soul, it turns to its meaning." (21)

Judge Abdul-Jabbar did not see that the advantage is due to the meaning and did not make it a basis for the miraculous, and also did not rely on the Al'lafz by itself to clarify the concept of eloquence, but his words were about the structure, as "eloquence does not appear in the individuals of speech, but appears in speech by annexation in the manner specific, it is necessary with the annexation that each word has an adjective" (22), then stresses in another place that the one in which the advantage appears is "except

starting point in dealing with the analysis of meaning, as for Al-Jurjani, who is the Ash'ari believer, he believes in the issue of psychological speech, and then the Al'lfaz are arranged according to the meanings arranged in the soul, this is what Dr. Tammam Hassan said, when he says that: "Abd al-Qaher, when he saw the idleness of the Mu'tazilites in the creation of the Qur'an, returned – and he is the Ash'ari sect– the idea of psychological speech, which was mentioned by the Ash'aris, and they explained through it the description of speech ascribed to the Sublime Essence, then the idea of psychological speech itself led to the idea of Alnuzm, And it is the Nuzm of meanings in the soul, and by reaching this development of Alnuzm, Abd al-Qahir had to present an explanation of the process of producing speech" (19), and this is clear in the evidence for the miraculous, as he addresses in it those who say it is pure, then to those who made the advantage in Al'alfaz, it is as if the evidence was written to respond to the Mu'tazilites and those whose doctrine goes in the interpretation of the miraculous. Perhaps what is taken on the two - Abdul-Jabbar and Abdul-Qaher - is that one of them is not taken into account in the matter of meaning in defining eloquent speech from others, and the other does not take into account the matter of Al'alfaz and does not give them an advantage that proves in eloquence, it is an inaccurate matter and we do not see it in reality as being fulfilled, and it seems that these forms came from - as we mentioned earlier –

appears in Alnuzm, then He did not make the increase in meanings, but rather in the Al'lafaz in which the meanings are expressed.

From the foregoing, we find that Abd al-Qaher al-Jurjani was not accurate in his variations with Abd al-Jabbar, but rather that he denied his virtue and was prejudiced against him, and we think that this came from the ideological dispute between the two, not what al-Jurjani depicted in the evidence. Take, for example, its variations on what Abdul-Jabbar put forward in the matter, as he says: "And that is because they said: that eloquence does not appear in the individual words, but rather in the annexation in a specific way, so their saying with the annexation is not correct to mean the pronunciation of Al'lfza after Al'lfza, without a connection between their meanings, because if it was possible for the mere annexation of the Al'lfz to Al'lfz to have an effect on eloquence, it would have been necessary, if it was said (laughter, went out), to occur in the combination of (went out) to (laughter) eloquence And if this becomes invalid, it remains only for the meaning to be in the annexation of the word with the word to seek the meanings of the grammar between them" (27).

This Sheikh's variation is in place if the judge Abdul-Jabbar is so naive, as he wants to annexation the pronunciation of the Al'lfza after Al'lfza without a connection between their two meanings, as he assumed in (laughed and went out), and this is what a sane person does not say, so how is it reasonable for someone like Abdul-Jabbar to say about it? but as it

for the substitution in which words are specified, or the progress and delay that is specific to the site, or harakat that are specific to the parsing, so with that The difference is located" (23), thus, Abdul-Jabbar has enjoined the advantage of the Alnuzm, which is to seek the meanings of grammar; Because the meanings of grammar _according to the Seraphian _ are "divided between the harakat of Al'lfz and its dwellings, between placing the letters and their appropriate positions, and between composing speech by prior and delaying, and seeking the correctness in that and avoiding the error in that" (24).

He goes back and confirms that the advantage is not in the singular Al'lfz, because if it were so, Al'lfz would have been eloquent in any place it was used, saying: "It is not forbidden in a single Lafza that if it is used in a meaning, it will be more eloquent than it if it is used in others and also in it, if its harakat change

This shows that what is considered in merit is not the structure of Al'lfz, and that what is considered in the aspects we have mentioned "(25). He continues in detailing the talk about Alnuzm, stating that good melody and sweetness of speech are not originally in eloquence or that there is virtue in it, but rather it is what increases speech good in hearing, the merit is not clear in it, then there is no difference between truth and metaphor, and it is not considered by the shortness and length of speech, its simplicity and conciseness, because each type of that may be included in eloquence in some places than others (26), on the basis of what he decided that eloquence

And he problematic according to Abd al-Jabbar's saying: "The meanings do not contain an increase, so it must be the one who considers the increase in Al'alfaz by which it is expressed according to what we mentioned" (32), by saying: "The increase in Al'alfaz as they are Al'lfaz and the pronunciation of the tongue is impossible"(33), and it has been proven that he did not say about the increase in Al'lfaz as they are Al'lfaz, but by looking at the meanings of the grammar. Al-Jurjani favors one of two things in limiting the characteristic of eloquence to Al'lfz: making Al'lfz a pillar in the comparison between the two phrase, or making it one of the things with which it is distinguished, and one of the aspects that necessitate prioritizing speech over speech (34), and it confirms and favors the second, saying: "For the compatibility of letters to be an aspect of virtue, and included in the list of what differentiates between speech and speech over the sentence, this disagreement did not harm us, because it is nothing more than that we refer to eloquence, so we take it out of the realm of rhetoric and eloquence, and that it is analogous to them....and neither of the two matters is detrimental about them we are dealing with it"(35), and this is the same as Abd al-Jabbar's view. Rather, he sees that good melody does not have any merit in eloquence, but rather that speech increases the quality of hearing only.

Al-Jurjani did not allow the parsing to be one of the ways in which the characteristic appears. He says: "Knowledge of parsing is common to all Arabs, and it is not something that

is clear that Sheikh Al-Jurjani cut off the phrase and did not transmit the text in its entirety; Because Abdul-Jabbar did not stop at the specific method and did not explain it, but rather explained it, saying: "With the annexation, each word must have an adjective. It may be in this adjective that it be in the placement that deals with the annexation, and it may be in the parsing that has an entrance in it, and it may be in the place, and these sections do not have a fourth" (28), or his saying: (The one by which the advantage appears is nothing but the substitution by which words are concerned, or advance and delay which is specific to the site or Al-harakat that are specific to the parsing, so the contrast occurs).

As for Sheikh Al-Jurjani, he sees Abd al-Jabbar's saying (on a specific way) all that he established, he says: "And their saying: on a specific way.... and that it is not to the way, as you wanted just the pronunciation_ meaning. And this is the way of everything they said" (29),

then he goes to the fact that they - Judge Abdul-Jabbar - in all of what they said, but they made the advantage in the meanings of grammar and its rulings without realizing that; Because it is a necessary matter that cannot be deviated from (30), and this is contrary to reality, he proved it with all his feelings, as is clear from his commentary and his statement, even if he did not comment and did not explain what the specific method is, it is not reasonable for any innovator to put his theory into his theory without realizing it (31).

speech sound better than hearing, No, there is a virtue in eloquence), by saying: "Eloquence is not free from being a tangible adjective in the Al'lfz that is perceived by hearing, or an adjective in it is intelligible and perceptible in the heart, It is impossible for an adjective in the Al'lfz to be tangible, but if it were, the listeners of the eloquent word should be equal in knowledge that it is eloquent, And if it is not possible for it to be tangible, it is necessary to judge that it is a reasonable adjective" (39), thus denying the relationship of the beauty of the pronunciation with eloquence (40).

Thus, it is proved that what Abdul-Jabbar summed up in his theoretical talk about eloquence and what is related to the inimitability of the Qur'an in his verbal style, he explained, analyzed and enriched it with evidence and examples accurately and in detail, Abdul Qaher Al-Jarjani in the evidence of the miraculous, Until he became the author of the theory and attributed to him, and in fact it is difficult to attribute anything else to Al-Jurjani other than what was mentioned. Whatever the case, the theory has been proven and approved in his rhetorical lesson, and he deserves that; Because sciences and theories do not emerge from nothingness without preparation, but rather emerge from the interaction and accumulation of experiences and studies until they reach the stage of maturity and perfection, Studies and opinions followed successively before the emergence of the theory of Alnuzm in the final form at the hands of Al-Jurjani, but what is taken for granted in

can be deduced by thought and used by vision. None of them knows that parsing the subject is the nominative, the object is the accusative, or the genitive is the preposition, more knowledgeable than others." (36),

This saying is undoubtedly, but Abdul-Jabbar means by the parsing what semantic differences occur according to the grammatical system that depends on Alharakat; Because it changes with the change of connotation and vice versa, and therefore it is illogical for someone to go to make the advantage in Alharakat themselves, but with the changes they bring about and semantic differences between one speech and another, "There is no doubt that his likeness _Abdul-Jabbar- in that is the same as Abd al-Qaher, as he does not want the apparent harakat, but rather wants a deeper meaning that is the same meaning that Abd al-Qaher wanted, which is the grammatical system of speech"(37).

What Abd al-Qaher cites to prove the lack of differentiation of Al'alfaz as they are abstract Al'alfaz in his saying: "And what testifies to this is that you see the word as pleasing and comforting you in one place, then you see it in its own right that weighs you down and makes you lonely in another"(38),

The same is the words of Abdul-Jabbar about the single Lafza, (and it is not forbidden in a single Lafza that if it is used in a meaning, it will be more eloquent than it if it is used in another). phd. Shawqi Dhaif argues that Abdul-Qaher Al-Jurjani echoes Abdul-Jabbar's idea, which says: "Good melody and sweetness of speech make

kept revolving in the orbit of one sentence, and if it exceeded it, then to the two or three sentences, and it did not exceed that to the unity of the literary work as a major structure, but this in itself is an achievement when compared to what was accomplished during that period, and it did not deserve another critical or rhetorical work, But what is taken for the two authors - as we have mentioned above - is to focus on one of the two sides of the duality, and not to declare the importance of the other party, or to say the lack of a clear statement about the correlation between Al'lfz and the meaning, which called for the conception of this one-dimensional view of both.

The idea of merging Al'lfz and the meaning to produce the connotation appeared visibility and clearly with Fakhr Al-Din Al-Razi, who followed Al-Jurjani in his theory, as he clearly stated the advantages and advantages that occur due to Al'alfaz and what follows them under the chapter of his book(44), Ibn al-Zamalkani did not go out of what al-Jurjani decided in his evidence that speech does not exceed two parts (45): a section in which the merit is attributed to Al'lfz, which is the metonymy and representation that runs on the limit of metaphor, and everything in it is metaphor and breadth, and a section in which the advantage is attributed to Alnuzm, which is to seek meanings. grammar.

4. Conclusion

Science and theories are not born out of nowhere, but come according to experiences, opinions and accumulated experiences. Alnuzm theory is like other theories. It did not come from a

this field was neglected by please Abdul-Jabbar and preceded him in rooting the theory, then various campaigns carried it on him in the evidence (41), and there was no objective reason behind this criticism and prejudice referred to Rather, it is, as we think, the sectarian conflict between the two groups.

As for what is taken on Al-Jurjani, he exaggerated the estimation of the meaning and made it all in the consideration of eloquence (42). In fact, he did not pay attention to the singular Al'lfz and did not make it the basis of the differentiation, but rather the annexation of Al'alfaz and their composition and the semantics that result from that structure, since the meanings were not the basis of everything apart from the homogeneity and cohesion of Al'alfaz , Yes, he is a supporter of formulation in terms of its significance for the clarity of the literary image. Because Alnuzm calls for the combination of Al'lfz and the meaning, it is not possible to tend to al'lfz completely, so it is the basis of comparison (43), nor to the meaning, but rather to the meaning that is generated through the combination of Al'alfaz in a specific way intended by its owner.

We conclude that Alnuzm are a theory originated by Judge Abdul-Jabbar, and he explained and analyzed it in the most complete manner by Sheikh Al-Jurjani, extracting in its light the science of meanings.

This theory reconciled the duality of Al'lfz and meaning, or form and content, and made them one thing in the production of significance, But it

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vacuum, but rather came and reached what it has reached thanks to unremitting efforts, deep research and continuous careful thinking, the vision of the two scholars, Judge Abdul-Jabbar and Sheikh Al-Jurjani, paved the way for the visions and experiences of their predecessors, as we have indicated in the folds of the research, Al-Qadi's thesis on Alnuzm was nothing but a summary of those opinions that Sheikh Al-Jurjani employed in the research and benefited from them until he codified the theory of Alnuzm and showed it with extensive evidence and clear and explicit examples, and if he showed that there is a difference in the outlook and tried to respond to the judge in rooting the theory and neglecting his merit and campaigned against him in the book "Evidence of Miracles," but the follower finds that what Abdul-Jabbar summed up in his theoretical talk about eloquence and what is related to the miraculous of the Qur'an in his verbal style, explained, analyzed and enriched with evidence Examples accurately and in detail, Abdul Qaher Al-Jerjani in the evidence of the miraculous. This theory has reconciled the duality of Al'lfz and meaning, or form and content, and made them one thing in the production of signification, after scholars were divided in looking at one of these two parties and made it capable of producing the sign in isolation from the other party.

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