

Refleksi

JURNAL KAJIAN AGAMA DAN FILSAFAT

WACANA

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Jurnal Kajian Agama dan Filsafat

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Jurnal Kajian Agama dan Filsafat
Vol. II, No. 3, 2000

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Jurnal Refleksi adalah jurnal tiga bulanan yang diterbitkan oleh Fakultas Ushuluddin IAIN
Syarif Hidayatullah Jakarta. Terbit pertama November 1998

Refleksi menerima kontribusi tulisan berupa artikel, liputan akademik, laporan penelitian, dan tinjauan buku. Panjang tulisan minimal 10 halaman kuarto spasi ganda. Isi tulisan merupakan tanggung jawab penulis. Tulisan yang dimuat akan diberi honorarium.

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SEPERTI yang telah kami janjikan, sebelum tahun 2000 berakhir, Refleksi hadir kembali untuk edisi ketiganya sepanjang tahun ini. Mengingat dana yang relatif terbatas, sementara biaya produksi semakin meningkat, akhirnya kuantitas inilah yang bisa redaksi usahakan. Mudah-mudahan hal demikian tidak mengecewakan pembaca dan para calon kontributor tulisan.

Bisa jadi ini merupakan Refleksi terakhir bagi sidang redaksi yang ada, karena, sesuai dengan kesepakatan lisan, mereka akan memohon untuk diganti dengan tenaga-tenaga baru yang masih segar, yang banyak tersedia di Fakultas Ushuluddin IAIN Jakarta. Bagi kami, pengalaman dua tahun mengelola Refleksi -dengan enam edisi sudah lebih dari cukup, dan kami perlu memberi peluang bagi yang lain. Dengan demikian, pada kesempatan ini kami sekaligus mengucapkan selamat berpisah dan memohon maaf atas segala kekhilafan selama ini.

Pada edisi ini tampil dua makalah yang menyoroiti masalah sosiologi agama. Makalah pertama ditulis oleh Dr. Jamhari, dosen Fakultas Dakwah lulusan Australian National University, berjudul “Menggagas Sosiologi Agama”. Tulisan ini merupakan pengantar diskusi dalam penyusunan kurikulum dan silabus Program Studi Sosiologi Agama Fakultas Ushuluddin beberapa waktu lalu. Sedangkan makalah kedua, “Konsep Max Weber tentang Kepemimpinan Karismatik,” ditulis oleh Profesor Zaini Muchtarom dalam rangka pengukuhannya sebagai Guru Besar Tetap Ilmu Perbandingan Agama pada Fakultas Ushuluddin IAIN Jakarta.

Dua makalah berikutnya merupakan “oleh-oleh dari Montreal, Kanada, ditulis oleh Nanang Tahqiq dan Sri Mulyati. Edisi ini ditutup dengan tulisan Dr. Hamdani Anwar berjudul “Tauhid dalam Terminologi Sufisme”. Kami sekali lagi minta maaf, karena pada edisi ini tidak bisa menyajikan rubrik *Rehal* sebagaimana edisi-edisi yang lalu.

Selamat membaca.

THE CONCEPT OF MIRACLE IN THE QUR'AN FROM MOHAMMED ARKOUN'S POINT OF VIEW

Sri Mulyati

Introduction

The concept of Qur'an as a miracle of Muhammad is an Islamic doctrine that has engaged Muslim thinkers for many generations, with the literature on the issue of *i'jaz* continuing to grow from the third/ninth century onwards. Since Muhammad's lifetime certain features of the Qur'an have never failed to cast a spell on converts to Islam. What then is the nature of this miracle?¹

Throughout history the Qur'anic challenge (*tabaddi*) to produce a text that is its equal has never been answered successfully.² Even if man and jinn were to combine their efforts, they would be incapable of producing anything like it (QS. [17]: 88). This challenge is repeated more than once (QS. [11]: 16 and QS. [10]: 39). The *tabaddi*, which has never been met and which, as the Qur'an says, cannot be met, is one of the main aspects of the unique and inimitable nature of the Qur'an, called *i'jaz*. This is

because Muhammad's recitation was a revelation from God (QS. [69]: 40-43). The Qur'an declares that Muhammad was neither a soothsayer (*ka-hin*) (QS. [52]: 29-30) nor a madman (*majnun*) nor even a poet (*sha'ir*) (QS. [36]: 69, [21]: 5, [37]: 36, [69]: 41-42). The Qur'an itself rejects the opinion that says that Muhammad had access to previous scripture (QS. [29]: 48): "[n]ever before [the Qur'an] did you ever recite a book [scripture], nor write it down with your right hand, for in that case [Meccans] who give you the lie would have some ground for doubting your messages."³

In the view of Abu Ishaq Ibrahim Ibn Sayyar al-Nazzam (160/775-231/846), and a few others, the eloquent speech in the Qur'an was at one time within the capacity of anyone fluent in Arabic. The doctrine of *Sarfa* (turning away) was first developed by him, according to Qadi al-Qudat Abu al-Hasan 'Abd al-Jabbar (d. 1025) and al-Rummani (d. 996). *Sarfa* is often presented as one of *wujub I'jaz al-Qur'an* as opposed to *wajh al-fasahah* (the mode of eloquence).⁴ Unlike al-Nazzam, al-Jahiz, maintained the excellence (*fadl*) of the Qur'an over forms of discourse. Na'im al-Himsi has concluded that al-Jahiz maintained simultaneously two contradictory notions of *I'jaz al-Qur'an*: the doctrine of *Sarfa* and the doctrine of inimitability.⁵ The theory of *nazm* is supported by al-Jahiz in his *Nazm al-Qur'an*, as well as by al-Sijistani (d. 928), al-Balkhi (d. 923) and Ibn al-Ikhshid (d. 937). Al-Rummani analyzed in detail the Qur'anic style in his *al-Nukat fi I'jaz al-Qur'an* and emphasized the psychological effect of the particular *nazm* of the Qur'an, regardless of the elements of content that likewise render the Qur'an inimitable.⁶ The theory of *nazm* was elaborated and systematized later by 'Abd al-Qahir a-Jurjani (d. 1078) in his *Dala'il al-I'jaz* and further elaborated by Fakhr al-Din al-Razi (d. 1209) in his *Nihayat al-Ajaz fi Dirayat al-I'jaz*. It was eventually put to a practical use by al-Zamakshari (d. 1144) in his exegesis of the Qur'an entitled *al-Kashshaf*.

In more recent times Mustafa Sadiq al-Rafi'i (d. 1937) stressed two points: the insufficiency of human capability to attempt an imitation, and the persistence of his inability throughout the ages.⁷ Later scholars like Sayyid Qutb have tended to believe in the aesthetic aspect of Qur'anic style. While Bint al-Shati, for her part, is of the view that the Qur'an is neither prose nor verse, rather, it is of the highest eloquence and is of matchless stylistic perfection.⁸

As far as present attitudes towards *iʿjaz* are concerned, even some modern Qurʾanic exegesis “is still largely traditional;”⁹ however, we find that there have been a few attempts at introducing a new approach to the issue of *iʿjaz*. For example, there are the views of Fazlur Rahman, who says that the doctrine of the inimitability of the Qurʾan arises from the Qurʾan itself, for the Qurʾan proffers itself as the unique miracle of Muhammad. No other revealed Book is described in the Qurʾan as a miracle in this way except the Qurʾan; it follows that not all embodiments of Revelation are miracles, even though the event of revelation itself is a kind of miracle.¹⁰ The discussion on *iʿjaz* continues even in our day, in the writings of Mohammed Arkoun.

Arkoun’s Conception of the Miracle of the Qurʾan and Related Matters

Mohammed Arkoun’s contributions to Qurʾanic studies, especially in his book *Lectures du Coran*, consistently point towards new methodologies and attitudes that go beyond philology. Arkoun is critical of the Orientalists’ philological historical method, which he regards as being outdated, and suggests in his writings that Muslims should read the Qurʾan in the light of new disciplines, such as sociology, anthropology, psychology, linguistics and semiotics.¹¹

Arkoun generally “appreciates the contribution of orientalist to the study of Arab and Islamic culture and history, but believes that they are limited¹² by their philological method and their historicism grounded in ninth-tenth century positivism.” Arkoun believes that Arab thought (perhaps Muslims) “should, rather, directly embrace historicity (*al-tarikh-hiyya*) not historicism (*al-tarikhaniiyya*) in order to liberate itself and historical study as much as possible from ideological influences of all sorts”. According to Arkoun “what is unthinkable at a certain time or in certain circumstances may become thinkable when ideological constraints are lifted and scientific conditions of free research are realized”.¹³

In his introduction to *Lectures du Coran*, he describes his method thus: “Alors que l’approche preconçisee dans nos lectures integrant, a la fois, l’exigence theologique des croyants, l’imperative philologique de l’historien positif (mais non positiviste), la perspective explicative de l’anthropologue et la controle critique du philosophe”.¹⁴ Through the hermeneutical approach, one may discover new meanings of the Qurʾan to explore

what Arkoun calls *I'impense* (the unthought-of)¹⁵ in the Qur'an and Islamic history and perhaps demonstrate the uniqueness of the Qur'an.

According to Arkoun:

*On voit que les recherches menez sur le theme de l' I'jaz font appel a plusieurs disciplines. Il en est resulte une riche diversite des points de vue, des notations justes, mais aussi des faiblesses de la theorie elaboree en raison notamment, de confusions constantes entre les plans linguistique, theologique, psychologique, historique.*¹⁶

Thus, Arkoun realizes that the research on *i'jaz* has called upon several disciplines. It has resulted in a rich variety of points of view. At the same time the weaknesses of theory have arisen due to confusion at the level of linguistics, theology, psychology and history.¹⁷

In his chapter "*Peut-on parler de merveilleux dans le Coran?*", Arkoun explains:

- 1) The relationship between perception-conscience in the Qur'an.
- 2) The cognitive function of the miraculous (*merveilleux*).

In the first part, Arkoun describes the lexical approach which consists of a discussion of words absent from the Qur'an or used in a critical manner, the vocabulary of space and time including the vocabulary of perception and symbols-sign (*les signes-symboles*). From a library perspective, Arkoun takes a second critical look at the literature on *i'jaz*, metaphorical organization, mythical narrative and expression of eschatological conscience. In the second part, Arkoun describes the cognitive function of the miraculous, treating it under two headings: first as the basis of the idea of creation: starting from the original act of creation and ending with the final one - resurrection, judgment and the images of the Other Life; and *second*, as the basis of Qur'anic ontology.¹⁸

Arkoun is the first Muslim scholar in the history of Qur'anic exegesis ever to have raised the crucial issue of reading texts according to the new epistemology introduced by modern linguistics and semiotics.¹⁹ Arkoun states his admiration for the grammatical and lexicographic material collected by classical exegetes, however, he defends his own approach by saying that the epistemological perspective of linguistic analysis is totally different from the theological postulates accepted without reservation in the thought tradition of the three revealed religions: Christianity, Judaism and Islam.

Arkoun proposes two approaches to reconstruct the system of connotation which command the relationship between perception and conscience in the Qur'an, i.e. the lexical approach and the literary approach. In describing the lexical approach, he first of all remarks on how certain roots are absent from the lexical field when dealing with – the miraculous: i.e. *khbrf* (to be delirious, to ramble) which gives *khurafa* or fabulous story; *shbh* which gives *shabah* or phantom: *whm* or faculty of abstract representation of imaginary construction, etc.²⁰ He next point out how frequently the vocabulary of space and time is encountered in the Qur'an, giving as examples among others: the nouns *ard* (earth) and *sama'* (sky) mentioned 451 and 310 times respectively; *alamin*, 73 times, sea (42); the sun (33); the moon (27); star (13); mountain (39); country (18); west (10); etc. The Qur'an mentions also thunder, lightning, cloud, rain, trees, fruits and animal. Expression of time are equally common: year (19), month (21), night (92); day time (57); morning (12), dawn (6), etc.²¹ These terms in Arkoun's view however, have a value a symbol-signs (*aya*) that break with semantic function of common Arabic. We understand how the concrete elements of the representation serve in fact to organize a system of spiritual arrangement. Then Arkoun discusses the vocabulary of perception in detail.²² Arkoun groups words in the Qur'an for various function and divides them into different vocabularies. He then draws lessons from them, highlighting three in particular that show the link between perception and conscience. In what follows I will try to paraphrase his argument:

- The psycholinguistic scope of vocabulary of perception (B) is strictly dependent on the psychological determination and behavior required by vocabulary of the faith (A). In other word, the organs and the mechanisms of perception are necessary aids in the formation and exercise of the conscience of the believer. All terms related to the senses (eyes, ears, blindness, deafness, muteness...) are very frequent but are regularly employed with a metaphorical value as we find in the following verse (QS. [8] 21-22): "Nor be like those who say. "We hear", but listen not:" "For the worst of beasts in the sight of God are the deaf and the dumb, those who understand not."
- The break with the requirements of faith (A) begins as soon as the attitudes expressed by the vocabulary of dispute (C) are manifested, it is completed in step (D), the vocabulary of faithlessness. This signifies non-perception, by an incapacity or a deliberate refusal in the

name of another universe of Sign-of the content of the Word. This vocabulary of dispute and faithlessness has a double function which clarifies our research, linguistically, it forms with the vocabulary of faith a series of correlatives which imply a logical function particular to discourse, psychologically, it translates a reductive attitude with regard to the miraculous inherent in all realities offered to the perception by the Word [of God] ... Therefore, there is a lexicological, logical, psychological relation between the four levels of vocabulary of perception.

- What is given to “feeling”, “seeing”, “watching”, “understanding”, is a system of sign-symbols which refers to an original Reality (*al-Haqq*) which is at the same time imperceptible, inaccessible, mysterious, living and effective. Here the type of miracle produced by the Qur'an is included.²³

Discussing the literary approach, Arkoun explains that one cannot undertake a literary study of Qur'an without facing the issue produced by the theorists of *i'jaz*. The *i'jaz* notion has been systematized largely in a linguistic and literary sense and by writers who were dominated by the logical concept of Aristotelian rhetoric. That is why all literary approach to the Qur'an should start from a second-look critique of the literature on *i'jaz*.²⁴

One difficulty that inhibits research in the field, according to Arkoun, is that there does not yet exist any exhaustive history of Qur'anic exegesis that could speak to two concerns:

- 1) Defining the genesis, kinship and historic diversification of a rather large literature, with special attention to its beginnings. In this regard Arkoun is critical of the fact that al-Thabari's tafsir has not yet been the subject of a scientific study worthy of its place in the history of exegesis, while Fakhr al-Din al-Razi's commentary also awaits scientific treatment.
- 2) Studying the conditions for the exercises of Islamic reason in each ancient or contemporary commentary. It is indeed essential to show how the theological, historical, and linguistic postulates of this reasoning have led to confusion about levels of signification in the Qur'an.

Again, Arkoun criticizes the fact that classical exegesis knew nothing modern textual, linguistic and interpretive theory, while contemporary exegesis offers many examples of semantic disorder and dangerous confusion

about the Qur'an and what can be deduced from it in the current context of ideologies of liberation. This kind of exegesis leads one to forget the primary function of revelation. For the classical practitioners, the authenticity of their religious experience compensated for the inadequacy of their exegesis, while contemporary militants have distanced themselves both from the divine and from conditions for playing host to the divine-revealing word.²⁵

The term for miracle in Arabic is *mu'jiz*. The root 'j-z has the sense of weakness, lack of power. Prior to the late third century of the hijra, terms other than *mu'jiz* denoted miracle. Speakers of English now tend to use miracle as a term for a surprising, welcome event, it is well to bear in mind this difference between 'surprising' and 'difficult to perform' in any attempt to formulate the doctrine of *I'jaz al-Qur'an* and its many overtones.²⁶ In Arkoun's view, Islamic thought, which prefers to discuss divine realities (*al-umur al-ilahiyya*) or God's command (*al-amr*) as in Christian or Jewish thought, holds to an "undeniable ontologic realism." God's grace as well as His vision, revelation, miracle, resurrection and angels are the realities which cannot be controlled by meaning, they cannot be explained by linear, efficient causality: nevertheless, they are truer than "nature" data.²⁷

Philosophy tends to change the language of traditional theology into a metaphysical language where reason is the determining factor. Reliance on the data of philosophy, positive reason, dialectical materialism and today the human sciences has led to a deep transformation in, if not a categorical elimination of, the miraculous and supernatural. It is true that ethnology, anthropology, history of religions, psychoanalysis, and semiotics are used to describe to complexity involved in notions of holiness, mythic, natural/supernatural, miracles, the fantastic, etc., but we are still far from possessing sufficient meta-language to release traditional determination from an innocent, obvious method, which will allow us to speak reliably of a new meaning of reality which is undivided.²⁸

According to Arkoun the question is: how do we discuss the miraculous in the Qur'an without adopting a reductionist position in terms of religious language? Arkoun states that the question is all the more worth asking as the miraculous change in nature or function according to whether it is received by believers or unbelievers. According to Arkoun, for believers, a

miracle is the manifestation of superior, transcendent, unfathomable reason. It therefore has a cognitive function. It is the beauty and the richness of the Word and the miraculous value of the Creation that allow human beings to experience the existence of the living God, the Creator. We see how the Qur'an establishes a relation between perception and conscience based on the acceptance of the miraculous. For an unbeliever, on the contrary, a miracle is only a temporal concession of imaginary expression.²⁹

According to Arkoun, the discussion of miracles as "Merville's de la creation" needs to be questioned from two complementary perspectives:³⁰

- 1) People can discuss the Qur'an as a place of projection of *iman*, or of ideal possibility of the Muslim conscience that has traditionally been affected by psycho-cultural pressures. Qur'anic discourse has revealed in its products its power of expansion in creating the imagination. In this case it is true that it is a symbolic reading of the mystical. There are gnostic allegories even richer than the teachings about the true miracle of the Qur'an.
- 2) The second perspective consists in the appreciation Muslims have for the linguistic miracle of the Qur'an, which they rightly perceive to lie in the "break with custom" (*naqd al-'ada*) that the Qur'an represents.

Arkoun quotes al-Baqillani as saying that the Qur'an characteristics which cannot be imitated are as follows: information about the unseen, the illiteracy of the prophet, and the miracle composition. In discussing the latter al-Baqillani explains what it is that constitutes it:³¹

- 1) Sentence structure that departs from the recognized rules in Arabic discourse.
- 2) A constant alliance, no matter how long the text, between purity of expression and richness of content.
- 3) "Its miraculous organization" does not consist of inequality of differentiation.
- 4) 4. An unusual art of discontinuous and continuous rhythms.
- 5) A rhetorical organization that deviates from the usual discourse of the jinn's and human beings.
- 6) All know figures of discourse are found in the Qur'an.
- 7) An excellent choice of the best terms to explain new ideas, a task which is more difficult than retaining familiar terms for familiar ideas.

- 8) The shortest fragment or quotation from the Qur'anic text is recognized immediately.
- 9) The Arabic alphabet consists of 29 characters; 14 of these are used at the start of certain suras to remind us of their role in the construction of human speech.
- 10) The expression is fluent, striped of artificiality and difficulty.

Concerning the Qur'an's metaphorical organization, Arkoun cites Montgomery Watt as saying that the central problem raised is that of the nature of metaphor, in that human beings today are becoming more used to scientific approaches, and they tend to feel that anything described metaphorically is by definition unreal. Even a believer must admit this of the anthropomorphically language for God.³² Arkoun further discusses the mythical story in the Qur'an and its expression of the eschatological awareness.³³

According to Arkoun it is impossible to speak about the miracle of the Qur'an unless we renounce all restrictive definition. There is nothing entertaining or gratuitous about the miraculous in the Book of God, it is for a purpose, i.e. to instruct.³⁴

The doctrine of the *i'jaz* of the Qur'an (its miraculous nature), a central element in *dala'il al-nubuwwa* (the 'proofs' of Muhammad's claims) developed in the course of external polemics and was thus directed at non-Muslim. It cannot however, be left out of any account of the internal polemics among Muslims.³⁵

Conclusion

Any approach used in Qur'anic studies or in the study of other holy texts should appreciate the scripture as much as possible. This can be done, for example, through the implementation of particular analytical methods recognizing the Qur'an as it is, without *indulging in what should not be in the text*.³⁶ Regardless of the division of the interpretation of religion into *Sunni and Shi'i* communities, in the first century of Islam³⁷ on the disparities between the two traditions, the basic canon, the Qur'an, remains the same.

There is a consensus among those who know Arabic well enough that the Qur'an is a superb document in term of the beauty of its language and the style and power of its expression. The linguistic nuances, however, simply defy translation, although all inspired language is untranslatable,

this is even more so in the case with the Qur'an. Fazlur Rahman suggests that it is extremely desirable and important that as many as possible non-Arab, educated, and thinking Muslims equip themselves with the language of the Qur'an.³⁸

While there may be, and in fact are, some differences of opinion with regard to the relevance of all conditions given for the *i'jaz* of the Qur'an, including both the classical scholars' views as well as the studies, the Qur'an is seen by all Muslims as being Allah's guidance for mankind. This makes the Qur'an unique and inimitable, "The miracle of the Qur'an lies in its being the *hidaya* (guidance). "Then bring a scripture (kitab) from the presence of Allah that gives clearer guidance (*abda*) than those so (that) I may follow it, if you are truthful" ([28]: 49). The message of the Qur'an is extremely simple, remarkably clear: Anyone who seeks *hidaya* (guidance) with an open | mind, a non-colored vision and unbiased ears will reach the truth.³⁹

Appendix

Vocabulary of Perception

| Vocabulary of Faith A | Vocabulary of Perception B | Vocabulary of Dispute C | Vocabulary of Faithlessness D |
|----------------------------|----------------------------------|------------------------------------|------------------------------------|
| Amn: faith (823) | sm': listen (183) | hjj: dispute (7) | kfr: faithlessness |
| dhkr: mentio (293) | which has sami': (47) | znn: conjecture (69) | dli: mislead (191) |
| shhd: witness (160) | bSr: see (148) | khRS: to do hypotese falsehood (5) | 'my: blindness (33) |
| Shahid: witness (160) | wich has baSir: (51) | shkk: doubt (15) | jhl: ignorance/non perception (24) |
| 'bd: worship (154) | nzr: watch (129) | jdl: discuss (29) | zygh: deviate (4) |
| khsh: huble (17) | sh'r: have a presentiment (33) | hsb: anticipate (44) | bl: false (60) |
| wqy: fear (196) | 'ql: bind (49) | z'm: require (17) | Smm: deafness (15) |
| khsy: (48) | dry: know (28) | shqq: split (14) | bkm: muteness (6) |
| tw: obey (81) | yqn: sure (28) | ftn: temp. someone (60) | |
| 'ml: act (360) | fqh: understand a discourse (20) | | |
| shkr: thanks giving (75)+ | fkr: think (18) | | |
| hmd: praise (68)+ | dbr: examine (4) | | |
| sbh: commend (89) | brhn: prove (8) | | |
| Sdq: true (113) | drs: study (6) | | |
| qalb: heart (132)+ | fhm: understand (1) | | |
| fu'ad: for interior (16) + | | | |
| lubb: spirit (16) | | | |

The Symbols - Signs

| | |
|--|---|
| Allah (2697) + rabb : Lord (969) + attribles; | kalam : the speech |
| ayat : symbols-signs (383) | rsl : message, prophetic (514) |
| nzl : descent of speech (216) + why : revelation (78)+ al-Kitab : the book (230); Qur'an (62) | ub' : prophetic information (162) |
| ndhr : wrm (128) | khbr : true information (in term of transcendental) (52 which has khabir : God's attrib) |
| Haqq : reality - truth (287) | khyr / shrr, fsq : good / bad (190 / 31, 34) |
| byn : proof (257) | Sih : good deeds (180) |
| hkm : judge (212) that has hakim; attribute; (9) | hll / hrm : lawful / unlawful, (51 / 83) |
| khliq : create (251)+ derived from nash, bd, wd, swe, swy, br, ftr | thm : sinful (48) |
| lm : know (750 which has alim : 140) | qds : sacred (10) |
| akhira / dunya : here after / here (115 /115) | mlk (malaika) : angels (88) |
| hyy / mwt : life / death (197 /372) | shaytan, iblis, satan (88,11) |
| jzy / dnb : recompense (119/372) | jinn : jinns (50) |
| hsb : punishment (43) | hsn/sw : beautiful-good / ugly (194/165) |
| janna / nar, jahannam, sa'ir : paradise / well (147/145, 77, 16) | |
| wa'd / wa'id : promise / threat (154) | (it should be added here, all vocabulery of space and time metioned above) |

Endnotes

1. Ibn Hisham, *al-Sira al-Nabawiyya*, vol. 2, ed. Taha Abd al-Ra'uf Sa'ad (Beirut: Dar al-Jil, 1991), 186-190. One example is how 'Umar ibn al-Khattab, as staunch opponent of Muhammad, had a change of heart on reading a Qur'anic passage that his sister Fatima bint al-Khattab was trying to conceal from him (in fact there are a number of versions of this story).
2. Abu Bakr Al-Baqillani, *I'jaz al-Qur'an*, ed. Al-Shaykh "Imad al-Din Ahmad Haidar (Beirut: Mu'assasah al-Kutub al-Thaqafiyya, 1986), 258-260; See also Ignaz Golziher, *Muslim Studies*, ed S.M. Stern, (London: 1971), 2, 363-365; See also M. Badruddin Alavi, "Inimitability of the Qur'an," *Islamic Culture* 24, no. 1-4 (1950): 12-15; See also, Mustafa Mahmud, *Al-Qur'an Muhawala li Fahm 'Asri* (Cairo: Dar al-Ma'arif, 1981), 248-249.
3. Fazlur Rahman: "Recent Books on the Qur'an by Western Authors", *Journal of Religion* 64, (1984). (The verse is translated by Rahman himself). See also Fazlur Rahman, *Major Themes of the Qur'an*, (Minneapolis: Bibliotheca Islamica, 1980), 93-94.
4. Richard Carleton Martin, "A Mu'tazilite Treatise on Prophethood and Miracle Being Probably The Bab al-Nubuwwa from Ziyadat al-Sharh by Abu al-Rashid al-Nisabury". (Unpublished Ph.D. Dissertation, New York University, 1975), 35, 87, For a discussion on *Sarfa* (detournement-turning away); see J. Bouman, *Le conflit autour du Coran et la solution d'al-Baqillani*, (Amsterdam: Drukerij Uitgeverij Jacob van Campen, 1959), 20-23.
5. Na'im al-Himsi, "Tarikh Fikrat I'jaz al-Qur'an," *Majallat al-Majma' al-Ilmi al-'Arabi* 28 (1953), 581-582. Al-Himsi failed to distinguish between al-Jahiz's nation insuperable composition on the one hand, and his idea of the Qur'anic miracle on the other. Al-Jahiz nowhere said the former amounted to the latter, although his colleagues in the Basrah school did draw this conclusion.

6. Mircea Eliade, ed., *The Encyclopedia of Religion*. Vol. 6, (New York: Macmillan Publishing Company, 1987), 5. v. "I'jaz" by 'Issa J. Boullata.
7. Mustafa Sadiq al-Rafi'i, *I'jaz al-Qur'an wa al-Balagha al-Nabawiyya*, (Cairo: 1928), 248-249.
8. A'isha 'Abd. Al-Rahman, *Al-I'jaz al-Bayani li al-Qur'an wa Masa'il Ibn Azraq* (Cairo, 1971), 222-225. See also 'Issa J. Boullata, "Modern Qur'anic Exegesis A Study of Bint al-Shatis Method," *The Muslim World*, 64 no. 2, (April, 1974): 110; See also 'Issa J. Boullata, "I'jaz and Related Topics" in *Approaches to the History of the Interpretation of the Qur'an*, edited by Andrew Rippin (Oxford: Clarendon Press, 1988), 154.
9. JJ.G. Jansen, *The Interpretation of the Koran in Modern Egypt*, (Leiden: 1974), 17.
10. Fazlur Rahman, *Major Themes of The Qur'an*, 104.
11. Mohammed Arkoun, *Rethinking Islam Today*, Occasional papers Series (Washington: Center for Contemporary Arab Studies, Georgetown University, 1987), 4, Issa J. Boullata, "I'jaz and Related Topics"; see also, 'Issa J. Boullata, *Trend and Issue in Contemporary Arab Thought*, 79-80.
12. The limitation of Orientalists' works is explained in Mohammed Arkoun's *Lectures du Coran* (Paris: Edition G.P. Maisonneuve et Larose, 1982), xx-xxi whereas he proposes his own perspectives which are different from those of traditional Muslim Scholars and Orientalists in *Lectures du Coran*, page xxvi-xxxiii.
13. 'Issa J. Boullata, *Trend and Issues in Contemporary Arab Thought*, 79-82.
14. Mohammed Arkoun, *Lectures du Coran*, xxii.
15. Mohammed Arkoun, *Traite d'ethique*, xiii.
16. Mohammed Arkoun, *Lectures du Coran*, 99.
17. Mohammed Arkoun, *ibid*, 99.
18. Mohammed Arkoun, *ibid*, 91-144.
19. Mohammed Arkoun, *Critique de la raison Islamique* (Paris: Maisonneuve and Larose, 1984).
20. Arkoun points out that discussions of Qur'anic terminology would be more meaningful if we possessed an exhaustive study of the intellectual vocabulary of the time contemporary with or just preceding the Qur'an's appearance. See his, *Lectures du Coran*, 92.
21. Mohammed Arkoun, *ibid*, 93. For Muslim apologist, this can constitute one of never-failing sources of miraculous Ness, since they see in these cosmological, cosmographical and geographical passages, divine anticipation of modern discoveries. See Mustafa Mahmud, *Al-Qur'an, Muhawala li Fahm 'Asri*, (Beirut: 1970), 243-249.
22. Mohammed Arkoun, *Lectures du Coran*, 94-98. (see appendix)
23. Mohammed Arkoun, *Lectures du Coran*, 95-96.
24. Mohammed Arkoun, *Ibid.*, 99. He refers to Qur'an [4]: 82.
25. Mohammed Arkoun, *Ouverture sur l'Islam*, 71-72; see also *Rethinking Islam*, 42.
26. The sense of 'surprising event is included in the meaning of the Arabic term 'ujubab, which is perhaps the closest translation of the latin *miraculum* i.e. stare in amazement. See Richard Carleton Martin, *A Mu'tazilite Treatise on Prophethood and Miracles*, 33, 69.
27. Mohammed Arkoun, *Lectures du Coran*, 87-88.
28. Mohammed Arkoun, *ibid*, 88.
29. Mohammed Arkoun, *ibid*, 90-91.
30. Mohammed Arkoun, *ibid*, 100; See Al-Baqillani, *I'jaz al-Qur'an*, 35-46. (edition, 1963).
31. Mohammed Arkoun, *ibid*, 101 - 102.
32. Mohammed Arkoun, *ibid.*, 102; See also, Montgomery Watt, *Islamic Revelation in Modern World*, (Edinburgh: 1969), 83.
33. Mohammed Arkoun, *op. cit.*, 105 - 106.

34. Mohammed Arkoun, *ibid*, 107.
35. John Burton, *The Collection of the Qur'an*, (Cambridge: Cambridge University Press, 1977), 188.
36. Wilfred Cantwell Smith, "The True Meaning of Scripture: An Empirical Historian's Non-Reductionist Interpretation of The Qur'an", *International Journal of Middle East Studies* 11, (1980): 487-505. This article has been included in his new book *What is Scripture a Comparative Approach*, (Minneapolis: Fortress Press, 1993), especially Chapter Four "The True Meaning of Scripture: The Qur'an as an Example", 66.
37. For a short discussion concerning this dispute see Charles J. Adams, "The Islamic Religion Tradition", in *Religion and Man: Judaism, Christianity and Islam*, ed. W. Richard Comstock (New York: Harper and Row Publishers, 1972), 157-235, especially page 208.
38. Fazlur Rahman, *Major Themes of the Qur'an*, 104-105.
39. Ahmad Anis, "The Miracle called Qur'an at the Mercy of Charlatans", *Al-Ittihad* 15, 2, (April, 1978): 61-62.

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ISSN 0215-6253 (print)



9 770215 625008

ISSN 2714-6103 (online)



9 772714 610004