Issue of “The Created Qurʾān” between Muʿtazila and Naṣr ’Abu Zayd

(Some Notes on the controversial talk between Naṣr Ḥāmid ’Abu Zayd and Muḥammad ’Imāra in the issue of “The Created Qurʾān”)

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Abstract
Muḥammad ’Imāra finds that the book of Naṣr Ḥāmid ’Abu Zayd: (Critique of religious discourse) is a Marxist interpretation of Islam, because he used the methodology of dialectical materialism. We note that the creation of Qurʾān, revelation, and sanctity of Arabic language, such topics have been dealt with the ancients Muʿtazila, Ḥāmid ’Ašā’ira and others. Naṣr ’Abu Zayd did not differ in his book to Ibn Sīnā in his Eastern philosophy, and also not shied away from “the reality of religion” in the eyes of Al-Ḡazālī and Ṣafary al-Fārābī in philosophy of (Utopia) to explain the truth of revelation and inspiration, especially, in the creation of Qurʾān. He also did not differ to what had been said by Ibn Ṭabarrūn in the statement of (literal meaning) and (secret meanings) of Qurʾān. It is clear that the words of Naṣr ’Abu Zayd in the explanation of “the meaning and its significance” in his search for the historicity of meanings of Qurʾānic verses has its roots in the Islamic heritage. We believe that Naṣr ’Abu Zayd wanted to use the curriculum of Muʿtazila in the criticism of religious discourse (Qurʾān), but he did not try to overthrow it from the sources of Islamic legislation, but to develop the Islamic studies making the modern scientific methods useful for its development. In fact his search for the historicity of meanings of Qurʾān was influenced by the views of Muʿtazila and then Muḥyuddin bin Ṭabbarī, but when he wanted to get some support for his statement, did not declared it clearly, perhaps he had known for sure about the position of Sunni Muslim Community against the banned researches of Ibn Ṭabbarī and Muʿtazila in the interpretation of the verses of Qurʾān. Therefore, he referred to the views of modern thinkers and their theories.


1. Historical background: (the emergence of Arab mind)

It is known that the period of the classical age of Arab mentality extends nearly from 150 to 450 AH / 767 to 1058 AD. "This stage had seen the emergence of Arab mentality and prosperity, which is usually
described by the golden age of Arab-Islamic civilization, as Arab-Islamic mind faced the philosophical and scientific mind of Greece, directly, for the first time. It is well known that the great texts of Greek thought had become available in Arabic language through the translation since the end of the second century AH / eighth century AD. We all know that Al-Ma’mūn being a leader of the Arab State has enlisted state's capabilities for the translation of Greek literature into Arabic. He had collected the translators and appointed them in the house of wisdom: (Bayt al-Ḥikma). He had tried his best by all of the effort and the money in order to obtain the books of Non-Arabs from Islamic state or outside and ordered them to translate those books into Arabic immediately. We should study the psychological climate of that time, in order to understand how this mentality emerged through the struggle against the mythical knowledge, because the knowledge of mentality comes out always from the womb of knowledge of the legendary (or primitive or allegorical or symbolic). All of this is linked to the development of Arab-Islamic civilization. The conflict reflects the independent analytical mind, particularly in the movement of Mu’tazila, then more specifically in the movement of philosophers, scientists. Then Arab-Islamic civilization created some figures of great monotheistic and religious scholars, such as Al-kindī, Al-Fārābī, Al-Jāḥīz, Al-Rāzī, Al-Tauḥīdī, Ibn Sīnā, Muskawayh and Ibn Ruṣd... Etc...

A strong confrontation took place between the two key groups in the Arab-Islamic cultural arena: group of the imitators or moderns who were associated with the religious sciences and the intellectuals associated with the foreign sciences in the era, in which they had integrated Greek culture to Arab-Islamic culture under the cultural integration and motivation, namely “the integration of philosophy in the religion or the religion in the philosophy”. (2)

When we return to the discussions of that period and look at what is happening now, almost say: What is the night, it is like to yesterday. The attitude of the proponent against Greek science at that time reminds us that this phenomenon is not new, but rooted in the depths of the history. The conflict had been demonstrated in the victory of Mu’tazilas in the reign of Caliph Al-Ma’mūn, particularly (813-833 AD.) Al-Ma’mūn had adopted a formal doctrine of Mu’tazilas and fought against their opponents from the people of tradition and imitation and followers of Aḥmad ibn Ḥambal particularly. Perhaps that is the only stage where the intellectuals won in the history of Islam and even formed the ideological system.

We should mention here the theory of Mu’tazilās on the created Qur’ān, which means - simply - that Qur’ān needs the mediation of mankind, as it can be said that Qur’ān is created, means that it is embodied in the human language, here, it is Arabic language. Therefore, (Qur’ān does not speak, but the people explain it) as it is said by Ṭālīb Abī father Abī Ṭālīb, means that if you use a human language to explain, you will find yourself compelled to confront all the difficulties of the interpretation within the human
language (Grammar, Science of formation of sentences and meanings). The theory of Mu’tazilās was deleted by banding strictly, which had occupied the minds of great Muslim predecessors, which led the Arab-Islamic mentality to the collapse in the second and third centuries H. / the eighth and ninth century AD., after it had seen a wonderful and amazing ascent. (3) Mu’tazilās felt that if the Islamic thought regains this idea, it will have the means to confront the problems come from every where and all sides.” (4)

Now we turn to the discussion between Naṣr ’Abu Zayd and Muḥammad Ḥmarā to know the link of “the religious discourse” produced by Naṣr ’Abu Zayd to the issue of created Qur’ān.

2. A debate between Ḥmarā and ’Abu Zayd on the issue of created Qur’ān

Naṣr ’Abu Zayd speaks about the Qur’ān, as (a text existed from the fact to be) and its concepts formulated from its language and culture and its significance renews through the movement of effectiveness of human beings. The fact - with its economic, social, political and cultural constructions - is an actor of the text. The text is the effect of reality and passive tags, it is (dialectics upward) from the reality and not downward to the reality ... It had no existence prior to the fact separately. There is nothing except the fact actually. (5)

As well as ’Abu Zayd - in the opinion of Muḥammad Ḥmarā - applied this curriculum used in the Marxist dialectical materialism for the most important Islamic beliefs. Therefore, the prophecy has no miraculous separately to the laws of material nature and reality, it is only a strong degree of fiction created by the effectiveness of the (human imagination) which links the Prophet to the angel, as links the poet to his devil, as links the priest to jinn .. It is - the prophecy - (a state of effectiveness of the creative human imagination) it is not (the phenomenon of meta-irony) and out of the laws of physical reality. The difference between the Prophet, poet, mystic and priest is only in the (class) degree of the power of imagination - not in the quality and type.

This is the description of Naṣr ’Abu Zayd about the prophecy, while all Muslims believe in its separation from the fact and its human and material laws, because (the spirits of the prophets have some support from the divine characteristics). (6)

Naṣr ’Abu Zayd added that the interpretation of prophecy based on the concept of (imagination). It means that the transition from the world of humans to the world of angels is a transmission through the effective human imagination, which is found in the Prophets - by virtue of selection and instinct - which is more powerful than other people. If the effectiveness of fantasy in ordinary people does not present itself only when they sleep and the senses sleep for a preoccupation with the transfer of impressions from the outside world to the inside, the (prophets), (poets) and (mystic knower priests) only, not others, are
capable on the use of effective imagination in the vigilance and sleep in both conditions. It does not mean that there is equality between these levels in the capacity of imagination and its effectiveness. The prophet comes on top of the ranking, followed by a mystic knower, and the poet comes at the end of the arrangement. (7)

Therefore, the difference between the prophet, mystic knower and poet is in the power of human imagination, it is a difference in degree not in genus. The communication at all of them (prophet, poet, mystic knower and priest) is subject to the laws of material and human cultural reality. Naṣr Ḥ.ʿAbu Zayd also said: (the prophet in this scenario can not be a phenomenon of meta-irony and the transition or (alienation) can be understood in the light of this perception, on the basis that it is a private individual experience or a case of the creative effectiveness. (8) All this confirms that the phenomenon of revelation - Qur'an was not separated from the reality of human surrounding, or it does not represent that it was beyond of the nature and its laws, but was a part of the concepts of culture, stemming from its environments and perceptions .. (9)

As such Naṣr Ḥ.ʿAbu Zayd applied (in his opinion) the materialistic Marxist dialectical curriculum on the reality of that time in Mecca, in which Islam was emerged. The prophet, Qur'an, Islam and the message, all was a part of the reality, its accomplishments and results, but that reality was resulted from the contrast reality, which was - also - an expression about some social forces, and economic and social conflicts.. Therefore, pre-Islamic paganism in one side and Islam and the Prophet on other side, both were born by the reality and its accomplishments, as an expression of social forces and economic conflicts, because, there is nothing except the reality or nothing supernatural to break the usual laws..., So Muḥammad was - in the words of Naṣr Ḥ.ʿAbu Zayd - the first future of the text and its preacher - a part of reality and society, was the son of the reality and its product. It does not mean that he was a carbon copy of the image of the pre-Islamic Arab, because the reality, which belonged to Muḥammad was not necessarily the dominant reality and the pattern of contrast values, which was a weak faint sound, but he was trying to counter the prevailing pattern of values. Those two subtypes of values were not except an expression of social forces, and economic and social conflicts... (10)

The religion, as it is known in Islamic belief, has a "divine status, calls those who have minds to accept that is brought by the Prophet (May peace be upon him)." (11) The religion and law (Al-Dīn Wa Al-Sharia) are found by this "divine status", which is revealed by God Almighty to His Messenger, this is the belief, no one of the followers of this religion (Islam) commonly or particularly could differ in this belief. According to the materialistic philosophy and positive curriculum, Naṣr Ḥ.ʿAbu Zayd looks at the faith, saying that it stands necessarily on a lot of legendary perceptions in the culture of the human
community. Therefore, it is linked to the level of awareness. There is no consistency in it, as the same case is with all of the fundamentals of the religion. In his view, there is no doubt that religious texts had been depended necessarily, like other texts, on the dialectic knowledge and ideology in the formulation of their beliefs and historical knowledge, which references to many of the legendary perceptions in the consciousness of the community. (12)

The religious texts - the revealed words by God Allāh: “Al-Qur’an” and the words spoken by prophet “Ḥadīth” - drafted the religious beliefs from the "historical knowledge", which depends necessarily in the formulation of these religious beliefs on many legendary perceptions in the consciousness of the human community.

Muslims believe that the law (Al-Shari’a) has a (fixed Divine status, which is brought by a prophet) (13) It has at Naṣr Abu Zayd formulated itself with the movement of Islamic reality in its evolution.”(14)

Here Muḥammad Ṭaḥrīr asks: Do the ideas of Naṣr ’Abu Zayd belong to these issues that are related to the doctrine of Muslims, who believe in Allah, His Messenger, the Last Day, and to the extent: good and evil, and those who do not differ in the divinity of Holy Qur’an and sacredness, because it is the words of Holy Spirit (God), and the phenomenon of prophecy and revelation, which has a separate status from the reality, nature and its laws. The faith and law both have the divine status, because the religion is formulated by both together - and by the revelation to the prophet and messenger chosen by God. The immortality of the primary laws, principles, objectives and rules mentioned in the Qur’anic text as the Last Revelation of the Last Message (Shariah). The mater which makes the laws of the Qur’anic text a historical value is against the seal of the prophecy, the message and the immortality of religion. (15)

Naṣr ’Abu Zayd declares in his statement to the people: I am a Muslim, I proud that I am Muslim, I believe in God, the messenger, the Last Day and to the extent good and evil, but on other side he goes beyond all the limits related to the doctrine of the faithful Muslims, and says about historicity of the religious texts. Therefore, he refuses any consistency or continuity or immortality for their meanings and original significance. He determines - in an unprecedented boldness - to turn the page of the meanings from the Qur'an that was revealed by its words, saying: "Qur'an is a historical discourse, which does not include a constant substantial meaning separately." (16) (There are no fixed substantial elements in the texts, but each reading - in the historical social sense - has its substance that can be discovered in the text…) (17) He says, "It must be recognized - with (Louis Althusser) - that there is no innocent reading." (18)
When he talks about the historicity of meaning and the continuity of Significance in the text talks about (its sources) and (bases) in the dialectical materialism that led him to say: (The Qur'an is a historical discourse, does not include a substantial constant meaning separately...). He says: This is the doctrine of American critic (Hirsch), who applied it in the "literary texts" even (the new hermeneutics grew up, after it was modified through a controversial material view) by (Jadamr) as the historicity of meanings spanned from "literary texts" to "religious texts" and Naṣr 'Abu Zayd wanted to apply it to the texts of Qur'an ...

He said: "(Hirsch) differentiates between the meaning and significance, he finds that the significance of the literary text may differ, but its meaning is fixed, he believes that there are two separate goals related to two different fields: First, field of literary criticism, its purpose is to reach the significance of the literary text related to an era of the ages. Second, the theory of interpretation, Its aim is to reach the meaning of literary text. So the constant is the meaning that can be accessed through the analysis of the text, but the variable is the significance of the meaning based on the types of relationship between the text and the reader, and the meaning is based on the work itself...) He talks in some details about (paradigm shift), which was brought in this theory - the theory of the stability of meaning and movement of significance - by the dialectical materialism, he said: (The dialectic hermeneutics is counted at (Jadamr) in order to modify through a controversial material view, the starting point of the original consideration to the relationship between interpreter of the literary texts and the literary theory, even to reconsider our religious heritage on the interpretation of Qur'an since the earliest days until now)... (19), Naṣr 'Abu Zayd applied the controversial material theory of (Jadamr) on the interpretation of Qur'an, which spanned the theory of "the stability of meaning, which is based on the text itself and changing of the significance, which is based on the relationship between the reader and the text from the range of religious texts also..."By this point of the view, Naṣr 'Abu Zayd wanted to reconsider the Islamic heritage on the interpretation of Qur'an, since the earliest days until now.

In spite of these words, Naṣr said that: "The meaning of historicity of the texts” does not mean that any one of the religious texts: (Qur'an and Ḥadīth) is no longer valid for our time, "but which has been written in the historicity of the meanings and laws mentioned in Qur'an we see that it has adopted to be said a human religious texts. The word “historicity of significance” does not mean to install the religious meaning at the stage of establishment of the texts, because the language is not static, fixed, but moves and evolves and the evolution of language also moves the significance of texts and transmits mostly from the fact to the metaphor… (20)
Therefore, the meaning of Qur'an and its significance, which was ‘the fact’ in the era of revelation and act of its receiving, has become a (metaphor) at Naṣr ʿAbu Zayd, - because of historicity of the texts - it means that the history has rolled up and overcome the (facts) of Qur'an… He says: “The speech of God (Qur'an) a historical speech… It does not include a separate substantial constant meaning, has a free absoluteness and absolute holiness of God. The Qur'an is a fixed religious text as its (pronounced text), but as its (concept) of being exposed to the human mind becomes a "concept" loses the status of stability… It is necessary to emphasize here that the status of the holy raw text is a metaphysical status we do not know anything about it”… This was the debate on the issue “The human status of Qur'an” between Naṣr ʿAbu Zayd and Muḥammad ʿImāra.

According to the distinction between the (meaning) and (significance), the meaning at Naṣr ʿAbu Zayd represents the historical significance of the texts in the context of the formation and shaping… However, the significance has a contemporary nature in the sense that it is the outcome of the readers of an era, not the era of the text… Naṣr ʿAbu Zayd does not want to stand at the meaning…, but it is necessary to discover the significance of the meaning for the establishment of a scientific historical awareness. (21)

3. Issue of the created Qur'an at Muʿtazilās
It was common in Mesopotamia and in ancient Jewish literature, that the Torah existed before, but for a Christian, the previous form of the Bible (A priori existence) was attributed to the Bible as its sense not as its language of the texts. (22)

In the Islamic perceptions, especially at Muʿtazilās, God created Qur'an in (the Guarded Tablet) so it is not permissible to transfer it to another place, because of the impossibility of the existence of one thing in two places together at one time, therefore, people did not hear the (the real) Qur'an, means the Qur'an, that we read in the texts of Qur'an is not the words of God, but (metaphorically), it is only (the story) taken from what is written in the Preserved Tablet. It means that Qur'an, that we hear today and read its verses in the texts of Qur'an, not that One, which is preserved by God in (the first board), but is added to God metaphorically. (23)

Then Muʿtazilās inferred by the condition of “speech”. (24) This prescribed condition by Muʿtazilās is that the idea, which is revealed by God, may be expressed by the utterance of any language, therefore, the speech has its nature such as the nature of the body, so if the Prophet Muḥammad spoke in Arabic, the talk in this language a natural reaction to him, he's an Arab, but the idea, which is expressed by this language is revealed by Allah. Through this interpretation Almerdar said: (The people are able to articulate such as the eloquence of Qur'an and its rhetoric systems). (25)
Al-Nazzām denied that (the system of Qur'an and its beauty in the writing of words is a miracle or a sign for the sincerity of the Prophet). (26) Here, Al-fūṭi and ’Abbād bin Sulaymān added (the system of Qur'an and its compiling is not a miracle, it can be opposed, but they (Arabs) were stopped to do it) (27)

Such views from the era, in which they had been said, until the present are bold, in which were dictated by the mental methodology, however, they in the end revolve around the (meaning) of the Qur'an and the content of (significance) of its verses and ideal structures.

As well as at Ashā'ira, the words revealed on the tongue of angels to the prophets had some meaning to explain the Eternal Divine Speech, and these meanings were created later, but the significance of the eternal speech is old, as there is difference between the reading and the read text, like the difference between “to mention” and “the mentioned”, so “the mention” is updated, and “the mentioned” is the eternal and old. Well as the divine speech is an old status of God, which never can be separated from God, but its explanation, whether it is written in the texts of Qur‘ān or it is read by the tongue or heard by the ears is from human, then it is up to date. (28)

This issue has a long history prior to the establishment of Christianity. Islam came to face an accumulated record, as meaning of (the word) which extends from Heraclitus to Christianity.

Heraclitus meant by the word “Logos” the mental force dispersed throughout the universe, and the visible world is not except an apparent symbolic part, the other half of the reality of this universe disappears behind it, this truth is the Holy Spirit to the world reflected in the infinite session of the life and death and in the constant change in the phenomena of the universe, therefore, Logos, which dominates everything is enough to explain everything, It is a system of the world and the hidden harmony to the existence. (29)

The term “Logos” is used in the similar sense under the name of Mind or Nous in Greek philosophy.

“The term “Logos” has evolved in the Stoic philosophy, it is only the hidden thought in Stoic philosophy, that makes its way to the outside through the word, (the word) has been used by both Fillon Jewish and Christian parents with the same distinction between the wisdom or knowledge and the word or pronunciation, it has been described by Fillon with various descriptions, as: the intermediaries between God and the world - the creator that created Adam on his image - the fact of the facts. (The word), which was discussed by the research of Jewish theology was only an extension of Greek philosophy.” (30)

So in Christianity “Logos” became known as the first Son of God, His image, the force of spirit in the world, the mediator, and the creation of world. Thus the word appeared in the image of Christ, therefore it was known: by the Son, from the Son and everything appeared in the son.
Mu’tazilās feared because of impact of a relic of this Christian faith on the Islamic faith and saw the best way to belief in creation of the Word of God and Qur’an. Then Ashā’ira resolved the matter when they differentiated between the psychological words that express the knowledge of God and between the verbal words that express it (the knowledge of God) by the explanations, words and letters.

Here, it is clear that Naṣr ’Abu Zayd was privy to this information when he differentiated between (meaning) and (significance) in his view about Qur’an. He was influenced by the theory of Mu’tazilās before being affected by the dialectical materialism, because what we have said about the mental motives of Mu’tazilās is the first.

The evidence that Naṣr ’Abu Zayd was influenced by Mu’tazilās is his saying: "On the level of language Mu’tazilās found in the argument of the "metaphor"- as it is a linguistic saying - a solution to the problem of the apparent contradiction between the text and the mind,…However, these mental interpretations that seek to create harmony and balance between the religious meanings and mental meanings met with opposition from the side of legislative scientists of Islam: (Al-Fuqahā) and men of the spoken words of prophet: (Ahli-Ḥadīth), who rely mostly on the "texts" as a method in the development of knowledge … (31) To reflect that difference, Naṣr ’Abu Zayd said: "to look at the issue of the settlement of God on the Throne: (the God settled on the Throne) (Ṭāhā: 20 / 5) and (then He settled on the Throne) (Al-A’rāf: 7 / 54), which is seen by Mu’tazilās as a "metaphor" because there is no throne nor the flatter in the sense of “to sit down”. on other side of this mental interpretation of Mu’tazilās for this and other verses, Muslim scientists: (Al-Fuqahā) sticking the literal sense of the settlement of God on the throne. They found that (The settlement is known, the quality is unknown and the talk about it is innovation). This saying about the statement is attributed to Mālik bin ’Anas sometimes and to 'Aḥmad bin Ḥambal some other times. If we look a little bit at this statement, we will find it contains a contradiction on many levels, for example how the settlement is known and its condition and quality is still unknown? There are many other statements like the previous one, spoken by the Muslim legislative scientists: (Al-Fuqahā) taken so without any investigation or examination of the content. Thus the ordinary Muslims and the quasi-educated are prepared by this kind of statements against the mental "interpretation" for the literal explanation. (32)

4. Conclusion
First, we ask whether the Islamic history accepts the dialectical materialistic interpretation or not? This question is meaningless and the only thing that has its sense is how to analyze the Islamic history as a dialectical materialistic analysis, without touching the specificity of this history and without dropping the
data of history of other societies, this is the question that always presents itself on every one who works in the field of the scientific research.

In the opinion of Muḥammad ʿAbīd Al-Jābīrī the sayings of historical materialism are some simple formal ideological frameworks, they are only methodological tools, and these frameworks must be filled and modified with the contents that must be taken from the reality and specificity of this reality. This is the alphabets of scientific methodology.

Dialectical materialism starts its interpretation of the history from this general perception: that the people make their history by themselves, it means that (the man is responsible for his actions), no doubt that this is a clear Islamic principle. It is decided by many verses in Qur'an. Islam came as a message to all people, but if it had not this principle, that the man is responsible for his actions, it had lost its argument and mentality. Whether we say with Muʿtazilāt that (the man creates his actions), or we say with Ashāʾīrāt that (The man gains the results of his actions) the responsibility is fixed. As long as the human is responsible for his actions, large and small, good and bad, it means that he makes his own determination or his history, however, in the Islamic perspective he picks up what comes (after his history) or his determination in the Hereafter.

Naṣr ʿAbū Zayd did not differ in his words about the Eastern philosophy to Ibn Sinā, who said: "Which is believed by Eastern people is that the concept of the "Angel of Revelation" in its religious meaning is the "envoy" of God to the Prophet of human beings. However, “the effective mind” in the concept of the "Eastern wisdom" has a permanent presence and communication, not to a prophet only, but all human beings. Ibn Sinā said: The completion of the full science is actually the connection to the effective mind. If we obtained the characteristic (of connection) we would be able to contact the effective mind, if we want and when we want, thereby. (33)

Naṣr ʿAbū Zayd also was not far away from “the fact of religion” in the eyes of Al-Ghazālī, which is the fact of Sufism, not else. Sufis and the prophets in the eyes of Al-Ghazālī derive their knowledge or the God given science: (Al-ʿIlm al-Ladunni) from the same source, there is no difference between the revelation to the prophets and inspiration of Sufis, but in the class. (34)

As well as Naṣr ʿAbū Zayd did not differ to Abu Nasr Al-Fārābī also in his philosophy: (Utopia) as we see that the prophet receives the knowledge from the effective mind through the revelation and the philosopher has the knowledge from the effective mind through the understanding and consideration. Thus, "If the imagination of a man is completed and reached the degree of “the learned mind” - the man was able to be revealed by God, so Allāh revealed to him through the mediator of the effective mind, so what is overflowed from God to the effective mind, is overflowed to the excited mind.
effectively through passive mediation of the learned mind, then to the strength of his imagination. Thus, he becomes completely a wise philosopher by which is overflowed to his excited mind from the learned mind. (35)

Now it became clear that which is done by Naṣr ʿAbu Zayd has its root in the Islamic heritage. Originally the dispute was not between Muḥammad ʿImāra and Naṣr ʿAbu Zayd, but the issue was a matter of challenge by the State authority and the imported mentality from outside the Arab state, that challenge was the cause of disagreement between Muʿtazilās and Ashāʿirās on one hand, and between the people of (Ḥadīth): spoken words by the prophet and legislative scholars of Islam (Al-Fuqahā) on the other hand in the ancient time, as well there was also a challenge "exercised by the European discourse, which was counting Islam responsible for the backwardness. Therefore, two Islam defensive trends were created: first trend was returning the causes of backwardness of Muslims not to the religion itself, but to a misunderstanding and wrong interpretation of the religion. This was the stream of religious reformation, which appeared in the speech of Jamāluddin al-Afghānī, Muḥammad ʿAbduh and others. Second trend was returning the backwardness to being far from the path of Islam and the way of predecessors, which was calling to be back to the religion and the way of the righteous predecessors." (36)

Hence, efforts of reformers focused to provide the religious texts a reading has an enlightened mental characteristic aimed to ensure the openness of religious meaning to be able to absorb which seemed to them a new and useful achievement done in the Europe. In order to achieve this goal the reading adopted a "selective" curriculum by its nature mostly, which was focused on the mental elements in the heritage, especially that portion, which was suitable to the level of European awareness, which already was adopted by Muslims of the renaissance, such as Refāʿa al-Ṭahṭawī, Jamāluddin Al-Afghānī, Muḥammad ʿAbduh, Sayyid Ahmad Khan, Muḥammad Iqbal, Qāsim ʿAmīn, ʿAli ʿAbd Al-Rāziq, Ţāhā Ḥusayn and others. Contrary to the reformists conservative movements also established in the Muslim world on the basis that the religion has given a fixed intrinsic meaning, represented by writers such as Muḥammad ʿImāra, Fahmī Huwaydī, Muḥammad Al-Ghazālī and others. (37) Hence the controversy appeared about the separation between the religion and the state first and then between Islam and the idea of secularism. "This leads us to the difference between those who understand that Islam is a process of historical social changing and those who think that Islam is the first historical event of the inspiration.” (38). This conflict is still extended from the era of Muʿtazilās to now, the issue was known at the first time, as an "issue of the created Qurʾan" according to the difference between “the meaning” and “content”, which is now known by the issue of "the meaning and its significance."
We know that Mu'tazilas were Muslims, any one of the Islamic legislative schools (jurisprudence) did not say that they were infidels, even Ibn Taymiya who had taken a hard-line position against the scholars of theology and philosophers of Islam did not say that they were infidels. (39)

In our opinion, Naṣr 'Abu Zayd wanted to use the curriculum of Mu'tazilas to criticize the religious phraseology, but he did not try to abort it from the sources of Islamic law, or repeal the judgment of divine law. He wanted to develop the Islamic studies using the modern scientific methods that also do not ignore the mind. The difference between the Mu'tazilas and Naṣr 'Abu Zayd is that they had read the religious texts, as a classical reading in the light of the methodology of Greek scholastics and Stoic philosophy and Naṣr 'Abu Zayd read the religious texts, as a modern reading in the light of modern scientific methods to link the heritage to the contemporary age, to reform the law of Islam, so that it can be valid for every time and place.

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