CHAPTER I: INTRODUCTION

1.1. Background of The Study

Imām al-Bāqillānī is one of the greatest Muslim theologians. Born in Baghdad in 338 A.H/ 950 C. E. when the Abbasid chaliph was under the authority of Buwaihid dynasty, he was a leading Ash'arite and was the one who laid down the logical premises and presented the significance of the notion of metaphysical principles in theological discourse of this school.¹ Al-Bāqillānī was also involved in many polemics defending his mainstream theological position to certain non-Muslim groups such as Christians, Jews, and Magians.² In addition, in the political arena of the Buwaihid period, he was a representative of the ruler in delegations delivering the message to certain courts, like the court of Byzantine Basil Emperor Basil II. He passed away on 23 Dzulqa’dah 403 A.H/5 June 1013 C. E.³

In the course of his life, he has left important contributions in the intellectual discourse of Islamic theology. He discussed God and His attributes, the prophecy, the Qur'ān, the philosophy of nature, and so on, all of which are under the topic of kalām. Al-Bāqillānī was engaged in debates concerning those problems against various schools. He himself, as an al-Ash'arite, defended his theological argument and developed its formulation. He was the one who initiated the intellectual initiative to deepen the level of intellectual discourse on some of the principle foundations in theological thought of the Ash'arite school. That is why he was regarded by Ibn

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Taymiyyah as “the best al-Ashārīte theologian, unrivalled by any predecessor or successor.”

One of the major issues in Islamic theological discourse is the problem of the Qur’ān. It is the primary source of Islamic principles in which many different groups are involved in this issue like the Mu'tazilites, Mujassimites, and Shi‘ites. This problem has been discussed since the early history of Islamic civilization during the period of Prophet Muhammad (peace be upon him), his companions and followers. This continues throughout the periods of Umayyad and Abbasid until in this contemporary time. Through the history of Islamic civilization, the Qur’ān grew to have wider readers and audiences. It has been read, studied as well as criticized by so many people.

An early Muslim theologian, al-Bāqillānī, has tried to clarify and defend the status of the Qur’ān and its contents against those critiques. His arguments regarding these issues seem strong enough to respond to criticisms by earlier scholars as well as his contemporaries. Against the Mu'tazilite group, he argued on the uncreatedness of the Qur’ān. This problem became one the main topics amongst Muslim theologians. He also argued against Mujassimites on the problem of antrophomorphism. This is crucial matter in understanding the verses of the Qur’ān since it relates to the issue of the attributes of God. Moreover, he argued also against the Shi‘ites on the fundamental issue of the authenticity of the Qur’ān. Here, he criticized some significant figures who promoting their opinions in claiming the imperfectness of the Qur’ān. His arguments in those matters seem valid enough to reject the mentioned groups.

Furthermore, al-Bāqillānī’s thoughts are also relevant in contemporary criticisms presented by either Muslim or non-Muslim scholars. The question about the authenticity of the Qur’ān has also become a common subject among Western scholars of the

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5 Mujassimites is one of the sects in the Hanbalite school of thought. See Abū al-Faith Muhammad ‘Abd al-Karīm ibn Abū Bakr Aḥmad al-Shahrastanī, al-Milāl wa al-Nīhal, (Beirut: Dār al-Fikr, n. y.), 103-105.
Qur‘ān. They believe that the Qur‘ān is incomplete as well as erroneous.⁶ Due to this controversy, it is necessary to come up with appropriate response to the problem of the Qur‘ān. Through the study of al-Bāqillānī’s theological formulation, we can go into detail what he maintained as relevant answers for the modern criticisms of the Qur‘ān, specifically those demonstrated by a number of Orientalists.

1.2. Statement Of The Problem

The problem in this study discusses the issues of the Qur‘ān during al-Bāqillānī’s period. This Holy Book as the main source of the Islamic theological teachings has become the central issue among some Islamic theological schools which lead to serious consequences. As an Ash‘arite, al-Bāqillānī defended those related matters to the Qur‘ān against three different groups; al-Mu‘tazilites, Mujassimites, and Shi‘ites through his theological concepts which have been developed from the notion of Abū al-Ḥasan al-Ash‘arī.

In the dispute with Mu‘tazilites, al-Bāqillānī disapproved the doctrine of the createdness of the Qur‘ān. He argued through his concepts that God has some attributes in His essence, one of which is His speech. However, such argument is denied by the Mu‘tazilites. They affirmed that God, in His essence, does not have any attributes. If He has certain attributes, as a result, we have multiplied His essence which is totally wrong. Another group which al-Bāqillānī addressed in his work is the Shi‘ites. They strongly believed that the Qur‘ān is incomplete. From its earlier compilation, this group blamed those who involved in compiling the Qur‘ān because they were not part of the people of the house (ahl al-Bait). There were untrustworthy people and disloyal to the Prophet (peace be upon him). In this matter, al-Bāqillānī rejected their claim by the textual

proofs as stated by the Prophet (peace be upon him) in a number of his hadiths. He also disapproved through the historical background of the compilation of the Qur’an as employed by the great companions. In other place, al-Bāqillānī also addressed his arguments to the Mujassimites who tried to approach the Qur’an anthropomorphically. They opined that God has physical attributes. He spoke through His lips and tongue. He also listened through His ears and saw with His eyes. However, this opinion was rejected by al-Bāqillānī. He argued that God has attributes which are different from His creatures. Even some of His acts and attributes have been described in some verses and hadiths anthropomorphically, yet according to him, they should not be understood literally.

The Prophet Muḥammad (peace be upon him) has reminded through his statement pertaining to the dispute of fundamental doctrines. According to this narration, the Muslim will be divided into number of groups. They are seventy three different sects. Those who will be saved is only one of which, who follow his teachings and his companions. This information signifies obvious guidelines in which that the principle of belief should be based on. These three matters promoted by those three different groups; the Mu’tazilites, Mujassimites and Shi’ites could lead to tendency opposing against the mainstream of the principle faith of Islam dealing with serious matters of doctrinal foundation. Based on this hadith too, it implies that our salvation in this world and hereafter also depending on our attempt to follow the guidances of the Prophet (peace be upon him) and his companions because they are the role models of later generation in terms of their beliefs and religious practices. Therefore, in dealing

7 A-Qur’an al-Qaṣāṣ: 88; Everything will perish save His eternal Self ; Tāhā: 5: That is, (Allah) Most Gracious, Who is firmly established on the Throne (of Authority).
with this crucial foundation, al-Bāqillānī attempted to defend the teachings of Islam in relation to those three different problems against their promoters.

Hence, this study will cover several significant problems as stated above, the createdness of the Qurʾān, the anthropomorphic approach to the Qurʾān and the authenticity of the Qurʾān. The discussion will present al-Bāqillānī’s theological responses to those problems and groups. In dealing with those matters, we will examine them with certain research questions below:

1. Al-Bāqillānī is one of greatest Muslim theologians involved in various polemics. How does he argue concerning the Qurʾān against opposite schools like the Muʿtazilites and the Mujassimites?

2. How does al-Bāqillānī disprove the invalid claim of the Shiʿites that the Qurʾān consists of imperfectness and error.

3. The Ashʿarite theology is the most dominant theology in the Muslim Sunni world since it takes the middle position between the Mujassimites and the Muʿtazilites. By such position, why is the Ashʿarite theology more acceptable to Muslim theologians than other theological thoughts?

1.3. Research Objectives

The purposes of this study are:

1. to examine al-Bāqillānī’s theological arguments in discussing the issue of the createdness of the Qurʾān and his disputation and rejection of this doctrine believed by the Muʿtazilites.

2. to examine al-Bāqillānī’s theological arguments regarding the authenticity and validity of the Qurʾān and his disputation and rejection of the the Shiʿite claims that the Qurʾān compiled by ‘Uthmān was incomplete and unauthentic.
3. to examine al-Bāqillānī’s views against the claims made by the anthropomorphists about the Qur’ān and God’s speech.

4. to evaluate al-Bāqillānī’s theological thoughts on several relevant issues of the Qur’ān.

1.4. Scope Of The Study

The scope of this study will mainly be limited to three important works of al-Bāqillānī one of which discusses the topic as mentioned in al-Taqrib wa al-Irshād. This work stated his arguments against the Mu’tazilites on the issue of the uncreatedness of the Qur’ān. Another work, al-Intiṣār li al-Qur’ān, will cover the problem of the authenticity of the Qur’ān as his response to the Shi‘ites. The last is his al-Inṣāf. Here, several of its chapters are composed to argue against the Mushabbiha and Mujassimates. However, other than these three works would be referred too as complementary sources to give clear and comprehensive descriptions of al-Bāqillānī’s theological thoughts.

1.5. Theoretical Framework Of The Study

The theoretical framework of this study is based on the Ash‘arite theological theories which were developed by al-Bāqillānī. He elaborated Abū al-Ḥasan al-Ash‘arī’s formulation to deepen the level of intellectual discourse on some of the principal foundations in the theological thoughts of the Ash‘arite school. These principles combining between revelation and the rationalistic way of understanding of the text. This way used to approach the discussion of this study in which al-Bāqillānī defended the Qur’ān against his opponents; the Mu’tazilites, Mujassimates, and Shi‘ites. Furthermore, al-Bāqillānī himself in some theological matters was able to build his own arguments which have quite similar principles as those of the founder of this school,
Abū al-Ḥasan al-Ashʿarī. In certain issues, like the Qurʾān, he even stated his own notions by which he proved that he was the earliest theologian who was deeply rooted and managed to elaborate the Asharite theological framework.\textsuperscript{10}

The Ashʿarite school of thought has a moderate approach to the theological principle. A number of theologians of this group relied their argumentation on revelation and reason. When they find the earlier contradicts the latter, they tend to follow the earlier. In the case of the metaphysics, they are neither anthropomorphizing (\textit{tashbīh}) nor purifying (\textit{tanzīh}) of God’s attributes. They are between the \textit{jabbariyyah} and the \textit{mufawwidah}.\textsuperscript{11} Hence, they affirm the attributes of God in His essence, as stated by al-Ghazālī in \textit{Risālah al-Qudsiyyah}.\textsuperscript{12} According to him, God’s attributes comprise ten fundamental principles; He exists (\textit{wujūd}), He is pre-existent (\textit{qadīm}) and everlasting (\textit{baqā’}), He is neither substance (\textit{jawhar}) nor body (\textit{jism}) nor accident (\textit{‘araḍ}), He is also neither limited by direction (\textit{jihah}) nor seated in any place (\textit{makān}), He can be seen, and He is One.\textsuperscript{13} This epistemological foundation is also asserted by al-Shahrastānī. In this matter, he elucidated that God is knowing (\textit{alīm}) and powerful (\textit{qadīr}). This could be understood that He is knowing through His knowledge and powerful through his power. These attributes are eternal and exist in the essence of God. They are neither He, nor other than He. Furthermore, the Ashʿarites resided between the Hashwiyya and the Muʿtazilites. It is known through their definition of speech. The Hashwiyya said that speech is produced by eternal words and letters. This definition is different from the definition of the Muʿtazilites who affirmed that speech is produced by arranged letters and words. The speaker is the one who makes his speech. However, al-Asharī held a different view from them. To him, speech is meaning in the soul (\textit{maʿnā} 


\textsuperscript{12} A. L. Tibawi, “Al-Ghazali Track’s on Dogmatic Theology”, \textit{Islamic Quarterly}, (1965 ), 9: 95.

\textsuperscript{13} Ibid.
qā’im bi al-nafs) expressed by letters and words.14 The speaker is the one who exists in his speech. Since its existence is attached to the speaker when it is referred to speech of God, it is also eternal.

In another place, al-Juwaynī also attempted developing the Ash’arite principle. In formulating any argument of the theological doctrines, he asserted that we must rely on two pivotal tenets; the reason and revelation basis. These two things play a crucial role in our understanding of the object. If we find them contradictory, then we should precede with the latter. The reason should be able to adjust to the role of the revelation as the basis of rational argumentation. By such formulation, this does not mean, according to al-Juwaynī, that we undermine the reason but we put it the proper function when it deals with the revelation.15 Furthermore, in other aspects, he also summarized al-Bāqillānī’s book, Kitāb al-Irshād ilā Qawāti’ al-Adilla Fi Usūl al-I’tiqād.16 He obviously regarded this figure as very significant in his time. Through this work too, he explained the relation of the theological doctrines with usūl al-fiqh within the framework of the mutakallimūn approach.

1.6. Significance Of The Study

The significance of the study is:

1. to describe al-Bāqillānī’s theological thoughts in defense of the Qur’ān against some theological schools; the Mu’tazilites and the Mujassimites.

2. to clarify false theological beliefs about the validity of the Qur’ān held by the Shi’ites.

3. to complete the previous research of al-Bāqillānī’s theological thoughts in relation to the Qur’ān.

14 Al-Shahrastānī, al-Mītal wa al-Nīhal, 94-96.
4. to enrich academic theological sources, specifically on the study of al-Bāqillānī and his theological matters in relation to the Qur‘ān.

1.7. Literature Review

One of the studies on al-Bāqillānī and his contributions on Islamic political theory is examined by Yusuf Ibish. He is concerned with al-Bāqillānī’s ideas while relying only on his *al-Tamhīd* in the work entitled *Political Doctrine of al- Bāqillānī*. Ibish concludes that al-Bāqillānī, as a Sunni Ash‘arite jurist, tried to defend the Imamate concept against the attack of the Khārijites and Shi‘ites, due to the fact that in his time the political background was dominated by those sects. Hence, his theory is good solely one perspective of one school, while from other points of view it is regarded as otherwise. Al-Bāqillānī’s foundation for this issue lies in his conception of the *ummah*, to him. The internal and external life of the *ummah* is regulated by the *Sharī‘ah*.

The next study of al-Bāqillānī concerning his contributions to Arabic literature is carried out by von Grunebaum entitled *al Bāqillānī: Criticism of Imru‘ ul-Qais’ Mu‘allaqa*. His work focuses on literature especially in the domain of Arabic poetry. He translates al-Bāqillānī’s criticism of Imru’u al-Qais’ *Mu‘allaqa*. His presentation describes that al-Bāqillānī sternly criticized a number of his poems which the author took from selections of the parts dealing with poetry in *I‘jāz al-Qur‘ān*. However, Grunebaum does not provide many notes and commentaries on this issue. He simply let the text speaks to the readers. So, they will reflect and consider its contents according to their own understanding.

Another important study of al-Bāqillānī is his contribution to the sciences of the Qur‘ān. One of which is done by Muḥammad Abū Mūsā entitled *al-I‘jāz al-Balāghī*:

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18 Ibid, 145.
Dirasah tahliiyah li Turāth Aḥl al-ilm (the Inimitability of the Eloquence: Critical Study of Classical Works belong to the People of Knowledge). This work is a comparative study on the inimitability of the Qur’ān (i’jāz) according to three different figures; Abū Sulaimān al-Khitābī, ‘Alī ibn ‘Isā al-Rummānī, and Abū Bakr ibn al-Ṭayyib al-Baqqillānī. The author touches upon al-Bāqillānī’s critiques on Jahiliya poetic and its poem (qasīda). However, this study does not discuss the important relationship between the Qur’ān and theological matters which are one of characteristics of al-Bāqillānī’s fundamental thought.

Further research on al-Baqillānī’s ‘Ijāz al-Qur’ān entitled Dirāsah al-Bāqillānī li al-Nadhm al-Qur’ānī fi Kitābih ‘Ijāz al-Qur’ān (Study of al-Bāqillānī on the coherence of the Qur’ān in His book ‘Ijāz al-Qur’ān). The author elucidates al-Bāqillānī’s notion regarding the coherence of the Qur’ān based on the study of poetry in Arabic language, rhymed prose (saj’), poetry (shi’r), and some aspects of inimitability of the Qur’ān. The author elaborates his discussion to al-Bāqillānī’s critique of some earlier Muslim scholars in the study of the inimitability of the Qur’ān, and his contribution with new approach for the eloquence of coherence (balāghah al-naẓm) which discusses words and their meanings. However, the author criticizes al-Bāqillānī’s ideas that he failed to establish a new method in the study of the coherence of the Qur’ān (naẓm al-Qur’ān) in both aspects; eloquence (balāghah) and criticism (naqd). Through his I’jāz al-Qur’ān, al-Baqqillānī did not give a new approach to this subject because it had been done by earlier scholars like al-Jāhiz, al-Khitābī, and al-Rummānī. According to the author, he solely tried to criticize those scholars and disregarded their notions.

Another important study is done by Muhammad ‘Abd al-Azīz al-‘Awājī entitled ‘Ijāz al-Qur’ān al-Karīm ‘Inda Shaikh al-Islām Ibn Taymiyyah Ma’a al-Muqāranah bi

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The author tries to compare Ibn Taymiyyah’s notion regarding the inimitability of the Qur’an from various different aspects; its names and characteristics, short and long verses, chapters, separated words, information about unseen worlds, future and past events, parables, structures, arrangements, and stories. In addition, the author briefly elucidates Ibn Taymiyyah’s defense of the Qur’an from several attacks which had been addressed by some groups of infidels and people of the book. In addition, the author also compares the inimitability of the Qur’an according to Ibn Taymiyyah and al-Bāqillānī. Here, he mentions important notes for both figures. Each has its own method which leads to different conclusion. Al-Bāqillānī maintained, according to the author, that the inimitability of the Qur’an does not cover all facets of the Qur’an, while from another point of views, Ibn Taymiyyah regarded it as otherwise.

Further study is employed by ‘Abd Rauf Makhlūf in the work entitled al-Bāqillānī wa Kitābuh ‘Ijāz al-Qur’an (al-Bāqillānī and His Book ‘Ijāz al-Qur’an). In this book, the author studies a l-Bāqillānī’s background and his thought particularly on the inimitability of the Qur’an. He delineates al-Bāqillānī’s process of argumentation in understanding this issue and its eloquence as well as his choice of some relevant verses and chapters of the Qur’an in this discussion. Historically, the author puts his role in the growth of the inimitability of the Qur’an among four important figures: al-Khitābī, al-Rummānī, ‘Abd al-Jabbār, and ‘Abd al-Qāhir al-Jurjānī. They lived between 386-471 A.H/996-1078 C. E. The author briefly describes each characteristic of their notion concerning the issue in comparison with al-Bāqillānī’s perspective.

Another significant study on al-Bāqillānī entitled Qirā’ah al-Naṣ: Dirāsah fi al-Maurūth al-Naqūdī (Reading Text: Study on Inherited Criticism) written by Ahmad

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Yūsuf ‘Alī. The author who relied on ‘Ijāz al-Qur’ān, elucidates al-Bāqillānī’s criticism against his earlier works on linguistics aspect of the Qur’ān. To him, al-Bāqillānī had a fundamental way to approach the Qur’ān based on Arabic language, its structure, and even the inimitability of the Qur’ān. He has also separated method (manhaj al-Mufarraqah) to study the feature the Qur’ān which is different from his earlier scholars like al-Jāhiz (d. 255 A.H/868 C.E.), Ibn Qutaibah (d. 276 A.H/885 C.E.), al-Rummānī (d. 384 A.H/994 C.E.), and Al-Khitābī (d. 386 H./996 C.E.). This is evidenced by the fact that he relied on verses of the Qur’ān, ḥadīth, and narration of companions, which is the same method as he did in the theological analysis.

Further studies on al-Bāqillānī’s thoughts are especially done focusing on his contributions to theological discourses. One is employed by McCarthy, the earliest among the Orientalists to have initiated research on this theologian. In general, he discusses al-Bāqillānī as a polemist against various different groups such as Naturalists, Astrologers, Dualists, Muʿtazilites, Magians, Christians, Jews, and Shiʿītes. This study does not focus on the particular topics. The discussion merely touches a few aspects on several topics; Ijāz al-Qur’ān, prophecy, kalām, and imāmate. Having studied him, McCarthy concludes that al-Bāqillānī was a polemist who propagated Ashʿarī’s notions, and did not have profound foundation in his thoughts. He was an industrious compiler of some ideas before him. Many elements discussed by him had already been dealt with in al-Ashʿarī’s works. However, McCarthy’s simplistic way of looking at the man and his role is based on limited and incomplete manuscripts, as he himself admitted. Moreover, his scholarly editing of al-Tamhīd was obviously influenced by prejudice as is shown by the fact that he omitted one important chapter of al-Tamhīd on the

26 Ibid.
Imāmah. He studied in a general way regarding al-Bāqillānī’s life and thoughts. His work also does not touch in detailed to the issue which the present researcher is focusing on. Here, McCarthy does not discuss al-Baqillani’s rejection and refutation of Shi’ites’ belief that the Qur’ān comprises invalidity and errors.

Another important research on al-Bāqillānī’s contribution to the theological aspect is the work done by Muḥammad Ramaḍān ‘Abd Allāh. This work is much better than McCarthy’s as he presents this theologian’s thoughts systematically. His division of the work into several chapters enables us to recognize topics easily discussed by the author. The discussion on al-Bāqillānī’s rejections on the createdness of the Qur’ān is divided into topics like difficulties of speech, the reality of speech, and his defense of the eternality of the Speech of God. This study is limited to two main works, al-Tamhīd and al-Inṣāf, and does not discuss the issue of the originality of the Qur’ān, as being done by the present researcher.

Another significant study is done by Jūdī Salāh al-Dīn entitled al-Imām al-Bāqillānī wa Arāuhū al-I’tiqādiyyah fi Ḍawʾi Aqīdah al-Salaf. In this work he studies on al-Bāqillānī’s theological thought through Salafi’s point of view, which specifically refers to two main figure Ibn Taymiyya and Ibn Qayyim al-Jauziyyah. These scholars, being starting points, have been used to justify al-Bāqillānī’s notions which are contradictory to their thoughts. The author concludes that al-Bāqillānī had some similarities and differences in comparison to the Salafi’s ideas. Nevertheless, his preference was to the latter. He criticizes that al-Bāqillānī’s conceptual analysis on certain issues, like the oneness of God (wihdaniyyatullāh), faith, speech of God and its characteristics, and his negation of anthropomorphism, are incorrect. However, the

author does not discuss in detailed the issues of the createdness of the Qurʾān and the originality of the Qurʾān, which are the main discussions of the present researcher.

Futher study of al-Bāqillānī and his contributions in the theological discourse are done by Najīb al-Shaikh ‘Abd al-Ṣamad in his work entitled al-Bāqillānī wa Arāḥū fī Sifātillāh (al-Bāqillānī and His Notion on the Attributes of God). In this work the author tries to describe issues concerning the relationship between Essence and Names (asmāʾ) with the Attributes of God. The author explains how al-Bāqillānī classified and understood these concepts from the Ashʿarī’s point of view. However, this study does not reveal new findings. A number of issues discussed in this thesis have been explained clearly in the earlier work al-Imām al-Bāqillānī wa Arāḥū al-Iʿtigādiyyah fī Ḏawʾī Aqidah al-Salaf. In addition, all sources in this research only rely on Arabic works which do not cover comprehensive explanations and leave out some other significant secondary sources written in other languages. Moreover, the author does not discuss ḳal-Bāqillānī’s rejections to the Shiʿites regarding the originality of the Qurʾān and his proving of the invalidities of their arguments.

A further study, which does not relate to al-Bāqillānī but is relevant to the issue in this present study, is the one done by Labīb as-Saʿīd entitled The Recited Koran. This work is translated from Arabic al-Jāmʿ al-Sawtī al-Awwal li al-Qurʾān al-Karīm. The author describes how the Qurʾān was written and recorded since the period of Abū Bakr, ‘Umar and ‘Uthmān. During the time of the third Caliph ‘Uthmān, the Qurʾān became the standard Mushaf which everybody had to keep and read. He instructed other saḥifahs, which belonged to some Companions, to be burnt. This case is very significant because some sects and non-Muslim scholars usually claim that this incident indicates that the Qurʾān is not complete. The author tries to defend the Uthmani mushaf through

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his arguments addressed to the Muslim authors, the Shi‘ites, and the Orientalists. He argues against those groups despite not referring to one particular figure among Muslim scholars, especially al-Bāqillānī who becomes the main figure of this research.

The foregoing exposition and literature review suggests that the issue on al-Bāqillānī’s theological thoughts and his notion about the Qur‘ān have been approached from different perspectives, some of which focus on theological aspects, while others highlight on his notion on the Quranic issues. The present author has also studied al-Bāqillānī’s work entitled *al-Bāqillānī’s Concept of Divine Speech in Relation to the Issue of the Createdness of the Qur‘ān: With Special Reference to his al-Taqrīb wa al- Irshād.*

This study, which relying on one particular work, merely discusses al-Bāqillānī’s thoughts on Divine Speech which rejects the concept of the createdness of the Qur‘ān. This issue, which involves the relationship between *kalām* and *uṣūl al-fiqh,* includes other related topics such as the speech of God and human beings, characteristics of speech, the origins of languages, and foreign words in the Qur‘ān. However, the present study prefers to propose a different way to present his ideas, notably on his defense of the Qur‘ān. This dissertation would concentrate on his works *al-Instīṣār li al-Qur‘ān,*

*al-Taqrīb wa al- Irshād,*

and *al-Insāf,* which have not been used by previous studies. In these works, al-Bāqillānī explained the issues around his defense of the Qur‘ān from various perspectives. In *al-Instīṣār li al-Qur‘ān,* he elucidated his arguments on the originality of the Qur‘ān against Shi‘ites, while in *al-Taqrīb wa al- Irshād,* he elaborated the discussion on the issue of Divine Speech in

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34 Abū Bakr Ibn al-Ṭayyib al-Bāqillānī, *al-Intīṣār li al-Qur‘ān,* ed. Muḥammad Iḥšām al-Qudāt, (Beirut: Dār Ibn Hazm, 2001). This work has been edited from the first volume of Fuad Sezgin’s edition which is in the form of facsimile. Al-Bāqillānī himself wrote two volume of this work, yet the second of this manuscript has not been discovered. See Fuad Sezgin’s introduction, *al-Intīṣār li al-Qur‘ān,* (Franfurt: Muḥammad Tāriḥ al-‘Ulūm al-‘Arabiyyah, 1986).


relation to *uṣūl al-fiqh*, and its relevance to the problem concerning the attributes of God. In *al-Inṣāf*, he also explicated his notion on the uncreatedness of the Qurʾān as opposed to Muʿtazilites’ and Mujassimites’ principles.

Other al-Bāqillānī’s works are also used in this research as supplementary references to present a full picture of his theological ideas and defense of the Qurʾān. Moreover, as our additional sources, we will utilize some secondary sources either done by Muslims or non-Muslims (Orientalists) whom we consider useful and present fair approaches. The present study tries to analyse, translate, paraphrase, comment, and summarize the ideas of al-Bāqillānī on this theme. Hopefully, this work will clarify and present a humble contribution regarding al-Bāqillānī’s thoughts, especially on the problem of the defense of the Qurʾān.

1.8. Methodology Of Research

This study is expository in nature which is conducted through library research. In undertaking this study, the present researcher relies on various different materials either primary or secondary references. However, in order to maintain its objectivity some contemporary and rival theologians’ works will are consulted. In discussing the topic, the research employs three different methods. First is descriptive. Following this, the data and argumentations are described within the context of the discourse. The study reviews these sources to enable the researcher to systematically place those theologians based on their background.

Furthermore, the study also employs analytical method to critically analyze the result of the above descriptions which refer to its own context of the subject. This attempt is to examine the questions of the study and answer some complicated problems in this discussion. The analysis would be also employed to the content of the texts which focus on certain arguments. Another method required in this research is the
application of historical method. This is to trace how Muslim intellectuals have responded to the issue which we are discussing, and how they have contributed to the Islamic intellectual heritage. In this matter, the researcher also raises several crucial questions addressing the author of the book (his life, status and position in his people, other writings and ideas). It also scrutinizes the context of his ideas, objectives of his writings, to whom his works were addressed to, and how he argued his notions.37

Besides that, in employing this study, the researcher also relies on primary and secondary sources. The earlier references are referred to the original works belonging to several figures involved in the discourse. The above methods, descriptive, analytical, and historical, are applied to approach these sources. As for the original materials, the texts will talk by themselves. Hence, these methods play their roles. To make the research relevant, the discussions also refer to the secondary sources. A Number of studies concerning related issues are also consulted to complement the deep analysis. These works are interpretations, evaluations, and syntheses of the primary recounts by which the researcher could analyze and compare the subject matter of his study. Therefore, hopefully, through various technical approaches, this research will achieve the ideal and perfect findings.