

## The Misconceptions (Jadal) in Quran

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### Abstract

*Jadal (argumentation) is a method of expression that the Qur'an Karim, the holy book of the Muslims embarks on in preaching its missions and conveying its messages. It also serves as guidance in everything, be it religious or otherwise. It takes some measures and methods to deliver and convey its messages to the word, e.g. qissah (story), qasam (oath), hathal (proverbs), hiwār (communication), Jadal/Muhājjah (argumentation) inclusive. However, out of these Qur'ānic methods, only argumentation (jadal/muhājjah) remains controversial that some scholars and writers have bias mind with. Some talk about its prohibition in the two major sources of sharī'ah, Qur'an and Sunnah. Some suggest abrogation of its verses in the Qur'an, while other sees it as unlawful thing that should not be approached or drawn near to at all by a Muslim. It is against this background that this paper wants to examine study further and assess critically the misconceptions surrounding this natural phenomenon (jadal) in the light of the holy book; Qur'an.*

*Keywords: Qur'an, argumentation, method, misconception*

### INTRODUCTION

Argumentation is an art, method of expression and subject or course of study that requires carefulness, critical observation and study. It is also a controversial phenomenon that many writers misperceive its connotation and its position in the religion of Islam. For example, it is said that it has no basis in the religion. Some authors talked on abrogation of its verses in the holy Qur'an by another Qur'anic verses on *al-Qitāl* (war). It is also said that, it is an irritating matter that the Qur'an condemns and forbids it while performing pilgrimage:

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الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ  
وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ  
خَيْرَ الزَّادِ التَّقْوَى وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ

(Al-Baqarah : 197)

*“For Hajj are the months well known. If anyone undertakes that duty therein, let there be no obscenity, nor wickedness, nor wrangling in the Hajj”*

The aim of this paper is to examine and study all various misconceptions surrounding the subject matter of argumentation (*Jadal*) in the light of the holy Qur’ān.

### MISCONCEPTION ABOUT THE MEANING OF ARGUMENTATION (*JADAL*)

Argumentation is defined to mean “systematic reasoning; argument, discussion.” (Geddes & Grosset, 2005: 39) It is formed from argument and argument connotes “a disagreement; a debate, discussion; a reason offered in debate; an abstract, summary.” (Geddes & Grosset, 2005: 39) Hornby (2013: 64) defines it according to the meaning and nature of the word thus:

- i. A conversation or discussion in which two or more people disagree, often angrily: to win/loss an argument. After some heated argument a decision was finally taken.
- ii. A reason or set of reasons that somebody uses to show that something is true or correct.
- iii. The act of disagreeing in a conversation or discussion using a reason or set of reasons.

It should be understood from above two definitions that argument is an act usually occurs between two men or parties; one is supporting and another one is negating it. Also, it is a set of ideas, points and evidences to buttress your stance or position over certain issue not otherwise. It is used to be tough and heating at the beginning and at the end the two counterparts involve in argumentation resolve at a particular point or decision. It may be because of this nature of heating and hot make some writers to correlate it with to quarrel and render it to conflict and wrangling, as it will be seen soonest in this paper, whereas it is a set of reasons as seen above.

Argumentation is an English word connotes *jadal* in Arabic language. According to the usage of the Qur'ān, four words are used to represent argumentation; *jadal*, *muhājjah*, *mirā'* and partially *hiwār* respectively. (See: Jarīshah 1412H/1991M: 19-28 & al-Qayn, 1427H/2006M: 25-36).

Out of the four terms, only both *jadal* and *muhājjah* are used purely and basically for argumentation. But the other two have their own distinct and original meanings. *Mirā'* is used basically to mean doubt and skepticism, (Ibn Manzūr 1412 H/1992M: 276-278) but, it is used in the Qur'ān to mean argumentation. (Asad 2013: 530) Allah says:

﴿فَلَا تُمَارِ فِيهِمْ إِلَّا مِرَاءً ظَاهِرًا﴾

(Al-Kahf : 22)

“Hence, do not argue about them otherwise than by way of an obvious argument”

He (Allah) also says:

﴿أَفْتَمَارُونَهِ عَلَىٰ مَا يَرَىٰ﴾

(An-Najm : 12)

“Will you, then, contend with him as to what he saw?”

Likewise *hiwār* is normally used to connote “communication” (Yahya: 2013), or as it is severally translated and used by majority of the writers as “dialogue”. (Abdullahi 1427H/2007M: 321-327) To this researcher, *hiwār* can be better translated to mean communication is more accurate and correct. This is a view supported by Harun Yahya (us.mg5.mail.yahoo.com 30/06/2013) who named his book to be: communication and argument in the Qur'ān to mean *hiwār and jadal*. In the whole Qur'ān, the word (*hiwār*) is used thrice to mean argument in all. It is used twice in *sūratul Al-Kahf*, 18:34 and 37 and in *sūratul-Mujādalah*, 58:1 respectively.

Qur'ān exhorts:

﴿وَكَانَ لَهُ تَمَرٌ فَقَالَ لِصَاحِبِهِ وَهُوَ يُحَاوِرُهُ﴾

(Al-Kahf : 34)

*And [one day] he said to his friend, bandying words with him.*

﴿قَالَ لَهُ صَاحِبُهُ وَهُوَ يُحَاوِرُهُ﴾

(Al-Kahf : 37)

*And his friend answered him in the course of their argument.*

﴿قَدْ سَمِعَ اللَّهُ قَوْلَ الَّتِي تُجَادِلُكَ فِي زَوْجِهَا وَتَشْتَكِي إِلَى اللَّهِ وَاللَّهُ يَسْمَعُ تَحَاوُرَكُمَا﴾

(Al-Mujādalah : 1)

*Indeed Allah has heard the statement of her (Khawlah bint Tha'labah) that disputes with you (O Muhammad SAW) concerning her husband (Aws bin As-Sāmit), and complains Allah. And Allah hears the argument between you both.*

According to the translation, the word “dispute” is used to give the meaning of the word *yuhāwir* and *tahāwir* as it appears; it is used to mean argumentation. In addition to that, Mustafa (et al.) in editing *tafsīr Ibn Kathīr* have suggested that the word *yuhāwiruhu* according to its usage in *Sūratul-Kahf* means *yujādiluhu* and *yukhāsimumu*, that is argumentation. (See: Ibn Kathīr 1421H/2000M: 136). In view of this, *Sūratul-Mujādalah* is attesting to the fact that the two terms (*tujādil* and *tuhāwir*) can be used interchangeably to mean argumentation, or explicitly, *tuhāwir* (communication) is used to mean *tujādil* (argumentation), that is two words are synonyms, as it is glaringly clear in the above verse.

Surprisingly, *jadal* (argumentation) is defined by majority of Arabic writers to have the tune of quarrel, conflict and coercion. Al-Ma'īyy (1404H: 24) defines it as

الخصومة والمنازعة في البيان والكلام لإلزام الخصم بإبطال مدعاه  
وإثبات دعوى المتكلم

*Fight and quarrel in explanation and talk to compel an opponent by falsifying other's claim and launch his own claim or point.*

Wujdī (n.d.: 44) also defined it as:

الجدل اشتداد الخصومة في النقاش

*Jadal (argumentation) is a serious and terrible fight in a discussion.*

Qattān (1423H./2003M: 298) gives meaning to it:

المفاوضة على سبيل المنازعة والمغالبة لإلزام الخصم

*Negotiation by way of fight or struggle or controversy in order to compel or influence one's opponents, (Ushama, 1998: 315) as the word ilzām connotes that.*

This definition in such way negates the objectivity of Islam explained in the holy Qur'ān:

﴿لَسْتَ عَلَيْهِمْ بِمُصَيِّرٍ﴾

(Al-Ghāshiyah : 22)

*You are not a dictator over them.*

It is also in contrary to the nature of human being and purpose of his creation (worship) that the Qur'ān explains in chapter 51: 56. Though, it is the nature of human beings in general that, if an issue remains ambiguous and unclear to him, he will definitely question that. Li'asākīr (2005: 15) said:

يعتبر الجدل طبيعة في الإنسان وجبلة متأصلة فيه منذ أن خلق  
إلا أن الإنسان مفضوّر على حبّ الإطلاع وطرح الأسئلة من حين  
لآخر ومحاولة إيجاد تفسيرات للأشياء والظواهر الحاصلة أمامه.

*It is a natural of a person and is his origin of his creation right from the on-set that man loves peeping, searching and asking questions*

*from time to time. He always put efforts to find interpretations and explanation for what is happening in his surroundings.*

This is the meaning of the Qur'ānic verse which says:

﴿ وَلَقَدْ صَرَّفْنَا فِي هَذَا الْقُرْآنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ وَكَانَ الْإِنْسَانُ أَكْثَرَ شَيْءٍ جَدَلًا ﴾

(al-Kahf : 54)

*However, man above all else, always given to contention*

Or as in the translation of Vickar Ahmed (1999: 357) that: “But in most things, man is opposing.” Hence, translating the Qur'ānic phrase to mean “But, man is ever more quarrelsome than anything.” as in the translation of al-Hilālī and Khān (1417H: 393, Al-Qur'ān. Al-Kahf : 54) would not be appropriate and acceptable at all. Rendering argumentation to conflict has its own implication that the Prophet was asked in more than one place in the Qur'ān to argue and embark on argumentation with the unbelievers in general and people of the Books in particular.

Qur'ān testifies:

﴿ ادْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴾

(An-Nahl : 125)

*Call thou [all mankind] unto thy Sustainer's path with wisdom and goodly exhortation, and argue with them in the most kindly manner.*

In another verse, Qur'ān urges:

﴿ وَلَا تَجَادِلُوا أَهْلَ الْكِتَابِ إِلَّا بِالَّتِي هِيَ أَحْسَنُ ﴾

(Al'Ankabūt 29: 46)

*And do not argue with the followers of earlier revelation otherwise than in a most kindly manner.*

The particular misconception may be as a result of the nature of argumentation that will be discussed in the next sub-heading.

Before that, in al-'Itqān (As-Sayyūfī. 1424H/2003M.) Ibn Arabī was reported to have said that the Qur'ānic verses on argumentation have been abrogated by other Qur'ānic verses on *qitāl* (fight), particularly, by verse six of surah At-Tawbah (i.e. Qur'ān 9: 6) which says:

﴿فَإِذَا انْسَلَخَ الْأَشْهُرُ الْحُرُمُ فَاقْتُلُوا الْمُشْرِكِينَ حَيْثُ وَجَدْتُمُوهُمْ  
وَخُذُوهُمْ وَأَحْصِرُوهُمْ وَأَقْعُدُوا لَهُمْ كُلَّ مَرْصِدٍ﴾

(At-Tawbah : 5)

*And so, when the sacred months are over, slay those who ascribe divinity to aught beside God wherever you may come upon them, and take them captive, and besiege them, and lie in wait for them at every conceivable place.*

He even went to survey those verses by his submission that all one hundred and twenty-four verses that are talking on importance of having good rapport and mutual understanding between Muslims and Christians or people of the Books or the unbelievers collectively. (Al-Bughā (ed.) 1414H/1993M: 714) This submission in the first instance is totally against the teaching of Islam which permits the Muslims to launch argumentation with them, in order to ensure mutual understanding and attain peaceful co-existence between one another. In that case, Qur'ān says:

﴿الْيَوْمَ أُحِلَّ لَكُمْ الطَّيِّبَاتُ وَطَعَامُ الَّذِينَ أُوتُوا الْكِتَابَ حَلَلٌ  
لَكُمْ وَطَعَامُكُمْ حَلالٌ لَهُمْ وَالْمُحْصَنَاتُ مِنَ الْمُؤْمِنَاتِ وَالْمُحْصَنَاتُ مِنَ  
الَّذِينَ أُوتُوا الْكِتَابَ مِنْ قَبْلِكُمْ إِذَا آتَيْتُمُوهُنَّ أُجُورَهُنَّ مُحْصِنِينَ  
غَيْرِ مُسَافِحِينَ وَلَا مُتَّخِذِي أَخْدَانٍ وَمَنْ يَكْفُرْ بِالْإِيمَانِ فَقَدْ حَبِطَ  
عَمَلُهُ وَهُوَ فِي الْآخِرَةِ مِنَ الْخَاسِرِينَ﴾

(Al-Mā'idah : 5)

*Today, all the good things of life have been made lawful to you. And the food of those who have been vouchsafed revelation aforesaid is lawful to you, and your food is lawful to them. And [lawful to you are], in wedlock, women from among those who believe [in the divine writ], and, in wedlock, women from among those who*

*have been vouchsafed revelation before your time- provided that you give them their dowers, taking them in honest wedlock, not in fornication, nor as secret love-companions.*

It is should be observed that sharing lawful foods for the Muslims with the followers of other revealed religion and taking their women in marriage symbolize that good relationship that is expected to exist between all mankind or the adherents of the religions of the world. Apart from this, Qur'ān also speaks on having and joining hands together with them towards the realization of self-reliance, security and harmony, especially, if they are leaving in the same place or environment. Qur'ān laments:

﴿ وَإِنْ أَحَدٌ مِنَ الْمُشْرِكِينَ اسْتَجَارَكَ فَأَجِرْهُ حَتَّى يَسْمَعَ كَلَامَ اللَّهِ ثُمَّ أَبْلِغْهُ مَأْمَنَهُ ذَلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَعْلَمُونَ ﴾

*And if any of those who ascribe divinity to aught beside God seeks thy protection, grant him protection, so that he might [be able to] hear the word of God [from thee]; and thereupon convey him to a place where he can feel secure.*

(At-Tawbah : 6)

It is pertinent to mention here that the submission of Ibn Arabī that the Qur'ānic argumentative verses have been abrogated by another Qur'ānic verses on jihād or *qitāl* (religious war or fight) will definitely render the book (Qur'ān) as holy, divine, gracious and glorious as it is, to a useless, disregarded and disrespected Scripture. Moreover, the submission is even is suggesting or supporting the view that allotted or attributed terrorism to the religion of Islam and is also negating a name that the religion proclaims, Islam (peace). Whereas, the religion is a peaceful one and it encourages and promotes peace and paves way for harmony to reign in life of human beings in entirety.

Besides all mentioned above, the stance of Qur'ān or position of Islam towards wars or conflicts is that a Muslim should maintain defensive position not an offensive. In fact, this is a view that Quadri, Y. A. (May, 2013: 37) supported in an inaugural lecture that he presented at University of Ilorin. This submission is however justifiable, because, it is in line with Qur'ānic injunction which declares that:

﴿ وَقَاتِلُوا فِي سَبِيلِ اللَّهِ الَّذِينَ يُقَاتِلُونَكُمْ وَلَا تَعْتَدُوا إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴾



*“And fight in God’s cause against those who wage war against you, but do not commit aggression-for; verily, God does not love aggressors.”*

(Al-Baqarah : 190)

The general rule of *qitāl* (war or fight) known in Islam is plainly spelt out in the verse. It is said that *jihād* or *qitāl* normally comes under condition that Muslim should not first of all fight non-Muslim unless they are firstly fought or waged war against. That is how all verses in the Qur’ān on subject matter (fight) are usually look like, such as Al-Baqarah : 190-194 & 217, An-Nahl : 126 and so on.

In a nutshell, only verse of Sūratul-Tawbah seems to be differed from other verses in the Qur’ān and this is because, the verse is referring to attitude of the Arab during Jāhiliyyah period. Or, the verse is referring to those who might have violated the law agreed upon by the Muslims and pagans during the time of the Prophet. It will be clearer, especially if we consider the conflict that is between the two verses five and six of Sūratul-Tawbah (Qur’ān 9: 5&6) respectively. One is allowing and permitting *qitāl* with unbelievers or pagans and the other is permitting giving protection to non-Muslims by the Muslims, if it is sought from them. That shows that the particular verse that Ibn Arabī is quoting is in conflict with many verses of the holy Qur’ān. Hence, if abrogation would be talked about, it should be on that very verse of Sūratul-Tawbah: 5 respectively. Therefore, the Qur’ānic argumentative verses are not in any conflict with any verse on *qitāl* at all. Rather, they are two different things that are at the parallel line with each other that they can stand independently on their own and operate separately. Allah is the creator both Muslims and Christians:

﴿هُوَ الَّذِي خَلَقَكُمْ مِنْكُمْ كَافِرٌ وَمِنْكُمْ مُؤْمِنٌ وَاللَّهُ بِمَا تَعْمَلُونَ  
بَصِيرٌ﴾

*“He it is Who created you, then some of you are disbelievers and some of you are believers.”*

(At-Taghābun : 2)

﴿ إِنَّ اللَّهَ يُدْخِلُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِنْ  
تَحْتِهَا الْأَنْهَارُ يُحَلَّوْنَ فِيهَا مِنْ أَسَاوِرَ مِنْ ذَهَبٍ وَلُؤْلُؤًا وَلِبَاسَهُمْ  
فِيهَا حَرِيرٌ ﴾

*He (Allah) does not order and mandate Muslims to be killing their fellow human beings, brothers in existence and His creature just like that and for mere sake like animal. Especially, the most obvious fact is that, none of the Muslims or men can even create anything as single and small as an atom like an ant.*

(Al-Hajj : 23)

Rather, in so many places in the Qur'an, Muslims are asked to do and relate well with the unbelievers. Qur'an says:

﴿ لَا يَنْهَى اللَّهُ عَنِ الَّذِينَ لَمْ يُقَاتِلُوكُمْ فِي الدِّينِ وَلَمْ يُخْرِجُوكُمْ  
مِنْ دِيَارِكُمْ أَنْ تَبَرُّوهُمْ وَتُقْسِطُوا إِلَيْهِمْ إِنَّ اللَّهَ يُحِبُّ الْمُقْسِطِينَ  
﴿ إِنَّمَا يَنْهَى اللَّهُ عَنِ الَّذِينَ قَاتَلُوكُمْ فِي الدِّينِ وَأَخْرَجُوكُمْ مِنْ  
دِيَارِكُمْ وَظَاهَرُوا عَلَىٰ إِخْرَاجِكُمْ أَنْ تَوَلَّوْهُمْ وَمَنْ يَتَوَلَّهُمْ فَأُولَٰئِكَ  
هُمُ الظَّالِمُونَ ﴾

*Allah does not forbid you those (for friendship) who do not fight with you regarding (your) faith (of Islam), and do not drive you out of your homes, from dealing kindly and justly with them: for Allah loves those who are just. Allah only forbids you those (for friendship) who fight against you regarding (your) faith (of Islam), and do not drive you out of your homes, and (those who) support (others) in driving you out, from turning to them (for friendship and protection). It is those who turn towards them (for friendship) that do wrong.*

(Al-Mumtahinah : 8-9)

At this juncture, it must be added that, argumentative verses in the Qur'an are there purposely and basically to get the unbelievers convinced about the message of Islam, inculcate true beliefs in the minds and to call to the holy and only straight path of Allah, and not provoke, impose, coerce people on its message. That is why, we are asked to follow the Prophet in carrying out

the assignment and obligation of *da'wah* (calling people to the way of Allah) with that popular injunction of the Qur'an on *da'wah*:

﴿ اذْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ ﴾

“Call thou [all mankind] unto thy Sustainer's path with good exhortation”

(An-Nahl : 125)

If the calling requires argumentation, then, embark on it without any further delay, but, in good manner as declared in the Qur'an:

﴿ وَجَادِلْهُمْ بَالَّتِي هِيَ أَحْسَنُ ﴾

“and argue with them in the most kindly manner.”

(An-Nahl : 125)

It is also stated further that:

﴿ وَإِنْ عَاقَبْتُمْ فَعَاقِبُوا بِمِثْلِ مَا عُوقِبْتُمْ بِهِ وَلَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِلصَّابِرِينَ ﴾

“Hence, if you have to respond to an attack [in argument], respond only to the extent of the attack leveled against you.”

(An-Nahl : 126)

This is exact portion that gave the Prophet courage to allow Hassān bin Thābit to abuse in his poetic work, in a way of retaliation or rejoinder, the prophet's family, Quraysh. He did not go extreme as he singled out the Prophet Muhammad from that abuse (Al-'Iskandarī et al, n.d., Vol. 1).

### MISCONCEPTION ABOUT THE NATURE OF ARGUMENTATION (JADAL)

It is a quite distinctive characteristic of argumentation that it evolves heating point, sometimes with raising voice and shouting as mentioned earlier in the definition given to it by Hornby. But that depends on the nature of individual that is participating in the exercise not argument itself. However, man is

given enough talent to control and handle issues gently and bring any rowdy situation of a thing to calmness. ('Ibrāhīm, June 2005: 238-242) He is also respected among other beings with that sense and talent than to involve in meaningless and useless act. Qur'ān confirms this:

﴿وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ﴾

*“Now indeed We have conferred dignity on the children of Ādam.”*

(Al-Isrā' : 70)

By way of commentary, they are honored by bestowing upon them the faculty of conceptual thinking which makes them superior in this respect to all other animate beings, and even to the angels who always remain pure and sanctity. (Asad 2013M: 514)

Hence, it will be an erroneous to perceive argumentation as quarrel, conflict, dispute or all what are view. Bassham, Irwin, Nardone and Wallace (2004: 30) submitted that:

*“..people hear the word argument and usually think of some kind of quarrel or shouting march. Argument is simply a claim defended with reasons. An argument is a group of statements, one or more of which (called premises) are intended to prove or support another statement (called the conclusion).”*

Even though, their submission is mixed up with logic (*mantiq*) expression, still, the truth is one. That is argument does not in any way mean wrangling and quarrel.

### MISCONCEPTION ABOUT THE CLASSES OF ARGUMENTATION (JADAL)

Furthermore, according to 'Abdul-Bārī (2004M), Ar-Rāzī was quoted to have reported some people who condemned argumentation and suggested its baseless position in the religion of Islam. However, the basis of assumption is the verse of Sūratul-Baqarah that talks on eradication of argument while on hājj. Qur'ān informs:

﴿الْحِجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزَوَّدُوا فَإِنَّ خَيْرَ الزَّادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ﴾

*“The pilgrimage shall take place in the months appointed for it. And whoever undertakes the pilgrimage in those [months] shall, while on pilgrimage, abstain from lewd speech, from all wicked conduct, and from quarrelling.”*

(Al-Baqarah : 197)

*Hajj* (pilgrimage) is a significant pillar of Islam that involves seriousness, full attention, focus and engagement throughout the period of *hajj* and is not a play. Its period is a time of devotion for full worship. Therefore, *talbiyah* is an important and obligatory act of *hajj* as a result. It is recommended for a pilgrim to be always saying it at all time while performing pilgrimage. *Talbiyah* which means invoking: *Labbayka Allahumma labbayka, labbayka Lāsharīka laka labbayka, Innal-Hamda wan-Ni‘mmata wal-Mulk laka labbayka*. Again, *talbiyah* is an invocation required from the pilgrims while on pilgrimage to be invoked and recited always and busy with it, instead of involvement in wrong and evil talk, rough utterances and bad discussion. *Talbiyah* which means answering call of Allah to come and visit holy land and perform *hajj* is permissible to be recited all the time at any place and in whatever condition within a few months of *hajj*; Shawwāl, Dhul-Qa‘dah and Dhul- *Hajj*. (Al-Jazā‘iriyy 1997: 268) During the time, Muslims are expected to pay attention fully to the worship that brought them to the holy land and abstain from all what can distract their attention, interrupt their mind in worship and all what can make their void, null and ruin. Even marriage for or against is not allowed and having sexual intercourse with legal wife is also prohibited while on *‘ihrām*. (Al-Jazā‘iriyy 1997: 269) The law may be explicitly understood in the following translation of the above verse:

﴿ الْحَجُّ أَشْهُرٌ مَّعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفَثَ وَلَا فُسُوقَ وَلَا جِدَالَ فِي الْحَجِّ وَمَا تَفَعَّلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ وَتَزُودُوا فَإِنَّ خَيْرَ الرِّزَادِ التَّقْوَىٰ وَاتَّقُونِ يَا أُولِي الْأَلْبَابِ ﴾

*“The hajj (pilgrimage) is (in) the well-known (lunar year) months (i.e. the 10<sup>th</sup> month, the 11<sup>th</sup> month and the first ten days of the 12<sup>th</sup> month of Islamic calendar, i.e. two months and ten days). So whosoever intends to perform hajj therein (by assuming *Ihrām*), then he should not have sexual relation (with his wife), nor commit sin, nor dispute unjustly during the hajj.”*

(Al-Baqarah : 197)

Then, it should be understood from the verse that the forbidden argument is that which is in negative. That is a pointer to the fact that, there are two classes of argumentation; commendable and condemnable or laudable and reprehensible one. (°Abdul-Bārī 2004M) It is on this that the verse is referring to. Besides, argument (*jadal*) while on hajj, as mentioned in this verse of Sūratul-Baqarah, according to Ridā (1420H/1999M, Vol. 2: 184) and ar-Rāzī (1405H/1985M, Vol. 3: 178-179) is referring to the attitudes of the Arabs during Jahiliyyah period, where some of them would stand up at a place in Muzdalifah, called Qazah and others would stay at °Arafat deliberating over some issues. (°Abdul-Rauf 1979: 122-123) They also proud over one another at the place mentioning various bounties of God (Allah) over them, telling people that they were the best to perform good, appropriate and acceptable pilgrimage. Qur'an declares:

﴿ لِكُلِّ أُمَّةٍ جَعَلْنَا مَنْسَكًا هُمْ نَاسِكُوهُ فَلَا يُنَازِعَنَّكَ فِي الْأَمْرِ  
وَأُدْعُ إِلَىٰ رَبِّكَ إِنَّكَ لَعَلَىٰ هُدًى مُّسْتَقِيمٍ ﴿٦٧﴾ وَإِنْ جَادَلوكَ فَقُلِ  
اللَّهُ أَعْلَمُ بِمَا تَعْمَلُونَ ﴾

*“We have appointed acts of devotion for every community to observe, so do not let them argue with you [Prophet] about this matter. Call them to your Lord-you are on the right path-and if they argue with you, say, ‘God is well aware of what you are doing’”*

(Al-Hājj : 67-68)

It is for this reason of proudness and pomposity that argument is forbidden. This is because Islam totally prohibits aggrandizement and pomposity. Qur'an laments:

﴿ إِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ هُوَ أَعْلَمُ بِكُمْ إِذْ أَنْشَأَكُمْ مِنَ الْأَرْضِ ﴾

*“so do not assert your own goodness: He knows best who is mindful of Him”*

(An-Najm : 32)

Moreover, some prophetic traditions (*ahādīth*) talk on the same negative class of argumentation, that is, *Jadal* and *Mirā'* that some people thought of the eradication of the course, not knowing, the traditions are only talking on reprehensible argument. Such *ahādīth* are:

- i- ما ضلَّ قومٌ بعد الهدى كانوا عليه إلا أوتوا الجدل
- ii- من ترك الكذب وهو باطل، بني له في ريبض الجنة. ومن ترك المرء وهو محق، بني له في وسطها. ومن حسن خلقه، بني له في أعلاها (Ibn Majah, Hadīth No: 51 and Tirmidhī, Hadīth No: 1993)
- iii- إياكم والمرء فإنها ساعة جهل العالم وبها يبتغي الشيطان زلته .

- 1- Meanings: 1- A group or society would not astray after guidance unless they would be given and involved in argument. (Ibn Majah: Hadith No: 48 and Ahmad: Hadith No: 22218)
- 2- Whoever draws away from false a house would be built for him in the premises of garden of bliss. Whoever drops argument a house would be built for him in the paradise. Whoever does well a house would be built for him in a highest place in the paradise.
- 3- Be careful of amaze, it is a period that Shayṭān uses to destroy a knowledgeable person (Ad-Dārimī, Hadīth No: 120).

But, it should be observed that the Prophet also talked on laudable argument with different terms or without any term as follow:

"قد تَحَاجَّ،" "جاهد المشركين بأموالكم وأنفسكم وألسنتكم"  
آدم وموسي

Meaning: (Two prophets) *Ādam and Musa* argued (Bukhārī, Hadīth No: 6614). *Strive and fight the pagans with your wealth, self strength and tongue.*

(Abu Dāwūd, Hadīth No: 2504, Ahmad, Hadīth No: 11837 and An-Nasā'ī, Hadīth No: 3096)

In fact, fight with tongue can only mean citing evidences in an argument and expatiate or substantiate ideas with indisputable facts and proofs. (Al-<sup>o</sup>Uthmān. 1425H/2004M) To be candid, argument requires that. All effort is to declare the baseless of argumentation in the Qur'ān and its total condemnation. After all, the course is given attention in the Qur'ān and used as a method of inviting people to the way of Allah as seen before and in inculcating true belief to the minds of mankind as it will be soon seen.

### ARGUMENTATION AS A METHOD OF EXPRESSION IN THE QUR'ĀN (*JADAL*)

The history and method of argumentation are so interesting in the Qur'ān that Allah (SWT) embark on it firstly in its own kind with the angels at initial stage of creation of first man on earth, Ādam. Qur'ān narrates:

﴿وَإِذْ قَالَ رَبُّكَ لِلْمَلَائِكَةِ إِنِّي جَاعِلٌ فِي الْأَرْضِ خَلِيفَةً قَالُوا أَتَجْعَلُ فِيهَا مَنْ يُفْسِدُ فِيهَا وَيَسْفِكُ الدِّمَاءَ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ قَالَ إِنِّي أَعْلَمُ مَا لَا تَعْلَمُونَ﴾

*“And (remember) when your Lord said to the angels: “Verily, I am going to place (mankind) generations after generations on earth.” They said: “will You place therein those who will make mischief therein and shed blood,-while we glorify You with praises and thanks and sanctify You.” He (Allah) said: “I know that which you do not know.”*

(Al-Baqarah : 30)

What transpired between Allah and the angels in the verse is pure and good argumentation and is not *hiwār* (ordinary communication) at all, because, all four components of argumentation are found respectively. Allah and the angels are two opponents that are deciding of course in argumentation over the creation of Ādam. The theme of argumentation is *khilāfah* (vicegerency or succession) as the third component and the conclusion which is the fourth component is found that the angels accept the truth in total submission to the will of Allah. But that was after raising some points in defending and justifying their case and stance before Allah. That is, when the issue of creation of Ādam was firstly raised, they did not fold their hands. They observed and raised some argumentative points to prove themselves right: “will You place therein those who will make mischief therein and shed blood”, not only that, but, they further buttressed the stance by saying: “while we glorify You with praises and thanks and sanctify You”.

From the text cited, it should be noted that the angels had two reasons to demolish the idea of the creation and three points for their leaving alone. This is a typical example of argumentation (*jadāl* or *muhājjah*) in the Qur'ān to show how argument should be. It should be a set of ideas and reasons that to be exchanged between two parties or persons in an amicable manner. However, the verse demonstrates an example of argumentation and not *hiwār* (communication). And, if it is *hiwār*, it should not be ordinary one; it should be *hiwār-jadalī* (argumentative conversation) or as suggested by



many writers including the *mufasssirūn* that, the question of the angels could be considered as *istifhām inkārī* (an exclamatory statement), (Abdel Haleem, 2004M: 7, Al-Qur'ān. *Sūratul-Baqarah*: 30) or as suggested by this writer, it is argumentative interrogation. Even, with the phrase "*istifhām inkārī*" one can easily detect that, there is a argumentative tune in it, and that the phrase is used or is translated to mean "an exclamatory statement" in order to just respect the angels who are obedient servants to Allah and their function is nothing but to remain obedient to Him and to always glorifying His Majesty. If not, the combination of the two words of *istifhām* and *inkārī* as irritating as it is shows that the incidence involved argumentation really. Again, the combination of the two words seems to be impossible. This is because, the writers see that, attribution of argumentation to Allah and the angels as in the verse may not augur well, forgetting that to Allah belongs all most highly respected and good examples (*al-Mathalul-'A'lā*). See: Qur'ān 16: 60. According to the translation of Al-Hilālī and Khān (1417: 355): "...and for Allah is the highest description". Thus, it does not be little Him (Allah) at all to lead in giving examples of such ambiguous and controversial phenomenon.

In short, it is worthy of notice that the angels in that argument were not conservatives and adamant. Rather, their questions serve as lesson for all mankind and show that there is no dogmatism in the work and decision of the Creator of all creatures. In addition, the angels went quickly to submission, when the truth appeared and prevail that Allah said to them: "I know that which you do not know." Among those things that they did not know on that day is the emerge of some spiritual servants among children of Ādam that have been coming to this world from one generation to another.

### QUR'ĀNIC ARGUMENTATION (*JADAL*) AND CONVEYANCE OF THE MESSAGE OF ISLAM

Argumentation does exist in the holy Qur'ān without any doubt and contention. Argument in the Qur'ān is not in vain or for play or joke. Rather, it has significant purpose(s) that it serves. It helps greatly in expanding, dispersing and propagating message of Islam. Likewise, it is a method that the Qur'ān uses, among others, to explain the religion of Islam and its teachings, especially, the theological issues which is most difficult, delicate and dangerous in any religion (Bello 2006). For instance, prophet Ibrahim entered into an argumentation with the king of his time, Namrūdh, while imparting knowledge about Allah to him and inviting him to the true religion of Allah, Islam. He realized the purpose of the method and he pragmatically embarked on it.

Qur'ān narrates:

*“[Prophet], have you not thought about the man who disputed with Abraham about his Lord, because God had given him power to rule? When Abraham said, ‘It is my Lord who gives life and death,’ he said, ‘I too give life and death.’ So Abraham said, ‘Allah brings the sun from the east; so bring it from the west.’ The disbeliever was dumbfounded: Allah does not guide those who do evil.”* (Abdel Haleem 2004M: 30).

There are in the argumentation of prophet Ibrahim with the King a vital lesson and a good method of presentation of a case for all arguers. It can also be derived from the argument that the prophet Ibrahim was ever ready and prepared for the matter. That is, he is not an ignorant of the subject of the discussion. In fact, he equipped himself and he is not an empty barrel. Without any doubt, he had enough evidences to enter into war of argumentation with the King, Namrud (Al-Qarnī, 1427H/2007M: 57). One of the reasons of prophet Ibrahim is the concept of giving and arresting life which absolutely belong to Allah, without any reasonable doubt. That is, the concept of *Ihyā* and *Imātah* (giving and arresting life) is not under custody of anybody, but, it is solely in Allah's Hand. The point is clear enough that does not warrant any debate between one and his soul talk less of two persons. But unfortunately enough for the King, Namrūd, or out of his ignorance, he misperceived the two in defendable and indisputable attributes of Allah as apparent as they are.

Prophet Ibrahim did not waste time and prolong matter when he realized that the King did not comprehend the matter at all, he just proceeded in citing another big and apparent evidence that easier to win the earth of an opponent, and that has to do with natural physical phenomenon, the sun. The prophet asked the King to bring sun out from the west, since Allah is bringing it out from the east. The King felt defeated with this untenable evidence. It was his pomposity and arrogance that led him to argue with prophet Ibrahim over his creator, Allah. Though, his argument is not over the existence of Allah, rather, it is over Allah's Supremacy, Lordship, Power and Oneness that can do and undo. This is a view upheld by Sayyid Qutb (1417H/1996M: 297). But, it should be noted that, whoever deny such handiworks of the Supreme Being, Allah, definitely, he is in variably and in directly denying His Existence without any atom of doubt. Surprisingly, one is expecting Namrūd to be grateful and thankful to Allah who selected him as a King among multimillion of people that he had control over them. Instead of him to be grateful on that, he turned back to Allah, and out of rudeness became and remained ungrateful and unthankful person. (Ibid: 298)

Apart from this argumentation of the prophet Ibrahim, the study of holy Qur'ān shows that almost every prophets of Allah embarked on argumentation

to convey their message of Islam to their communities at different ages, time, periods and people. Their various argumentations can be vividly seen in the Qur'anic chapters like 'An'ām, 'A'rāf, Hūd etc. Example of this is found with prophet Nūh who was calling his people to the straightway of their Lord, Allah, in an argument (*jadal*) until his people tired of arguing with him. Qur'an reports: "[But the great ones] said:

﴿قَالُوا يَا نُوحُ قَدْ جَادَلْتَنَا فَأَكْثَرْتَ جِدَالَنَا فَأْتِنَا بِمَا تَعِدُنَا إِنْ كُنْتَ مِنَ الصَّادِقِينَ﴾

"O Noah! Thou hast contented with us in argument, and hast [needlessly] prolonged our controversy."

(Al-Hūd : 32)

Though, some writers perceived wrongly those argumentations of the prophets and their people to be *hiwār* (communication), (°Abdullahi 1427H/2007M: 345 and Al-Muwayl, 1420H/2000M), whereas, it is purely argumentative. For the mere fact that, the discussion was between Muslims and Non-Muslims over important, valuable and narrow segment of religious faith, °aqīdah and it could not be gentlemen discussion or mutual agreement subjected to compromise or an easy task and simple discussion to convert the pagans who had already and deeply rooted in atheism or paganism (*shirk*).

There in the Qur'an series of argumentation (*jadal*) that cover and involve the people of the Books who argue against their entrance into the Hell-Fire without belief in Oneness of Allah and good deeds, but only for few days that the Qur'an proves them wrong and falsifies their stance thus:

﴿وَقَالُوا لَنْ نَمَسِّنَا النَّارُ إِلَّا أَيَّامًا مَعْدُودَةً قُلْ أَتَّخَذْتُمْ عِنْدَ اللَّهِ عَهْدًا فَلَنْ يُخْلِفَ اللَّهُ عَهْدَهُ أَمْ تَقُولُونَ عَلَى اللَّهِ مَا لَا تَعْلَمُونَ﴾

"And they say, "The fire will most certainly not touch us for more than a limited number of days." Say [unto them]: "Have you received a promise from God-for God never breaks His promise-or do you attribute to God something which you cannot know?"

(Al-Baqarah : 80)

Imagine, this is popular belief of the Jewish that even the sinners among the children of 'Isrā'il are inclusive and meant to taste the punishment only for

limited times in the life to come, (Asad 2013M: 21). Obviously speaking, this is an impossible and an unrealistic assumption. This is because fire is an abode reserved for all unbelievers, pagans, sinners, wrongdoers and so on.

Prophet Muhammad also knew the importance of *jadāl* in convincing people on certain issues or matters and faced the reality of using argumentation (*jadāl*) as a tool of expressing views and practically embarked on it, especially, when he settled down in Madīnah, where he was surrounded with the Jews, hypocrites, Christians of Najrān among many others. (Darwazah nd.) For instance,

روى عن النبي صلى الله عليه وسلم أنه أتاه رجلٌ أنكر ولده، فقال: يا رسول الله! إنَّ امرأتِي ولدت غلامًا أسود، فقال رسول الله صلى الله عليه وسلم: "هل لك من إبل؟" قال: نعم. قال: "ما ألوانها؟" قال: حمر. قال: لعل عرقًا نزعته. فقال رسول الله صلى الله عليه وسلم: "وهذا الغلام لعل عرقًا نزعته."

*One day, a man came to the Prophet (SAW) denying his child born for him by his wife. He said: O Messenger of Allah! My wife gave birth to a black baby boy. Prophet said: Do you have a camel. He said: Yes I have. Prophet asked: What is its color? He said: Red. It may be as a result of its origin. Then Prophet responded: May be your child inherits the color from your origin as well?*

(Bukhārī, Hadīth No: 5305, Muslim, Hadīth No: 1500 and Ahmad, Hadīth No: 7179)

Qurtubī (1427H/2006M: 165) in his commentary on the hadīth submitted that:

وهذا حقيقة الجدال، ونهاية في تبين الاستدلال من رسول الله صلى الله عليه وسلم.

*This is a real argumentation and a superb way of giving evidence experienced with the Prophet. It went on gently in a clear and obvious proof. This shows that argument is not a conflict or quarrel; rather, it is an exchange of ideas and points.*

There is another practical example of argumentation in a hadīth. This occurred between a companion and one of the ambassadors of the Prophet to the kings of his time in preaching and conveying message of Islam to them, Hātib bin Abī-Balta'ah and Muqawqis:

سأل المقوقس عن حرب النبي صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ مع أعدائه،  
فأجابه حاطب بأنه يَغْلِبُ وَيُغْلَبُ، فقال المقوقس: أ نبي الله  
يُغْلَبُ؟ فأجاب حاطب: أ ولد الله يُصَلَّبُ؟

Meaning: It was reported that Muqawqis in an argumentation with Hātib bin Abī-Balta'ah asked about the battles of the Prophet with the unbelievers? Then Hātib answered: He won and sometimes he was won. Muqawqis asked again: Could the Prophet of Allah be won? Hātib responded: Could son of Allah be crucified? (As-Saqqār (nd.): 21)

Without any doubt, argument transpired long between Hātib bin Abī-Balta'ah and the King to the extent that the king, Muqawqis asked him in another report that: How could Prophet of Allah be sent out of his own place of birth and be forced to migrate to Yathrib? Then Hātib responded: Did you believe in prophet 'Isa. He said: Yes. Why could he not pray over his people when they wanted to crucify him, until when Allah raised him up to the heaven and save him from being crucified? Muqawqis was so surprise with Hātib's sharp response and submitted immediately thus:

أَحْسَنْتَ، أَنْتَ حَكِيمٌ جَاءَ مِنْ عِنْدِ حَكِيمٍ

*This is a clever man from a clever Messenger of Allah*

## CONCLUSION

*Jadal* is an exchange of ideas, views and points. However, it is not in any way means conflict, war, quarrel etc. *Jadal* is also real in the Qur'ān and hadith. All the above discussions show that, argument is real in the both sources of *sharī'ah*; Qur'ān and Sunnah. Hence, that means that the argumentation has bases to stand in Islam. And therefore, it does not in any way mean wrangling, quarrel, conflict and all what a view. Likewise, it is not something or subject of an imagination at all. Rather, it is real in the Qur'ān. That is the holy Qur'ān uses and embarks on argumentative method to convey its missions and messages. Also, some important and ambiguous issues are clarified through it.

Though, there are some principles, guidelines, ethics and etiquettes generally guiding against argument, in order to ensure and maintain smoothness, perfection, soundness and goodness that cannot allow it to go out of control or end up in dispute and war. In fact, without the ethics, there is possibility for the two opponents in argumentation to end their discourse or debate in misunderstanding and eventually in personal grudges or tribal, national and international dispute depending on the nature of the argument and the circumstances surrounding it. Many of these rules and ethics are mentioned and enumerated clearly in the two major sources of Sharī'ah; Qur'ān and hadīth. The two sources are also full of examples of good illustrations of argumentations as seen in the body of this article.

But ordinarily, human beings are expected to take some things gently and handle things with cares that cannot go out of hands, with the belief that he should be able to get control over some issues or things, as narrow and difficult as it may be, with the faculty of sense, brain and talent they are endowed with, by Allah SWT.

In addition, one may easily tap lessons from the method of argumentation of the holy Qur'ān and the Sunnah of the Prophet, other prophets and the companions of the Prophet (e.g. Hātib) as illustrated in this paper. Added to that, the classification of argument into two main types; commendable and condemnable must not be a gate way to its condemnation. Moreover, agreed that, the holy Qur'ān talks much on condemnable one, but that must not pave way for its total write off. After all, the Qur'ān serves as a lesson for human beings entirely and it is also full of some vital and useful lessons. In fact, the whole of it, been it positive or negative is a lesson aiming at making life positive for the men on earth.

The Qur'ān, as a guide in every things and encyclopedia of all branches of knowledge, lays down a lot and enough examples in the field of argumentation that are worthy of emulation for human beings exhaustion and digestion to ensure peaceful coexistence and mutual understanding between the races and classes of living of all mankind.

The translators of the holy Qur'ān should be mindful and take note of all this type of observation, controversial issue and try to incorporate this kind of research into their work and make necessary amendment or edition. Because, it gives bad impression and spoils the image of Islam, if the words *jadal*, *muḥājjah*, *mirā'* and *hiwār* (argumentation) are translated or interpreted to mean quarrel, conflict and so on. Similar to that, is the act of some writers that wrote on *hiwār* and mingled its verses with argumentative verses in the Qur'ān. However, the two are distinctive things in the Qur'ān and each has multiple examples in the Qur'ān than that of act of confusion and mingling.

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