



DERRIDEAN DECONSTRUCTION: A CRITICAL ANALYSIS IN ISLAMIC PERSPECTIVE

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Abstract: This research paper primarily deals with Derridean Deconstruction – one of the most powerful pillars of postmodernism – which questions the very credibility and trustworthiness of the meaning of a text whatever; hence making the meaning impermanent and transient entity. For Derrida, language is unreliable; it is a play of signifiers. He maintains that a “Signifier” does not have a permanent “Signified”; the “Signified” itself becomes a new “Signifier” in a language. And this new signifier generates another signifier as there is no signified for it, too. In this way, a chain of signifiers generates, and meanings are postponed and delayed endlessly. And language, in fact, becomes the second name of a series of signifiers only with no signifieds at all. Thus, it is impossible to find a stable and permanent signified of a signifier.

To Derrida, language is multi-vocal and ambiguous and manages to provide an outlet to plurality of distinctive interests. Hence, there is no such a thing as “Universal Truth” and there is no single meaning of a sentence. Everything said in “Metaphysical” context may be reinterpreted. In other words, it may be deconstructed. Derrida’s prose style is tediously bombastic and perplexing. He deliberately uses tumid language.

Islam with its distinctive Metaphysics is one of the religions of the world which insists the permanent nature of the meanings of the holy text that is the Noble Quran and Sunnah – two fundamental pillars of Islam. Thus, this paper has endeavoured to make a critical appraisal of Derridean Deconstruction in order to prove that the stability and fixity of the meaning of the text – transcendent in particular and worldly text in general – is sine qua non for the continuity and survival of the intellectual achievements of Man and also the civilization thereof.

A number of verses of the Holy Quran and some Hadiths of the Holy Prophet have been cited to make our point’s reliability and truthfulness more cogent. Also, numerous Western and Muslim theorists and philosophers have been referred to who do not see eyeball to eyeball with Derrida so far as his theory of deconstruction is concerned.

Key Words: Deconstruction, Islam, Quran, Sunnah, Signifier, Signified, Meanings, Text.

I. INTRODUCTION:

Derridean deconstruction has gained much popularity for the last some decades. This theory is considered to be one of the fundamental pillars of Postmodernism. Through this aggrandized theory, Jacques Derrida makes an effort to problematize the basis of ‘Reason’, ‘Reality’, ‘Truth’, and ‘Knowledge’. That is why; his text upsets the whole line of ideas and notions leading to any philosophical lineage.¹ Derrida reads the history of philosophy in terms of classical philosophical dichotomies: intelligible/sensible, speech/writing, presence/absence, etc. and finds that these oppositions do not tranquilly coexist; one side of the dichotomies is given special status whereas the other is belittled.²

Deconstruction, a French word that he resuscitated but did not create, means a sharp method of analysis, a keen way of close reading, a kind of critical examination of text of any type that questions the very assumption about the capacity of language to represent reality; it challenges the traditional thought about text and its conventional and customary interpretations. In particular, it assaults the binary oppositions (speech/writing, good/bad, inside/outside, superior/ inferior etc.) that are the part and parcel of Western philosophy and traditional Metaphysics since the time of ancient Greeks. This theory, as a matter of fact, endeavoured to transform diametrically the reader’s angle of thought regarding “text” and its

¹ . Geoffrey Bennington, *Interrupting Derrida* (London: Routledge, 2000), 7.

² . Hugh J. Silverman, *Postmodernism and Continental Philosophy* (New York: State University Press, 1988), 194.

“meaning”. That is why, Leslie Hill, a Professor of French Studies at the University of Warwick, has opined about Jacques Derrida— a leading figure in the literary movement of deconstruction:

“Few philosophers of the latter half of the twentieth century has so profoundly and radically transformed our understanding of writing, reading, text and textuality as Jacques Derrida (1930—2004). Theory of deconstruction remains on the most powerful intellectual movements of the present century.”³

Jacques Derrida is perhaps the most difficult and complex Western philosopher. Ambiguity, inexactness and ellipticity are the hallmarks of his genre. On the other hand, he is also an indefatigable, untiring and determined reader intended to make progressive inquiries into the traditional philosophical concepts with unprecedented vigour and lofty fortitude. Owing to this vehement spirit of research and vigorous power of probing into the text, Gutting has said:

“Derrida has devoted himself to reading and commenting on the writings of others more than any important philosophers since the middle ages.”⁴

In a nutshell, Jacques Derrida’s work poses the greatest challenge to the received ways of thinking in epistemology and philosophy of science.⁵

II. RESEARCH METHODOLOGY:

An analytical, descriptive and comparative method of research has been adopted in the whole process of the research. Chicago Manual style has been adopted in order to cite the references.

Research Questions:

The following are the research questions:

1. Is Derridean Deconstruction is deleterious to Islam or not?
2. Is Derridean Deconstruction is partially against the Stance of Islam regarding the meaning of the Text?
3. Is this notion poses any challenge to Islam or not? If it does, and surely does, what are the basic ideas, teachings and stance of Islam that categorically reject Derridean Deconstruction?

III. DISCUSSION:

In this section we will thoroughly discuss the stance of Islam and the stance of Derridean Deconstruction by citing a number of references from the Holy Quran, Hadiths and other resources of the Muslim Writers. Following headings clearly elaborates our topic.

Status of Universe: Two Opposing Views

In order to analyze the theory of deconstruction in Islamic perspective, first, we have to settle the issue that whether this whole universe is *Godless* or there is a *Creator* of it. To me, this question is very important to settle because it has a tremendous significance in shaping one’s ideas and notions regarding the Universe. If one has the belief that this universe has a God, he/she will have diametrically different viewpoint about the Universe *viz-a-viz* who thinks that this universe does not have any *Creator* whatsoever. These two angles of thought have been at work since the time immemorial. As a result, the former point of view holds that God, in Arabic language Allah Almighty, created Man and sent him to this world to test him whether he keeps on the right path or adopts the wrong one. Also, God did not let Man should wander in the darkness of disbelief and dubiety, but made unprecedented arrangements of sending his *Apostles* towards him in order to guide him towards right path--- the path of

³ . Leslie Hill, *The Cambridge Introduction to Jacques Derrida* (London: Cambridge University Press, 2007), 13.

⁴ . Garry Gutting, *French Philosophy in the Twentieth Century* (New York: Cambridge University Press, 2001), 290.

⁵ . Christophor Norris, *Derrida, Badiou and the Formal Imperative* (New York: Continuum Publishers, 2012), 86.

Islam; the path of God's grace that leads to Paradise, a place of eternal bliss and exhilaration. *Hazrat Adam (A.S)* was the first in this long series of Prophets with *Hazrat Muhammad (PBUH)* the last one.

All the prophets sent by *Allah Almighty* showed Man the path which was mandatory to get the grace of God; hence winning for him the eternal bliss and peace. The later school of thought denies the presence of any God responsible for the creation of this Universe, hence driving humanity at large into the murk of depravity and evil. Various theories and philosophies, throughout the human history, based on labyrinth of doubts and suspicions, have paved this path for mankind--- the path which does not guarantee the grace of God and leads to Hell, a place of eternal distress and suffering. There are so many Quranic verses that testify the very existence of God. Besides, the peace and harmony that lie in the Universe has been presented as a proof of God's existence. However, the chief Quranic argument to prove the existence of God is the teleological---relating to the doctrine of design and purpose in the material world--- argument from law and order in nature. Nature is a reign of law and not a product of capricious wills. The rationality of nature follows from the rationality of its One Creator.⁶

Faith: An Indispensable Reality:

Humanity has passed through myriads of twists and turns of history; there have been many religions, countless ideas and innumerable philosophies to be followed by the *Homo sapiens*. However, there have been people who have utterly disregarded the existence of any religion whatever. Some have, after having impressed by the dazzling progress of science, refused the Religion as such; they are of the view that it is the age of science now and the epoch of religion has gone for good. Some, under the influence of philosophy, have put a question mark upon the possibility of God---the ubiquitous; the omnipotent. The spirit of philosophy is one of free inquiry. It suspects all authority.⁷ So, most of the philosophers do not regard the idea of an *Ultimate Reality (God)* as a Creator and Administrator for this whole scheme of the universe. However, the essence of religion is faith.⁸

When one has true belief in God and acts according to His injunctions, one becomes a very useful person both for religion and society. That is why Professor A.N. Whitehead has rightly opined:

"It is in the very nature of religion that it transforms one's character when adhered sincerely and apprehended vividly."⁹

Thought and Intuition:

Iqbal further asserts that there is no reason to suppose that "*thought and intuition*" are essentially opposed to each other. They, in fact, sprung from a common source and even complement each other. The former grasps *Reality* piecemeal; the later grasps it in its wholeness. The one fixes its gaze on the eternal, the other on the temporal aspect of *Reality*.¹⁰ Thus, a close comparison between thought and intuition manifests that "*intuition is only a higher kind of intellect*."¹¹

Allama Iqbal emphasized the need for firm belief upon religion which only can promise him success in this temporal world and the world hereafter. He, in his famous essay "*Is Religion Possible?*" asserts that "religion can alone morally prepare the modern man for shouldering the huge responsibility which the modern scientific progress surely involves, and inculcates in him that stance of faith which makes him capable of winning a personality here and retaining it in hereafter."¹²

Apostles of God:

⁶ . Dr. Khalifa Abdul Hakeem, *Islamic Ideology*, 10th Ed. (Lahore: Institute of Islamic Culture Lahore, 2006), 24.

⁷ . Dr. Muhammad Iqbal, *The Reconstruction of Religious Thought in Islam* (Gloucestershire: Dodo Press, 2009), 1.

⁸ . *Ibid*, 1.

⁹ . A. N. Whitehead, *Religion in The Making* (London: Cambridge University Press, 1926), 5.

¹⁰ . Iqbal, *The Reconstruction of Religious Thought in Islam*, 2.

¹¹ . H.L. Bergson, *Creative Evolution* (New York: Henry Holt and Company, 1911), 187.

¹² . Iqbal, *The Reconstruction of Religious Thought in Islam*, 227.

So, in the light of this famous verse of the Quran, it is obvious that Allah appointed “heralds and proclaimers”¹³ to guide mankind to the right path---the path of Heaven. Now, it is Man’s freewill whether he accepts the right path or the wrong one. Prophet Muhammad was sent as the last prophet to guide humanity towards this right path; his life is a crystal clear instance of complete submission to God--- the cause of all causes¹⁴--- as Karen Armstrong in his bestseller book “*Muhammad: Prophet for Our Time*” writes:

“His career uncovered the unintelligible God’s activity in the world, and described the perfect surrender (in Arabic the word for “surrender” is Islam) that every human being should make to the Divine.”¹⁵

Quran vs. Deconstruction:

Now, we will discuss the fact whether the Words of the Holy Quran—the last book of Allah Almighty that was revealed to Prophet Muhammad (PBUH) have fixed, final, intransient and unalterable meanings or not. Before this, let us have a brief look at the “*theory of deconstruction*” and its related concept of “*differance*”. Deconstruction is a way of reading that remains closely fastened to the text it interrogates. As we know that theory of deconstruction as given by Jacques Derrida with its powerful tool of “*differance*”--- a systematic play of differences--- claims that the meanings of any text contain such “*flaws or aporias*” as are against the very stance of its author; hence, making it liable to be deconstructed that is making the claims of the text stood against itself owing to some hidden shortcomings and contradictions it contains. In this way, the thread of the text is pulled apart relentlessly making it vulnerable to all types of intellectual onslaughts. The sense of the notion of “*differance*” remains suspended between the two French verbs “*to differ*” and “*to defer*”, both of which contribute to its textual force but none of these can completely capture its meaning.¹⁶ Language depends on “*differences*”; it is directly linked to binary oppositions. It is worthwhile to note that where Derrida digs up fresh foundations and where the *science of writing* takes its signal is in the extent to which “*differ*” gradually changes into “*defer*”. This involves the notion that meaning is always deferred probably to the point of an endless supplementarity, by the play of signification. “*Differance*” not only designates this theme but offers in its own unstable meaning a graphic example of the process at work.¹⁷

This implies that it is impossible to know the actual meanings of a text because, according to Derrida, its meanings--- that are deferred, too--- are evoked by the words from which they differ. As an instance “*good*” is defined by its relation to “*bad*” and “*presence*” derives its meaning from “*absence*” and so on. As such “*binary oppositions*” construct a text so these dichotomies are a special target of Derrida’s deconstruction because, for Derrida, they restrict the plurality of meanings--- the very idea Derridean deconstruction supports and propagates.

Hence, meanings are incessantly deferred or postponed owing to an endless chain of “*signifiers*”. Derrida is of the view that because of the perpetual postponement of meanings of a text, “*the Signified*” can never be achieved that is the meanings of text are caught in a spiral of meaninglessness. *Western Metaphysics*---full of metaphors like speech etc. which signifies truth and authenticity--- is a particular target of Derrida’s relentless criticism because it claims to get rid of language and attain knowledge ideally independent of linguistic flaws and failings.¹⁸ Every sort of language--- the language of philosophy and science, the language of criticism and linguistics, the language of religion and theology--- is likely to be deconstructed as Derrida is of the view that no language is so alert and watchful that can effectively break free from the circumstances placed upon thought by its own prehistory and reigning metaphysics.¹⁹ Derrida ruthlessly attacks the authenticity of the text through a new and errant style of commentary which undermines the whole range of traditional traits of

¹³ . Sheikh Ali Tantavi, *Islam ?*, Trans. Raja F. M. Majeed 2nd Ed. (Lahore: Quran Ahsan Tehrik, 2003),

23.

¹⁴ . Abdul Hakeem, *Islamic Ideology*, 24.

¹⁵ . Armstrong, *Muhammad: Prophet for Our Time* (London: Harper Press, 2006), 14.

¹⁶ . Christopher Norris, *Deconstruction: Theory and Practice*. 3rd Ed (London: Routledge, 2002), 31-32.

¹⁷ . Norris, *Deconstruction: Theory and Practice*, 32.

¹⁸ . *Ibid.*, 19.

¹⁹ . *Ibid.*, 21-22.

literary meanings. Derrida's deconstruction intends to undo any kind of settled or definitive meaning.²⁰

If this theory of deconstruction is believed to be true or let it play openly, the very foundation of the Islam--the ultimate religion, the final seal and link of the long prophetic chain--is liable to be demolished because it is the faith of the Muslims that the "Quran is not only the *Word of God* but also its *Meanings* are revealed by *God Himself*." This is the very definition of the Holy Quran. And throughout the History of Islam, Muslims have never clashed over this basic reality. Though the youngest of the epoch-making books, the Koran is the most widely read book ever written; its language is rhythmical and rhetorical.²¹

That is why, Dr. Maurice Bucaille, a French surgeon who embraced Islam, in his famous book "*Bible, Quran and Science*" writes:

"Owing to its confirmed and unequivocal authenticity, the text of the *Holy Quran* holds an unprecedented place among the *Revealed Books*, shared neither by the *Old* nor by the *New Testament*."²²

It is a historical truth that whenever the "Followers" of the Holy Prophet (PBUH) found a difficulty in understanding the meanings of a verse of the Holy Quran, they consulted the Holy Prophet (PBUH) in order to get the true meanings of the holy text. And the Holy Prophet made them understand the meanings of the divine text under the divine guidance of Allah Almighty. A number of instances can be found in the authentic exegeses of the Holy Quran that bear the testimony that the "Followers" of the Holy Prophet asked the meanings of the Holy Quran from the Holy Prophet (PBUH) whenever they stuck while reciting the Holy Quran.

Prophet Muhammad (PBUH) --- A True and Faithful Messenger:

To begin with the verses 15 and 16 of Surah Yunus that read as follows:

وَإِذَا تَنَزَّلَتْ عَلَيَّمْ آيَاتُنَا بَيِّنَاتٍ ۖ قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا إِنَّكَ بَقْرَانٌ غَيْرٌ هَذَا أَوْ بَدَّلَهُ ۖ قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ مِنْ تَلْقَائِي نَفْسِي ۚ إِنْ أَتَيْتُ إِلَّا مَا يُوحَىٰ إِلَيَّ ۚ إِنِّي أَخَافُ أَنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ عَظِيمٍ

"But when Our Clear Signs are rehearsed unto them, those who rest not their hope on their meeting with Us, Say: "Bring us a reading other than this, or change this," Say: "It is not for me, of my own accord, to change it: I follow naught but what is revealed unto me: if I were to disobey my Lord, I should myself fear the penalty of a Great Day (to come)."²³

قُلْ لَوْ شَاءَ اللَّهُ مَا تَلَوْتُهُ عَلَيْكُمْ وَلَا أَدْرَاكُمْ بِهِ ۖ فَقَدْ لَبِثْتُ فِيكُمْ عُمُرًا مِّن قَبْلِهِ ۚ أَفَلَا تَعْقِلُونَ

"Say: If Allah had so willed I should not have recited it to you nor would He have made it known to you. I dwelt among you a whole lifetime before it (came to me). Have ye then no sense?"²⁴

These two verses of the Glorious Quran, first of all, testify that the Holy Quran was revealed on Prophet Muhammad (PBUH); that is it is the Word of God. And if disbelievers demand for a change--in text or meaning---in it, even the Prophet himself have no authority to change it a bit. As a matter of fact, he is duty bound to follow the signs of Allah Almighty revealed to him and has not been authorized to make a change in it whatsoever. So, any desire or whim of him finds no room in this revelation. Thus, it becomes very evident from this verse that the Holy Prophet (PBUH) used to tell the people what was revealed to him without any alteration. Also, this verse uncovers the very reality that not only the words but also the meanings of the Glorious Quran are the revealed ones. So, these meanings, as a necessary corollary, are stable, intransient and permanent; that is why, people understood them and acted upon them in accordance with the interpretation made by the Holy Prophet (PBUH) under the direct guidance of God

²⁰ . Ibid., Ibid., 31.

²¹ . Philip K Hitti, *The History of the Arabs*, 10th Ed. (London: Macmillan Education Limited, 1986), 126-27.

²² . Maurice Bucaille, *Bible, Quran, Science*, Trans. Alastair D. Pannell and Author (Lahore: Matabah Mishkatul Islamia, 1989), 92.

²³ . Al-Yunus, 10, Verse, No.15.

²⁴ . Al-Yunus, 10, Verse, No.16.

Almighty. If the meanings of the Holy text as narrated by the Holy Prophet(PBUH) had not been stable, certain and definite, the Followers would not have been able to follow the Words of God and had got baffled altogether. In the second verse, the Holy Prophet (PBUH) describes another *logical reality* to his listeners that all the revelation that “I have been bestowed with and its very recitation before you is in accordance with the Divine Will; if Allah had not given me the permission of recitation of revelation in front of you, I would have never done so”. The last part of this verse is very deep, thought provoking and philosophical, too. The objective of these everlasting words is that this Quran is a revealed Text without an iota of doubt. The Prophet(PBUH) emphasizes: “I have not compiled it from my own desire or from the power of my imagination. The proof of this great reality is that I spent forty years of my life amongst you in Makkah; during these forty years I never spoke a word to you which resemble this revelation; nor I ever learnt any word from anyone, Arab or non-Arab. So what happened after forty years that I commenced to talk to you so elaborately and confidently in a language which you are unable to present even an instance of”. Hence, the Holy Prophet (PBUH) presented his past life---which was so holy and pure that he was given the titles of “*Sadiq*” and “*Ameen*” by the pagans of Arabia--- as the clear cut proof for the truthfulness and

authenticity of his Prophethood. It was after the proclamation of his Prophethood that the Holy Prophet (PBUH) started addressing his people so eloquently that the Arabs, who were so proud of their language, got astonished. They were listening to the most eloquent, terse and succinct *Word* that they had never heard before. Moreover, this very part of the verse supplies a powerful proof of the fact that Quran is a great miracle of God that was given to Muhammad for the welfare--- both in this world and the world hereafter---of the Mankind.

The Revealed Nature of the Words and Meanings of the Quran:

The Glorious Quran also quotes that situation in which the Holy Prophet (PBUH) caught during the revelation of the Holy Quran. In fact, the Holy Prophet (PBUH), during the revelation of the Glorious Quran, used to move his lips in order to learn/ recite the divine words lest they should not be forgotten by him. At this juncture, Allah Almighty intervened and told the Messenger (PBUH) that he should not be worried about reciting the Quran at the time of revelation because it is Allah’s responsibility to make not only the revelation possible but also to make the “*meanings*” of it comprehended to you completely without an iota of doubt and forgetfulness. The Holy Prophet was ordered to listen carefully when revelation is revealed. It manifests that both the “*Words and the Meanings*” of the Glorious Quran are revealed to the Holy Prophet (PBUH) by Allah Almighty. That is why; the Holy Quran narrates this whole situation in Surah Qayamah from verses sixteen to nineteen. The Holy Quran says:

لَا تُخْرِكْ بِهِ لِسَانَكَ لِتَعْجَلَ بِهِ

“Move not your tongue concerning (the Quran, O Muhammad) to make haste therewith”.²⁵

إِنَّا عَلَيْنَا جَمْعُهُ وَقُرْآنَهُ

“Verily upon us is the collecting thereof and the reciting thereof”.²⁶

فَإِذَا قَرَأَهُ فَأَتَّبِعْ قُرْآنَهُ

“And when We read, follow thou the reading.”²⁷

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُ

“Again, it is for Us to explain its meaning”.²⁸

It becomes crystal clear from above mentioned verses of the Holy Quran that both the *Words* and the *Meanings* of the Glorious Quran are revealed to the Holy Prophet (PBUH) by Allah Almighty. This was, in fact, necessary for the protection and preservation of the Holy Text for the generations to come so that they cannot dispute regarding the meanings of it. This great arrangement by Allah Almighty has been narrated in the Holy Quran in the following verse:

²⁵ . Al-Qayamah, 75, Verse 16.

²⁶ . Ibid., Verse 17.

²⁷ . Ibid., Verse 18.

²⁸ . Ibid., Verse 19.

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ

“Verily We: it is We Who have sent down the Quran and surely We will guard it (from corruption)”.²⁹

Integrity and Probity of the Prophet Muhammad (PBUH):

It is also noteworthy that a prophet being the messenger of Allah Almighty does not say anything by his own will; he is, in fact, the interpreter of God--- the omniscient, the omnipotent--- and conveys the message of God without any corruption in the revelation whatsoever. In other ways, his integrity and uprightness is beyond any tinge of doubt in this regard. The Holy Quran in Surah Najm elaborates this great reality in the following words:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ

“Nor does he speak of his own desire.”³⁰

إِن هُوَ إِلَّا وَحْيٌ يُوحَىٰ

“It is not but revelation that is revealed.”³¹

Both of these verses are also evident of the fact that whole of the meanings of the Words of the Glorious Quran were also revealed by God. The messenger of God is appointed to guide humanity in accordance with the divine guidance; his first and foremost duty is to obey the orders of Allah Almighty and in doing this job sheer negligence is not tolerated. So, in following this divine convention, the Holy Prophet (PBUH) did what he was supposed to do and he left no stone unturned in this regard. As a matter of fact, he moved heavens and earth in order to perform his duty of guiding and purifying the mankind both physically and spiritually. He followed the divine orders with total commitment; this is what has been said by Allah Almighty in the last verse of Surah Yunus.

”وَاتَّبِعْ مَا يُوحَىٰ إِلَيْكَ

“And follow what is being revealed to you”.³²

It means that the Holy Prophet (PBUH) was not given carte blanche to act as he willed; but rather, he was bound by the divine law to tell his followers the true meanings of the Holy Quran in accordance with the *Divine Will*, so that he could exalted in the eyes of Allah Almighty.

Man - A Creation with Little Knowledge:

All the above stated verses of the Holy Quran also negate the claims of those who do not recognize the truth that Quran is not the Word of God and those of too, who do not admit that the meanings of the Word of God are also revealed ones. In fact, Man has been given a little knowledge by God which is the proof of his helplessness *viz-a-viz* the powers of Allah Almighty as is evident from the verse of the Holy Quran given below.

وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ إِلَّا قَلِيلًا

“And you are not given but a little from the knowledge”.³³

Hastiness - A Grave Weakness of Man's Character:

And such sort of objections as raised by the philosophers and intellectuals against the Holy Quran regarding the stability of its meanings is the result of their carelessness and hastiness. Owing to this, Man raises doubts and suspicions against the Holy Quran as is obvious from the following verse of the Holy Quran.

وَكَانَ الْإِنْسَانُ عَجُولًا

“Truly, Man is indeed hasty”.³⁴

²⁹ . Al-Hijr, 15, Verse 9.

³⁰ . Al-Najm, 53, Verse 3.

³¹ . Ibid, Verse 4.

³² . Al-Yunus, 10, Verse 109.

³³ . Al-Asraa, 17, Verse 85.

This verse highlights the *psychology* of Man very clearly; he is, in reality, so hurried in giving judgments and verdicts against God and his Words that is the Holy Quran. In doing so, he utterly forgets his lowly status in comparison with God--- *the All-Knowing, the All-Powerful*. It is also evident from this verse that hurriedness and haste is a part and parcel of human nature. Thus, under the influence of this psychological weakness, he acts hastily even in matters which he should be very careful about.

The Holy Quran – A Truly Revealed Book:

The Holy Quran also asserts that it's Words and meanings are from Allah Almighty; it is purely God's enterprise; it is free from Devil's intrusions. That is why; it has been free from differences of acute nature. If there have occurred minor differences about words and its meanings/ interpretations, they are the result of the difference that lies between the reason and intellect of one man and the other; Otherwise, there is no difference in fundamental principles. Allah Almighty says in the Glorious Quran:

“أَفَلَا يَتَذَكَّرُونَ الْفُرْآنَ وَلَوْ كَانَ مِنْ عِنْدِ غَيْرِ اللَّهِ لَوَجَدُوا فِيهِ اخْتِلَافًا كَثِيرًا” “Do they not then meditate on the Quran? And if it were from any other than Allah, they would have found in it many a discrepancy”.³⁵

Prophet Muhammad (PBUH) – His Real Status:

Last but not the least, we here refer to one more verse of the Holy Quran which not only nullifies the claims of those who do not accept the *Hadiths of Prophet Muhammad (PBUH)* as a reliable and fundamental source of Islamic Jurisprudence but also mentions the *raison detre* of the prophet-hood of the Holy Prophet (PBUH). This is the forty-fourth verse of Surah Nahl of the Glorious Quran and is as under:

وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ

“We have revealed to you the Glorious Reminder (The Holy Quran) so that you may explain clearly to the people what have been sent down to them and the people may themselves reflect”.³⁶

It is to be noted that one can “*explain clearly*” only when he/she has the sure and firm knowledge of the meanings of the Words. So, Sunnah or Hadiths are the explanation of the Holy Quran and explanation is possible only if one clearly knows the meanings of the words. There may be many other verses of the Holy Quran that proclaim the very fact that the both words and the meanings of the Glorious Quran are revealed by Allah Almighty; however we have cited some well-known verses of the Holy Quran which provide the proof of the claim that the words and meanings of the Holy Quran are revealed ones. In fact, this arrangement is very logical and this Sunnah of Allah Almighty has been in practice since the time when the very first revelation was revealed to the first prophet of Him. His appointed Apostles must have the right to interpret His Word under the Divine rubric. As being chosen one by God, a prophet is naturally has the right of narrating and explaining clearly the Word of God in accordance with the divine wish. This is the very reason that the Holy Prophet was given the responsibility not only of sending the message of Allah Almighty to the mankind but also of telling its true meaning. Now, let us suppose, if a man/ woman was allowed to interpret the Holy Quran himself/herself, he/she might be unable to fully understand the true meanings of the Word of God. If they had interpreted it somehow, they would have not agreed upon one single meaning or interpretation of the Word of God; every translator would have argued for the validity, soundness and cogency of his or her translation or interpretation. In this way, the Word of God would have, God forgive us, become a toy in the hands of the so called translators or interpreters; they would translate it as they wished and, as a result, their whims and wishes would have found a sure way in the process of translation or interpretation of the Word of God. So, it becomes evident from this discussion that the Prophet Muhammad (PBUH) must have the right and privilege of illustrating the meanings of the Holy Quran because if people at large had been accorded with such prerogative, they would have marred

³⁴ . Ibid., Verse 11.

³⁵ . Al-Nisa, 04, Verse 82.

³⁶ . Al-Nahl, 16, Verse 44.

the glory of the Glorious Quran and hence became instrumental in shattering the unity and integrity of Ummah, in toto.

Thus, the *theory of deconstruction* as expounded by Jacques Derrida does not hold true when seen through the above cited verses of the Holy Quran. We should keep in mind the difference between the *Creator* and the *Creation/Created* while applying any literary or philosophical theory to the Divine Word. How can the *Word of Man*--- a creation of God---be equal to the *Word of God*? There is no comparison between Man and God in any sense of the word because Man, according to the Holy Quran, has been created weak and feeble; whereas, God is the omnipresent and the omnipotent. Thus, it can be concluded from this logical reality that the works of Man --- philosophy, science, literature etc--- may have “*flaws*”, “*shortcomings*”, “*contradictions*”, and “*aporias*” but the *Work of God* or the *Word of God* does not have any such weak points. Hence, the theory of deconstruction may deconstruct the very claims or stance of philosophers and critics but it cannot be applied to the *Divine Word* being devoid of humanly weaknesses, faults and imperfections. *God* is perpetually perfect and so *His Words*. Thus, any theory of *Man* cannot be allowed to intrude into the holy realm of God and deconstruct His Words because God never forgets anything or make a mistake and nor He is feeble like Man who is prone to forgetfulness and making mistakes and errors whatever. Also, Man’s all intellectual activities are confined within the bounds of “*time and space*”; whereas, God’s whole activity is above these limits of “*time and space*”. So, Man’s work has flaws but Allah Almighty’s is beyond such shortcomings.

Hadith and Deconstruction:

Now, we try to cite some Hadiths of the Holy Prophet (PBUH) –the meanings of which are revealed ones but their words were supplied by the Holy Prophet himself – which will prove that it was his duty to explain the meanings of the Holy Quran to the people and surely these meanings were fixed, final or specific as against the stance of the deconstructionists like Derrida who are of the view that the meanings of the text – temporal or divinely – are not specified or fixed; rather they are postponed because a sure signified is impossible to achieve. Mullah Ali Qari, a famous commentator of the Holy Quran and scholar of Hadiths, describes that “the Hadiths are the narration of the Glorious Quran”. Roland Barthes, a famous Western philosopher, as an instance, announces the death of the author in his essay “The Death of the Author” and says that it is the reader who will decide the meanings of the text not the author. Once an author completes his writing, he has nothing to do with it; his writing becomes an entity totally independent of him.

Hadith--- An Authentic Entity in Islam:

Another hadith of Sunan Abu Dawood whose narrator is Al-Miqdam ibn Ma'dikarib (RA) reads:

“إِنِّي أَلَا مَعَهُومُ مِثْلَهَا كِتَابًا وَتَيْبٌ...”

“The Prophet (PBUH) said: Beware! I have been given the Qur’an and something like it, yet the time is coming when a man replete on his couch will say: Keep to the Qur’an; what you find in it to be permissible treat as permissible, and what you find in it to be prohibited treat as prohibited. Beware! The domestic ass, beasts of prey with fangs, a find belonging to confederate, unless its owner does not want it, is not permissible to you.”³⁷

This famous hadith not only manifests the authenticity of the Holy Quran but also bears the testimony that the sayings of the Holy Prophet (PBUH) also have the same validity and force which the Glorious Quran has. From this hadith, we also come to know that both the Quran and Hadith have a Divine origin. It also becomes evident that Quran and Sunnah/Hadith have stable, settled and fixed and Muslim are bound to believe in them in letter and spirit. Divinity of the Quran and Hadith are the very proof of the fact that their words and meanings are settled and determined ones.

Hadith--- An Indispensable Source of Knowledge:

Similarly, first volume of “Sunan Ibn Maja” contains a hadith which narrates that The Holy Prophet (PBUH) was also given something more than the Holy Quran and both are the source

³⁷ . Sunan Abu Dawood, Book 42, Hadith No 09, Easy Quran Wa Hadees, Maktaba Muariful Quran.

of Knowledge for the Muslims. Abdullah Bin Amr (RA), a famous narrator of the Hadiths, narrates:

الْعِلْمُ ثَلَاثَةٌ فَمَا وَرَاءَ ذَلِكَ فَهُوَ فَضْلٌ آيَةٌ مُحْكَمَةٌ أَوْ سُنَّةٌ قَائِمَةٌ أَوْ فَرِيضَةٌ عَادِلَةٌ

“Knowledge is based on three things, anything beyond that is superfluous: a clear Verse, an established Sunnah, or the rulings by which inheritance is divided fairly”.³⁸

This hadith categorically illustrates the significance of the sayings of the Holy Prophet (PBUH) and so far as his dictums are concerned they are the sure way of knowing the meanings of the Word of God. In another famous Hadith the Holy Prophet (PBUH) is narrated to have said that he was given something else other than the Quran. And this additional thing is his Sunnah, of course. If one relinquishes Sunnah/ Hadith, one can never be able to understand the real objective of the Holy Book of Allah. As an instance, The Holy Quran says that Muslims should perform Hajj if they have enough money to perform this great prayer; however, it does not narrate the method of performing it. It is Sunnah of the Holy Prophet (PBUH) which helps us in knowing the real method of performing this great ritual of Islam. No doubt, the Prophet (PBUH) was told the meanings of the Divine Words containing the orders of performing Hajj. So, it becomes evident that meanings of the Word of Quran were specific; that is why the Holy Prophet was ordered to perform this prayer in a particular way. If there were no specific and apparent meanings---as against the stance of the theory of deconstruction---of the Holy Words, how it would be possible for the Prophet (PBUH) to commence a particular method for the prayers (*Prayer, Fasting, Hajj, etc*) of Islam. It is then established that Words either of Quran or of Sunnah have specific meanings; if they do not have specific meanings, the whole scheme of Divine Guidance would be fizzled out.

Prophet Muhammad (PBUH)---A Supreme Law-Giver:

That is why the Holy Quran talks about the fact that guidance is associated with sticking to the Sunnah--- the explanation of the Holy Quran--- of the Holy Prophet (PBUH). In Surah Hashr, Allah Almighty says:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

“So take what the Messenger assigns to you, deny yourself that which he withholds from you”.³⁹

This verse diametrically describes the importance of Sunnah--- the actions of the Holy Prophet (PBUH) --which in turn emphasizes the truth that the conduct of a Muslim will be judged by his/her degree of following the sayings or doings of the Holy Prophet and he/she will be in a position to act upon his Sunnah if he fully understands what the Prophet (PBUH) has said or did. If the meanings of the dictums of the Holy Prophet (PBUH) are not specific, how could he/she be able to act upon his Sunnah?

Deconstruction---A Worthless Claim:

So the claim of the theory of deconstruction as put forward by Derrida becomes worthless when seen through this angle. This verse of the Holy Quran also confirms the position of the Holy Prophet (PBUH) as the law-giver. He (PBUH) worked under the direct supervision of Allah Almighty and this law and code of life (that is Islam) in his final shape has been given to the mankind and it is the culmination of God's guidance and is in complete accord with the nature of Man. This Divine guidance transcends the confines of geography, race, language or colour; it is fresh in all the times and can never be outdated. The revolutions of time cannot affect this Law of God. On the other hand, the above cited verse of the Holy Quran implies that the status of the Holy Prophet in the eyes of the Muslims should be very high; they cannot utter even a single word of disrespect in this regard. This is the very fact which the Westerners are unable to understand. That is why Issa Nuruddin Ahmad, a famous Western Muslim scholar, finely writes:

“One of the major impediments for the Westerners in dealing with Islam is the question of the sanctitude of the Holy Prophet (PBUH).⁴⁰

³⁸ . Sunan Ibn Maja, Vol. 01, Hadith No.54, Easy Quran Wa Hadees, Maktaba Muariful Quran, Lahore.

³⁹ . Al-Hashr, 59, Verse 7.

Now, *theory of deconstruction* which is the claimant of deconstructing every text whatsoever becomes illogical when seen through Islamic point of view. Because there should be some source for mankind which can help them in distress and provide them a shelter in the time of acute need. If every intellectual asset--- religious, philosophical, or scientific--- of humanity is deconstructed, what will then be transferred to the posterity? In this way, the evolution of Knowledge and civilization will be stopped leading them to utter chaos and confusion.

Adam (AS) and the Knowledge of Signifier and Signified:

Theory of deconstruction claims that it is almost impossible to reach at a specific/final/fixed meaning of word because of the intricate and convoluted relation between the “*signifier*” and the “*signified*”. However, this method of reading or philosophical theory is not harmonious with the stance of Islam because Allah Almighty taught the knowledge of both the “*signifier*” and the “*signified*” to Hazrat Adam (AS) --- the first prophet of God as the Holy Quran asserts:

وَعَلَّمَ آدَمَ الْأَسْمَاءَ كُلَّهَا

“And he taught Adam the names of all things.”⁴¹

This is a very important verse of the Holy Quran which illustrates many significant realities. First, it shows that the originator of language is God himself not man; however, little by little its use by men of letters added to its progress and development and many forms of language came into existence. Second, Man, as *Syed Maududi* has elaborated in his famous commentary of the Holy Quran, enhances his knowledge by naming things. Resultantly, the total sum of Man’s knowledge comprises of names of things. Thus, to teach Adam the names of things means, in fact, imparting the knowledge of those things.⁴² Third, Adam was given the Knowledge of both the “*signifier*” and the “*signified*” as is evident by the commentary of *Hafiz Ibn Kaseer*, a famous commentator of the Holy Quran. He writes that *Adam* was taught the names of his progeny, the names of all the animals, the names of angles, the names of the things present on earth and water, to be brief, the names of each and every thing---bigger or smaller.⁴³

Hence it becomes very clear from this illustration that The Holy Quran is considered an authority in Islam as against the West where nothing has such status. Quran being the *Word of God* is revered as a book which has enjoyed the consensus of the Ummah throughout the ages owing to the fact that its *Words and Meanings* are revealed by Allah Almighty and this very fact has provided firm foundation for the survival of Ummah. Hence, theory of deconstruction of Derrida looks like an exaggerated account of the whole story of the relation between *signifier and signified*.

Theory of Deconstruction: An Anti-Islamic Theory:

Theory of deconstruction being a fundamental theory of Postmodernism is a very dangerous theory in its nature; it wants to demolish the very foundation of the text whatever by refusing the existence of a stable and specific meaning of it. So, Derrida declares: “no meaning can be determined out of context.”⁴⁴

In particular, this theory cast a shadow of doubt and uncertainty upon the Holy Text by intending to deconstruct it, too. On the other hand, the Holy Quran is regarded as the *Word of God* and is/has been respected throughout the Islamic History as a book devoid of any faults/aporias whatsoever. In the words of Karen Armstrong: the Quran is the holy word of God and its authority remains absolute.⁴⁵ And no one, in the history of Islam, has ever tried to narrate the meanings of the Holy Texts in a way contradictory to the method of exegesis made by the Holy Prophet (PBUH), the early Followers and prominent religious

⁴⁰ . Frithjof Shuon, *Dimensions of Islam*, Trans. P.N. Townsend (Lahore: Ever Green Press, 1985), 73.

⁴¹ . Al-Baqara, 02, Verse 31.

⁴² . Abul Alla Maudoodi, *Tafheemul Quran*, Vol. 1, Verse 31 (Lahore: Institute of Tarjumanul Quran, 1994), 63.

⁴³ . Ibn Kaseer, Hafiz Abul Fida Imadudin, *Tafseerul Quran ul Azeem* (Maktaba Kudusia, 2003), Vol. 1/131.

⁴⁴ . Derrida, *Deconstruction and Criticism* (Maktaba Kudusia: Routledge and Kegan Paul, 1979), 81.

⁴⁵ . Karen Armstrong, *Muhammad: Prophet for Our Time* (London: Harper Press, 2006), 16.

scholars of Islam. If someone ever endeavoured to do this, he/she faced severe opposition by the Muslim Scholars well versed in the realm of Quran and Sunnah and was rejected completely on the ground that such exegesis was against the very spirit of Islam. Islamic Scholars have accepted only those exegeses of the Holy Quran which have been written down by taking into consideration the meanings of the Holy Text taken by “*the pious predecessors*” of Islamic History. This is the very proof of the fact that *Followers* of Prophet Muhammad (PBUH) and then after those “*the Successors*” and “*the Successors to the Successors*” always took the meanings of the Holy Quran as revealed by Allah Almighty through the Prophet Muhammad (PBUH). So, in the backdrop of this scenario, it can be safely said that the theory of deconstruction of Derrida, if it is accepted as true, will prove every detrimental to the very existence of the Islamic sources of Quran and Sunnah; this theory is likely to uproot the very roots of the unyielding and tenacious tree of Islam that is the Holy Quran and the Sunnah. These sources provide firm foundation for the meaning of life for a Muslim; so, Derrida wants to annihilate this foundation through his theory of deconstruction by undermining the very idea of the stability of meaning. That is why, famous Pakistan scholar and philosopher *Ahmad Javed*, in many of his interviews, has asserted that the whole project of postmodernism with its most fatal weapon of “*the theory of deconstruction*” is an “*utterly anti-Islamic intellectual movement*” which intends to demolish the *grand/meta narratives* of Islam.⁴⁶

Meta-Narratives of Islam and Deconstruction:

As this is an admitted fact that Islam’s edifice is established on some *Meta-narratives*--- the realities like the Existence of God, the Universal Nature of Islam, and Finality of the Prophethood, the existence of Angels, Hell, and Heaven, the faith in the life hereafter. These *Grand narratives* are the basic pillars of Islam. It is incumbent upon a Muslim to have a firm belief in these dogmas. One who does not have unflinching belief in these *Meta-narratives* cannot be a Muslim. These grand creeds, in fact, have on their back a ‘*sanctified transcendental force*’ which a believer feels as Karen Armstrong rightly writes:

“Religious beliefs and ideas take not root because they are promoted by powerful religious leaders, nor because they can be shown to have a solid historico-rational basis, but because they are found in practice to give the faithful a sense of sacred transcendence.”⁴⁷

So, while keeping into mind this whole system of beliefs of Islam, how can the theory of deconstruction can be allowed to deconstruct these holy creeds of Islam which are the alpha and omega of Islamic thought and without whom the edifice of Islam cannot be remained intact? Because, Derrida’s theory of deconstruction uses the strategy of finding flaws and logical disjunctions in the text in order to deconstruct--- putting the upside down, in other words---it; however, such flaws has never been found in the Holy Book of Islam and will never be found in future as it is the *Last Argument of God* regarding the guidance of the *Mankind* at large. So, it must be free of faults and flaws. That is why; famous but prejudiced Orientalist and the author of the well-known book “*Life of Muhammad*”, Sir William Muir opines:

“Every verse in the Coran (Quran) is genuine and unaltered.”⁴⁸

Similarly, Seyyed Hossein Nasr, in his famous book “*Muhammad: Man of God*”, writes about the divine character of the Holy Quran. The Blessed Prophet (PBUH) was unlettered. Then the Quran that he presented to the world was the most eloquent work of the Arabic language. This fundamental reality bears the testimony that the Holy revelation was not the product of the Prophet’s mind but it was revealed from heaven to him. So, the Noble Quran is not the words of the Holy Prophet but of Allah Almighty, words for which he was only the channel.⁴⁹

When each and every word of the Holy Quran was composed by the Prophet Muhammad (PBUH), how it can be full of faults? Surely, it is free of flaws because a prophet performs

⁴⁶ . Lakhvi, “The Challenge for Muslim Intellectuals: Unraveling the Postmodernism Enigma”, *Biannual, Alkalm*, Vol. 21/Issue 1, June 2016, 28.

⁴⁷ . Armstrong, *Islam: A Short History* (New York: Modern Library, 2000), 117.

⁴⁸ . William Muir, *Life of Mahomet and the History of Islam* (London: Smith, Elder and Co., 1858), XXVII.

⁴⁹ . Seyyed Hossein Nasr, *Muhammad: Man of God* (Chicago: ABC International Group, Inc., 1995), 24.

his duties--- and compilation of the Holy Quran being the prime duty---directly under the supervision of God. So, there raise no question of any discrepancy, logical disjunction, incoherence or aporia in the Holy Book of Islam. Thus, any chance of deconstructing the Holy Text of Islam fizzles out entirely. In the same way, deconstruction of the Sunnah and Hadith of the Holy Prophet (PBUH) is also beyond possibility owing to the fact that they are complements to the Glorious Quran and a commentary upon the Book of Allah.⁵⁰

Iqbal's Reflection:

When seen historically, "*Modernism*", too, raised such claims as wiping out all the signs of "*Medievalism*" considering them completely commonplace and trifling. So is the case with "*Postmodernism*", which having the revolutionary flag of deconstruction in its hands, has raised the slogan of obliterating all the memories---literal, philosophical, historical etc.---of *Modernism*. With insisting on extirpating all the clues and signs of *Modernism*, *Postmodernism* by its theory of deconstruction has denied all the *Truths, Origins and Traditions*. This is a very irrational approach on the part of Postmodernists including Derrida. That is why Allama Iqbal in his magnum opus "Reconstruction of Religious Thoughts in Islam" superbly remarked:

"We should not forget that life is not a change, pure and simple. It has within it the elements of conservation, too. While enjoying his creative activity, and always focusing his energies of the discovery of new vistas of life, man has a feeling of uneasiness in the presence of his own unfoldment. In his forward movement he cannot help looking back to his past, and faces his own inward expansion with a certain amount of fear. The spirit of man in his forward movement is restrained by forces which seem to be working in the opposition direction. This is only another way of saying that life moves with the weight of its own past on its back, and that in any view of social change the value and function of the forces of conservatism cannot be lost sight of. No people can afford to reject their past entirely, for it is their past that has made their personal identity."⁵¹

In the light of this logical reference of Iqbal, it can be said that past and present are the two sides of the same coin; they are inseparable; they are integral part of each other. Thus, it is impossible to ignore past achievements of man; they must be given due regard; they cannot be undermined at any cost. Without past, the picture of present will be blurred. In this way, the future of humanity will also become obscure and bleak. The theory of deconstruction with its stress on the instability of meaning wants to destroy everything--- religion, philosophy, science, literature, etc. What would be left with then? Obviously, nothing! Who would like this situation? Perhaps, no one! This is because man is compelled to honour his past. It is in his instinct to regard the intellectual asset of the past. For, "*life moves with the weight of its own past on its back*"; so, it is impossible to shun the past out and out. Thus, the claim of the theory of deconstruction "regarding impermanence and instability of the meaning" cannot be admitted at any cost. Its credibility will be the incredibility of all intellectual advancements and academic achievements of man which no sensible person can even thought of.

Thus, if the stance of the "*theory of deconstruction*"--- which is a *meta-narrative* itself--- is applied to itself, what would be the result of this application? This theory will assuredly zero in , as some Western Critics has done this, on the "*aporias*", "*flaws*", "*contradictions*", or "*logical disjunctions*" in the text of Derrida himself and deconstruct it by pulling apart its own warp and woof and hence pushing it into a state of oblivion and nothingness.

Planned Theory:

It is also believed that the *anti-Semitic* measures that young Derrida faced in Algeria cum the influences of the philosophical thoughts of Nietzsche, Freud, Heidegger and Saussure in particular and many others in general spurred Derrida to deconstruct all the Western philosophies particularly the traditional metaphysical western thought. Also, in an interview with *Dr. Michal Ben-Naftali*, Derrida castigated European governments, European Institutions particularly the universities, and European churches for their overt or covert

⁵⁰ . Nasr, *Muhammad: Man of God*, 87.

⁵¹ . Iqbal, *The Reconstruction of Religious Thought in Islam*, 200.

support of Nazism--- an ideology and practice which is bitter adversary of Jews. So, while seeing in this backdrop, one easily estimates that Derrida intentionally launched a vigorous attack on the Western philosophy in the form of deconstruction. And its extreme expression the world saw at the John Hopkin University, USA, in 1966, when he delivered his famous lecture on "*Structure, Sign and Play in the Discourse of the Human Sciences*". In this global forum, Derrida introduced its 'event'. In Derridean discourse, a 'structure' converts into 'event' when its 'centre' is broken. Thus, Derrida intends to deny all the concepts of 'centre' whether they exist in the form of 'an Ultimate Truth', 'an Origin', 'an Immovable Mover', 'a God', 'an Essence' etc. because they interrupt and halt the free play of the binary oppositions. "*Metaphysics of presence*" is sole stumbling block in the process of the free play of the binary oppositions. Hence, free play means undermining the presence--- the presence of God. Before Nietzsche and Heidegger, almost all the philosophers, in one form or the other, had belief on a 'Truth', an 'Origin' or a 'God'. However, Derrida, by means of its theory of deconstruction, wants to demolish all the philosophical textual traditions which support a *centre or origin*. In this way, to my mind, Derrida wants to create a 'centre-less', 'origin-less' and 'God-less' world which has no direction, no purpose, and no aim.

How to Tackle Deconstruction?

How could we be able to respond the challenges of the Postmodernism including the theory of deconstruction of Derrida? For this, it is incumbent upon the Muslims, particular the young ones, to learn more and more about their intellectual traditions which include, besides Quran and Sunnah, various disciplines like jurisprudence, theology, philosophy, spiritual sciences in order to response to modern and postmodern challenges like nihilism, agnostic or atheistic existentialism, materialistic Marxism and many other challenges posited by the modern science.⁵²

The best way of confronting the wave of attacks of Western Philosophy lies in the fact that we should study the Western Philosophy in the light of Islamic academic tradition which is much diversified in his scope. Islamic intellectual tradition is very rich and it should be taught to students in its fullness as Nasr Hossein has asserts:

"The study of Greek philosophy in accordance with the Islamic intellectual tradition and independent of its Western interpretation is in fact indispensable for the Islamic confrontation with the modern and postmodern philosophy."⁵³

Theory of deconstruction denies any *Origin* or *Truth*; whereas the message of Islam is to make man to "*return to the Origin*."⁵⁴ On the other hand, Islam does not want Man wanders aimlessly in this world. The Theory of deconstruction by collapsing the holiness of the Holy Text intends to make man origin less/aimless--- a state which is very detrimental to his personality because it is in the Man's instinct that he makes progress---temporally or spiritually--- when he has some aim before him. Also, theory of deconstruction by denying *Logos* denies, as a matter of fact, the existence of a *Supernatural* being leading to dehumanization of Man's personality and the disaster of human society. In reality, *Supernatural* is natural to man not alien to him.⁵⁵

IV. CONCLUSION:

To me, the theory of deconstruction is also unacceptable for it has no logical grounds. When each and every intellectual effort is likely to be deconstructed and the meanings of the words that an author has taken are of no value, how can any texts can survive? In this way, every literary work will be at the mercy of merciless hands of theory of deconstruction to which no meanings of a text are permanent transforming it into an entity having no meaning and value at all. Everything will become superficial and weightless; every intellectual endeavour will become a futile practice. What will be the outcome of such a devastating activity? Evidently,

⁵² . Nasr, *A Young Muslim's Guide to the Modern World*, 242-43.

⁵³ . Nasr, *Traditional Islam in the Modern World* (New York/London: Kegan Paul International, 1987), 208.

⁵⁴ . Shuon, *Roots of the Human Condition* (Indiana: World Wisdom, 1991), 83.

⁵⁵ . Ibid. 97.

all intellectual projects of humanity will be doomed; decisively depriving the coming generations of the intellectual assets of their ancestors. Thus, as a result, the posterity will not be able to avail itself of the great scholarly works of their predecessors; hence making the evolution of knowledge and intellect halted. This is a situation that any reasonable person would not like to entangle into; only a sane one can hope for such a situation. Also, the evolution of civilization will be stopped if theory of deconstruction is given the permission to make its relentless attacks on the edifice of knowledge. A state of chaos and confusion will be born which will stop all intellectual struggles making the mankind wholly disappointed and down cast. For me, Jacques Derrida through his theory of deconstruction wants to destroy all the established intellectual foundations--- Religion, Philosophy, Truths and Origins--- of the past; he, perhaps, makes an effort to negate the existence of any academic and cognitive accomplishments of the former philosophers and scholars. By doing so, he, perhaps, intends to make feel his importance as the sole great philosopher of the present age with no parallel in the past or present. However, time will tell to what extent his hope has been fulfilled. Last but not the least, it is the need of the hour that we should make stupendous efforts to redefine the very foundations of philosophy and propagate them in such a manner as to nullify the dubious claims and inimical skepticism posited by the atheistic and perverted Western philosophical trends and should assist the current needs for belief and should make it available for the young seekers and investigators so that Islamic Philosophy can once again flourish. And, in this way, Islamic Culture can be fortified against the encroachments of the alien ideas.⁵⁶ From the ideas of Derrida, in particular, who thinks everything utterly obsolete that is or has any links with the classical emancipatory ideal.⁵⁷ Hence, it can be safely said that theory of deconstruction as propounded by Jacques Derrida utterly against the spirit of Islam. Now, it is the duty of the Muslim scholars the world over to come forward and move heaven and earth in order to protect Man from the harmful effects of the Western Philosophy in general and of the theory of deconstruction in particular. Perhaps, it is the most important job to do in the present age.

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15. Al-Yunus, 10, Verse, No.15.

⁵⁶ . Mesbah Yazdi, *Philosophical Instructions* (New York: Institute of Global Cultural Studies, 1999), 112.

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17. Al-Qayamah, 75, Verse 16.
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20. Al-Younus, 10, Verse 109.
21. Al-Asraa, 17, Verse 85.
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