Some notes on Naṣr Abu Zayd, Muḥammad Ḥimārah and Muʿtazilas
In the issue of (The created Qur'an)

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Abstract

We will record some notes against Naṣr Abu Zayd, Muḥammad Ḥimārah and the isolationists: (Muʿtazilas) and (Ashāʾirah). We will prove the holiness of Qur'an and its miracle to human-beings and non-human-beings, as it is spoken by Allah. Allah's speech must not be compared with the speech of human-beings, since it has its divine miracle with the different types of aspects and pictures of speech. We support Abu Ḥāmid Al-Ġazālī who used the mind and heart both together to understand the meaning of Qur'an. Qur'an addresses the mind and soul both to understand its verses. Therefore, we can say that the books of Muslim theologians can not solve our scholastic problems, such as (Al-Kaṣṣāf):

الكتاب (الكتابان) “The discoverer” which is written by Al-Zamakhsharī (from Muʿtazilah) and (Al-Tafsīr Al-Kabīr): “The big interpretation”, which is written by Al-Ṭāzī (from Ashāʾirah), since we do not understand the voice of our feeling comes from inside our souls. We should feel that Qur'an is addressing our souls. This internal feeling should not be ignored during the reading of its verses, because the unseen world of the soul is richer and wider than this tangible world, where the languages can not express every internal feeling of our body.

Keywords: 1. Miracle of Qur'an, 2. Positions of Muʿtazilas, Ashāʾirah and Abu Ḥāmid Al-Ġazālī, 3. Meaning and significance, 4. Internal feelings, 5. Differences between the verses have a divine status and the words have a human nature.

Views of Naṣr Abu Zayd and Muḥammad Ḥimārah

Many researchers had been affected by the views of the Orientalists in their studies to a doctrine of Islam and its message. Some of them raised some doubt against the historical existence of Qur'an, some of them believed in humanizing the religion under the slogan of (Renewal) unloading Islam from its religious content and Some of them went to search the historicity in the meanings of Al-Qur'an, depending on the distinction between the meaning and the significance, explaining Qur'an, according to pave the way for controversial materialism, as it is interpreted by Naṣr Abu Zayd.

Naṣr Abu Zayd said: “The Divine speech (Al-Qur'an) is a historical speech does not include a fixed unchangeable essential meaning, which is not bounded absolutely and which has holiness of God”.

(1) He said: “Qur'an is a stabilized religious text, as (its formulation), but as its concept, it is exposed to the human mind and become an (understood) concept loses the status of firmness”. Here it is necessary to assure that the situation of the pure holy text is a Metaphysical situation and we do not know anything about it. The text since its initial moment of inspiration transferred from being a divine text to a human-being text, which transferred from the inspiration to the interpretation. No doubt that understanding of the text by the Prophet represents the first stage of the movement of text in its interaction, by involving human mind”. (2)

Naṣr Abu Zayd emphasized that historicity of the meaning, which goes beyond the fixed meanings of the text, folding its pages to be replaced by the (significance), which changes by the changing of various reading and different readers. It is different to the measurement, because in the measurement there is an extension for the prescribed provision to retain the provision with the non-prescribed case, not
exceeding measured situation. It can take some flexibility, but it does not fold the page of the texts, meanings, provisions and rules (Shari‘ah).

Depending on the distinction between (meaning) and (significance), the meaning to Naṣr Abu Zayd represents the historical indication of the text in the context of its development and formation, but the significance has a contemporary nature, which means that it is the outcome of the era of the contemporary readers, not the era of the text, so he calls for the non stop at the meaning alone and the need for the discovery of significance. On this basis we can build the historical scientific awareness. (3)

Muḥammad Ḥimārah says: “If Naṣr Abu Zayd called to the limitation of (the historicity) for the (Legislative Provisions, without the texts of beliefs and stories) (4), (that means it moves the indication of the texts mostly from the reality to the metaphor). (5)

1. A note on the views of Naṣr Abu Zayd

Naṣr Abu Zayd wrote a book on Imām Shāfi‘i, but he insulted him and ignored his great scientific place. It was not the issue of "Qurayshiyah's nationalism" as it was misunderstood by Naṣr Abu Zayd, but it was a populist's nationalism between Arabs and Persians. It was not between Arabs and Quraish, but it was only an issue of the sensitivity among the children of Banī Ḥāshim and Banī Umayyad; they both were from the tribe of Quraish. The racism has no place in Islam absolutely, if it is true, why Muslims were permitted to use the seven readings to the recitation of Al-Qur'an and If it true, why 'Ali bin Abi Ṭalib was not the first caliph after the prophet's death, as it was supposed to be, but the issue was related to the religion of all people, not to the religion of a tribe and 'Ali bin Abi Ṭalib was fully aware of this fact. The idea of "governance and succession" was a wrong and non-Islamic idea entered in the Islamic system from the faction of Ali (the Shiites), who demanded it for the children of Banī Ḥāshim and confined the succession to the sons of Fatima Zahra. Therefore, the majority of the companions did not pay the attention to that and they chose the consultation: (Shurā) as a system, which is taken from Islamic law.

No doubt that the "governance and succession" in the Umayyad period was a kind of deviation from the system of Council and the caliphate, but this system (the system of the Covenant to Yazīd bin Muʾāwiya) was different to the system of "governance and succession", which was proposed by the Shiites, it was needed, because the young Islamic state was in need of the unity and stability, as Ibn Ḥaldūn said in his book (Al-Muqaddima) means (The introduction):

"Muʾāwiya selected his son (Yazīd) to avoid the separation among the Islamic nation, since the Umayyads did not give up the matter of governess to any liked it hand over to others. I and he added in his introduction, he said: "The one who called Muʾāwiya to let his son yazzid for the caliphate was for the sake of people desire and their willing to support Yazzid for the succession and also taking into account the interest and agreement of the people of the solution and the contract from Umayyads. They were Qureish's gang who accept the succession only among them and for them…"

Although the view of Ibn Ḥaldūn was based on the truth, the history gives us the satisfaction that the system of the mandate of the Covenant had not been easily accepted by the Arab mentality. This view is made by Ibn Ḥaldūn; due to the victorious idea of the mandate of the Covenant, which was dependent on the racism.

The writer of the book: (Al-Maʾmūn) said that the system of mandate of the covenant -might be necessary in the first stage of the Umayyad period, because of the reason stated by Ibn Ḥaldūn - had a reason in itself causes the fall of the Umayyad dynasty or at least the system of the Covenant finally had a great effect in the weakness of authority of the Umayyad. (6)

Therefore, which is written by Naṣr Abu Zayd to accuse Imam Shāfi‘i is against the historical reality. We do not disbelieve him, but the historical reality, in which he believes, itself denies it. Thus he must return to the history and understand the spirit of Islam. No one can deny that there was a kind of sensitivity among the children of Banī Ḥāshim and Banī Umayyad since pre Islam period, but Islam is
innocent from these issues, because Islam is above all these sensitivities and partisanship and that was the criterion to the followers of the Prophet always.

Naṣr Abu Zayd did not respect Imām Shāfī`ī and Al-Ḡazālig, although, the first one was a true explainer of the spirit of Islam until the present century, he was a master of Muslim Scholars without any defender. His students played a great role in the establishment of true Islamic Philosophy, combining between the scholastic theology and science of jurisprudence. Among them was Abu al-Ḥasan al-Asḥarī (died: 324 H-935 AD.), who has become a pin in the throat of fatalism". Shāfī`ī School of jurisprudence prevailed as Ash`arī School all over the Islamic world to this day.

The greatest philosopher of Islam Imam Shāfī`ī has developed a fundamental measurement and this was his greatest credit to the humanity generally. (7)

The second one (Al-Ḡazālig) wrote several books in the reply to the educational inner, esoteric Ismā'īlig (front). The most famous book was (the scandals of the school of inner thoughts). He wanted to invalidate their political, religious and philosophical opinions, which were not except an updated Platonic philosophy in the form of Eastern philosophy. Hence Al-Ḡazālig attacked such issue by using the logic and philosophy, his book: "The Incoherence of the Philosophers" was for "scandals of the esoteric Ismā'īlig (front)". He called for using the logic as the only means of the knowledge, which was against the theory of (Ismā'īlig education of Imam) and also to save the Ash’arīlig theology because of the internal crisis of the contradictory (Mental introductions) which developed for the scholastic theology. Al-Ḡazālig has realized that the spiritual side of Shiites Sufism generally can not be compensated by the logic only, so he called to mysticism, but from the Sunni (formal) Principles. So which was done by Al-Ḡazālig had three sides: Call to mysticism, to attack the philosophers and advocacy to logic synthesis, embodied actually an apparent contradiction, but only at the level of mere thought. However, these three different elements were in the political ideology at that time, three integrated weapons were guided to the only one enemy: (Ismā'īlig Shiites)

(The presence of Abu Ḥāmid Al-Ḡazālig in Islamic thought is still seen, not only through “the revival of religious sciences”, but through all his books). (8)

2. A note on views of Muḥammad ʿImārah

Perhaps Muḥammad ʿImārah did not understand the words spoken by Naṣr Abu Zayd that "the belief or doctrine is necessarily based on many legendary perceptions in the human culture. Therefore, it is linked to the level of awareness, so it has no status of the firmness. Here, he intended that the Arab mind was not renewed only on the ruins of the old, but on the basis of a comprehensive and deepness. In these few words there is a statement about a complete historical background of Arab mentality and stages of its development, until it reached the moment of Abu Nasr al-Fārābī in Arab civilization in the East, like the moment of Aristotle in Greek civilization, which had moved from the “myth” to the “logos” (the mind): from the religion based on the myths and legends to the religion of the mind, it was through a series of the social, economical and intellectual developments had moved the community of the tribe, and its primitive economy to the civil society, then to the community of the Empire and its evolving economy of commodity trade, which conquered the world. This was accompanied by the development in economical, social, political life moved them from the tribal system to the Empire State, the State of Alexander the Great, a state of the mind and rational organization.

Arab-Islamic civilization, which had seen a similar development - taking into account all the historical, social and geographical differences - also moved from the (legendary) "myth" to (logos): from the worship of idols and pagan religions in pre-Islam period to a natural religion in early period of Islam; then to the religion of mind with the isolationists. It was also through a series of the social, economical and intellectual developments had moved the community of tribes and its pastoral economy to a society of the religious trade in Mecca, then to the community of Damascus and Baghdad: the State of the Islamic
empire. In the political field occurred the same evolution: from the tribal and racist system to the organization of civil order - Mecca and Medina - to the Empire State: State of Al-Rashīd and Al-Mā’mūn, state of the mind and rational organization. (9)

Muḥammad ʿImārah did not understand the words spoken by Naṣr Abu Zayd: “From the architecture of the myth to the mind”. Moreover, Naṣr Abu Zayd did not say: from the doctrine of monotheism (there is no god but Allah) to the words of Marx (there is no god), but accidentally said: “From the situation of pre-Islam period to the doctrine of monotheism, nothing ells. Muḥammad ʿImārah knows this fact. While Naṣr Abu Zayd says: “I am Muslim, a believer in God”, there is no need for this view. The belief is a conviction and the mind is the best means of persuasion and conviction, and this is the concept of his saying: "Awareness of the community".

As well as he did not understand the saying: "The divine discourse (Al-Qur'an) is a historical speech does not include a fixed unchangeable essential meaning, which is not bounded absolutely and which has holiness of God". (10) He said: “Qur'an is a stabilized religious text, as (its formulation), but as its concept, it is exposed to the human mind and become an (understood) concept loses the status of firmness”. (11)

Muḥammad ʿImārah understood from this saying that he wants to say that "Qur'an is not the word of God" (12), but the fact is that he did not say that Qur'an is not the word of God, but he intended from the created Qur'an; formulation of the words spoken by God in the human language using the language of Quraysh. There is no doubt that the Qur'an was revealed in the language of the Prophet and his language was language of Quraysh. Has not Qur'an any link to the language? Is not the language of Qur'an a linguistic text? The first word contained in his passage (Naṣr Abu Zayd) is the "divine speech" means that Qur'an is a speech of God. Really, we as human beings do not know anything about the reality of revelation in the world of God. We understand that is spoken by the Prophet in the words and by his human language. Therefore, the conclusion of Muḥammad ʿImārah is erroneous, which is not acceptable to the mind and logic.

The unseen world, the heaven and the hell, the account with reward and punishment, the divine attributes, standardization, the creation and the angels… etc. The isolationists were busy with each of these themes, so there is a thing, which is fixed cannot be changed (Existence of God) and there is a changeable thing, which can be changed (the world and worldly things).

The Existence of God is fixed, because God had no changing and He with all of His eternal divine qualities cannot change. The world knows that the concept of God has been changed from time to time and doctrine to the doctrine according to the awareness of the human community.

Therefore, the meaning of "significance" is not the movement from there is a God to there is no god, but it is a perception of God through the divine attributes mentioned in the religious discourse may change from the myths and superstitious beliefs to the one real God, which must be worshiped.

So there is a world of God and a world of human beings. The world of God is one of the unseen things. The characteristics of God can not be understood only through the latest of the heavenly messages, which arrived to human beings. Islam as being a conclusion of messages has made the best and the most beautiful image of the faith, a monotheistic faith. Therefore, it is natural that Islamic scholastic theology deals with these topics, because it is the base of the all religions and these issues have been addressed by scholars and theologians as the mentality of that era, because that era with its issues demanded them to explain (these issues) in the light of the emerging concepts and developed political changes. It is known that the Arab-Islamic mentality have changed and renewed from the Umayyad to the Abbasid, then to the era of decadence.

Therefore, the "significance", which changes according to the awareness of the community, does not mean the cancellation of constants and Cutting the link of significance with the religion, or the link of religion with its divine source, but the "significance" is a new interpretation and concept. Instead of using
the ancient interpretation, which was interpreted by the man passed and now has become a thing of the past, but the world is still evolving and is renewed through its intellectual development and evolution.

The "significance" is not the cancellation of religious texts, but it is a new explanation with the language of the times, it does not mean the immortality of the principles, rules, purposes and provisions mentioned in religious texts, considering these Islamic characteristics taken from the latest laws of the shari‘ah. There is no law or shari‘ah yet after the law or shari‘ah of Islam and no prophecy after the prophecy of Muhammad.

There is no doubt in the "divine revelation", which was not understood only by the chosen Prophet, the controversy or argument is in explaining the formation of the "divine revelation" in a human language, because the understanding and explanation of texts may vary from a person to another person, as Tāhā Muṣṭafā Abu Karīshah says: “literary taste has not only one picture does not differ from a person to other person, it varies amongst the people because of different factors. Some of these factors are due to the origin of the willingness and talent and others due to surrounding environment and culture. This difference makes us to do not narrow our arms due to the multiple views shown in the literary interpretation and to accept the arguments, which are inferred from the texts have different opinions, being broad minded, since each connoisseur becomes near to the text in his approaching, as much as his shier in the clarity of spirit and soul, and the alertness of mind. We consider many opinions unmistakable conclusion, but it seems to us clearly, later something different to that which was seemed to us in an earlier time and was believed by our mind before.” (13)

Naṣr Abu Zayd has a difference between "the meaning" and "the significance". Which is understood from his words is that he makes (the meaning) has remained stable and “the significance” is suitable for the development according to the chronological development of social variable concepts and norms. I mean he does not want to delete "Qur'an" from the Islamic sources of legislation, but wants the development of the Shari‘ah.

4. A note on Mu‘tazilas in the issue of “Creation of Qur'an”
Naṣr Abu Zayd imagines that the prophecy is a kind of the capabilities of the imagination, as Abu Nasr al-Fārābī, Abu Ḥāmid Al-Ḡazālī and Ibn Ḥaldūn also believed in the prophecy, but Naṣr Abu Zayd did not examine the kinds of imagination seriously. He has to learn from experienced senior Muslim scholars or some romantics in the modern era, such as (Kent), who has differentiated between the imagination and varieties. Here, the imagination is not the illusion or uncertainty, but it is the creative imagination, which composes the pictures and these pictures are used as a means for the materialization of feelings and thoughts.

The imagination to the romantic German philosopher (Kent) has a relation to the sense, which is a source of our knowledge in the materialistic world, but imagination can be separated from these senses, as it alone can compose the pictures without the appearance of living things in front of him. The imagination, which confined to generate the aspects, which appeared to the sense - before - is called the general imagination. If it exceeds this to create some possible pictures drawn its elements from former visible thing, which is genuine itself, which does not have any link to the realistic things, it is called the productive imagination. Its relationship with the sensitivity and awareness is not as outsider relation, but it is a relation of the organization, composition and unification, because it unites between the knowledge on its lowest level through the senses and the knowledge on its highest level through the perception. Kent adds that (the people rarely aware of the imagination and its importance) The imagination also was represented by Coleridge who divided it into two types, the first the productive imagination as it was also named by Kent, which is necessary to every scientific perception, then the secondary imagination, which is called the perfect imagination, which collects its practical material from the perceptions taken from the previous imagination, then the secondary imagination changes it into an expression, alike the body used for the abstract ideas and psychological and natural thoughts. Or from the German philosopher (Hagel:
1770-1831), who is counted an extension of the philosophy of (Kent) with regard to equalization of aesthetic form to the content. Which has its importance here is that he means that artistic perfection is in the equalization of the aesthetic form to the content in a complete picture. (14).

Now we can say to Naṣr Abu Zayd that here is no difference between the artistic miracle form of the Holy Qur'an and its Divine content (revelation). Therefore, holiness of its form and content both must be considered. Passing this fact, we further say that the prophecy is not a fiction possesses the feelings of human beings, but it is a selection from God Almighty. Even Abu Nasr al-Fārābī had differentiated between the prophet and philosopher in his philosophy: (The virtuous City) and Al-Imām Al-Gazālī also had differentiated between degrees of the Prophet, Sufi and poet, but we did not find any such distinction to Naṣr Abu Zayd.

It is mentioned by the senior Muslim Scholars that the speech refers to two meanings, the first is a psychological meaning, which is self-existent to God, which is an old, and the second is a verbal expression of human beings, which is new. Then, which one is the best meaning for the description of the speech? Here, we are concerned to the words of God (Al-Qur'an). To assure its attribution to God, we must assure the side of meaning or more clearly the psychological speech. Therefore, "The speech to Al-Ash'ārī is a characteristic for who gives the speech, not for who pronounces the words only. The explanations containing the words - which are in written or legible or audio form - are not called "the speech", only as the metaphor or the verbal participation in the meaning, therefore, which is intended here by the speech that is the psychological speech, before being a verbal speech, that is the speech, which is related to the knowledge of God, which is self-existent to God, this is the best indication for the characteristic of the speech and the best description for the holy Qur'an, as being inspired from God and the best one for the accurate discrimination between the words of God and words of human beings. The speech of God has no word and sound, does not change or varies due to changing in phrases and due to variety of the words. This is the meaning of our description for the speech of God with the oldness." (15).

The isolationists, who depended on their minds said: “The existence of one thing in two places in the same time is absurd." means the original Qur'an had been preserved in “Al-Lauḥ Al-Mahfūz”: (Guarded Tablet) and descended by the angle (Gabriel) to the Prophet Muhammad. So which is preserved in “Al-Lauḥ Al-Mahfūz”: (Guarded Tablet) is an original one and which is in our world, is its picture, and there is a difference between the original and the picture.

So it is proved that prophecy is not due to the human imagination, but the prophet is chosen by God. Yes, we say: “There is a difference between the original one and its picture, but this difference is juridical only. We must not forget that the picture can not be found without the original one. We must not forget also that the photographer of this picture (Qur'an) is not the Prophet, but the owner of the picture (God: Allah), Who is the master creature, and the words of God Almighty are His own words, not the word of His Prophet, as Naṣr Abu Zayd believed in the Qur'an's human being, as he said: "It is necessary here to assure that the situation of the holy initial form of the text is metaphysical, we do not know anything about it. The text since its first moment of the inspiration changed from (being a divine text) to of (a humanitarian text) as being a concept, because it changed from the inspiration to the interpretation. The understanding of the Prophet to the text means the first stage of the text's movement in its interaction with the mind of mankind". (16)

As long as this picture is the first and last in our world, and nothing else is found, this picture is only the original one, and the revelation was only for the statement, which can not be with out the language, so this statement is actually the (revelation) from Allah and not from the Prophet. The holiness of the statement: (Al-Bayān) means: (Al-Qur'an) is fixed from its divine Holiness without debate. The language of the holy Qur'an is sacred because it is an expression of the words spoken by God Almighty, and the Arabic language general has its preference, because God Almighty selected it without other languages as it is the language reflects the words of God Almighty, but this does not mean that other
languages are importance less, because the preference of a thing must not make other things importance less.

1. **Miracle of the sentimental approach in the Holy Qur'an**

Qur'an is a miracle and its miracle cannot be imagined without its conscientious approach. So Qur'an is a miracle by its conscientious impression in the souls, which cannot be without its rhetoric images, which are formed by the agreement between the word and its meaning or by both of them together, not only by the word, as Al-Jāḥiz said, and not only by the meaning as Sheikh Al-Shaybānī said, but by both of them together, as ‘Abd al-Qāhir al-Jurjānī said in his book "signs of miracles". Now it is proved that Al-Qur'an is a miracle with all of its words and meanings, and not some part of it, but the whole Qur'an is a miracle, as the speech of God can not be compared with the word spoken by human beings.

The Holy Qur'an dealt with a lot of evidences and proofs that argued with its opponents in a clear form can be understood by everyone, whether from individuals or public. Qur'an negated the suspicion and contempt of the opposition in a wonderful clear significance, which does not need much thinking and using the mind more than necessary or many research and scrutiny.

In the controversy Qur'an did not follow the well-known method of Muslim scholastic theologians in their logical preludes and results, as they trusted in reasoning of minor by the major conceptions through the comprehensive measurement or in reasoning of one of the two similar partial examples by the equal measurement, or in reasoning of the major through the minor issues by the induction...

In fact, all of the religions before Islam were calling for belief in the unity of God, as it is advocated by the Islamic religion, but they had been faced the hardship and rebellion, which had been faced by Islam also. However, Islam calls for a pure monotheism and for an absolute elimination of anthropomorphism. Therefore, Islam faced and still facing a fierce opposition, due to which was settled in the souls from the elements of anthropomorphism in the belief of all religions and their followers, particularly, Hinduism, Buddhism, Mazdaism, Judaism, Christianity and others, which deviated and caused the involvement of the goddess of multi-worship in one God, while the call of the Holy Qur'an is for the belief of a pure monotheism and for the absolute elimination of anthropomorphism. It is well known that the place of belief is the conscience and sentiment. The nearest way to the conscience is the natural way and the nearest way to the sentiment is the sense. The mind is only a window among many windows, as well as, it is not a wider nor nearer and more truthful than other windows. (17)

Some people exaggerate in the importance of the mind in the modern age, because of its effects in the inventions, manufactures and discoveries, even some simple religious men, who are fascinated by this charm, believe in its influence and try to support the religion by adaptation of its theories on the rules of the mental logic or scientific experimentation.

Those people raise the mind to the horizon, which is more over its own horizons. So the Human mind ought to give the unseen (world) its share and calculate to its account. This call is not only from the religious holiness, but it is also from the widening of psychological horizons to open the windows of the knowledge, as (the sensible) in the world of mind and (the substantial) in the world of scientific experiences are not all of (the known) in the psychological world. The human mind - not the brain alone- is not only one of many windows of psychological world. The human being never closes these windows, but if he is suffering from a psychological narrowness and there is a decline in his strength, which is not suitable for the decision in the important affairs. (18)

The Holy Qur'an always intended to touch the naturalness and to awake the sense to pass through them directly to the foresight, guiding them to the conscience. Its subject was the sensitive visible things and seen accidents or the characteristic sights as its subject was the simple immortal facts, which are opened up for the enlightened foresight, which are perceived by the straight instinct.
However, its way was the general way: the way of the photography, identification and magnification by the imagination and in its sense, not its religious sense naturally, because Islam is the religion of the belief of the absolute elimination of anthropomorphism.

This was the conscientious method of Qur'an, which argued, fought, and won the battle in the end. The expressive words, the photographed expressions, the fixed photos, and indicative scenes and many stories, which are mentioned in Qur'an, participated in this method. (19)

We have to feel that Qur'an addressing our feeling and conscience, because if we lose this sentimental feeling, Al-Zamakhsharī owner of the book: (The discoverer) and Al-Rāzī the owner of the book: (The big Interpretation) can not solve scholastic problems. It means that this conscientious miracle can not be seen to the isolationists and Ashā'irah, who, always depend on their minds, because this miracle can not be realized without the conscience. Therefore, we must the mind and heart (Conscience) both together, as it is advised by Abu Ḥāmid Al-Ḡazālī that this is the safest and straight way.

2. Conclusion

I have examined the book of Muhammad 'Imārah (the Marxist interpretation of Islam) from the starting to the end, but I did not find in his views that Nasr Abu Zayd had been affected by the views of the isolationists, I noticed that he mentioned the movement of isolationists, but did not explain the idea of being Naṣr Abu Zayd affected by the views of the isolationists at first, then by Ibn ʿArabī (Al-Sheikh Al-Akbar) the author of the book: (The conquests of Mecca) and (The basis of the governance) and the founder of the doctrine of (the unity of the existence) or (be-falling into one).

We do not agree with Naṣr Abu Zayd, who mentioned the name of "Hirsh" and "Jadmir". We say it was not good for him to ignore the heritage, because the heritage is good for him in two aspects: The first is the ancientness of essential facts for any science. The second is that there are many facts, which were the fruit of European civilization in the opinion of Naṣr Abu Zayd, had been said by his ancestors before hundreds of years ago. In spite of that the science has been added a lot to those facts and factors enormously and has been changed upside of their concepts down.

We must not forget - which is said by Ibrahim Madkūr - that the human is consisted of soul and mind, determination and vision. He follows the belief, the world of feelings particularly. There are a lot of mental beliefs beside the emotional beliefs, but mental beliefs contain, in its principles, an emotional force, which makes them strengthened and increases their effectiveness, as it has been said that the both: an impact of the emotion and a sense of the belief is one thing, the sense paves the way for a belief, which provides it the energy that allows it to remain being stable and vivid. On the other hand, the belief is something, but its inference is something else. We believe, as our parents and the societies believe, and the habit usually known as the mind, but the fact is that if every belief needed an inference, the number of the believers was less than before and the task of messengers was more difficult. However, the belief is used for the interpretation and defense against the opponents. There is a lightened belief beside the sincere blind faith, which looks for the mental ideas for the inference, so it was obvious that the mind will be the sharpest weapons for the scholastic theology to the Muslim theologians. (20)

The Islamic religion like other religions appeals to the soul (emotional feelings). Whatever (Carra de Vaux) said about Qur'an, it is full of verses, that the language of the heart reaches the height of eloquence and has a power of the persuasion, that language, which has astonished the great speakers and Arab poets due to its luxurious beauty and wonderful secret of its miraculous style. This has led to accuse the prophet of being under the magic and astrology or possession of other hidden powers. However, Qur'an also calls people to think and consider about the natural phenomena, because sometimes by these phenomena, Qur'an presents some examples to demonstrate the existence of God and His ability, but this demonstration is considered somehow rhetorical speech, it does not use the technical means known in the
logic. Furthermore, Qur'an includes a basis of a complete scholastic doctrine of Islamic belief. In spite of the Qur'anic teachings have a nature of rhetoric speech, which does not specify a formulated basis or a closed system. Thus the coming generations must consider the holy Qur'an an example of the basis for this belief and assess that system. (21)

Addressing Muḥammad ʿImārah we can say that the dispute revolves around the concept of revelation, faith and law. The dispute is not in the immortality of the principles, rules, purposes and provisions, which are mentioned in the Qur'anic text, as being the last inspiration for the concluded shari’ah. The dispute is in determining a strong basis to form this doctrine and law, to remain immortal and these issues are not new to the Muslim scholars, who talked about it for so long.

The Islamic doctrine developed within three centuries nearly and influenced by various internal and external factors. As well as, various schools participated in this great work. Passing thirty years after the death of the Prophet Muhammad, many political disputes led to scholastic conflicts. Al-Ḥawārij and Al-Murji'ah at first were only two political groups, but they turned soon to the religious denominations. Islam controlled on the wide areas of the land after its victory and replaced many old beliefs and antique religions, so many people from the different religions such as Christianity and Judaism had converted into Islam, bearing their thoughts and doctrines were related to the belief in fate, freedom and will, which led to appear two well known groups such as the Qadariyah and Jabariyah.

The fatalism continued until the school of isolationists defended strongly against the heretics, apostates and infidels from Mazdaism, Manichaeism and Sabean. The tenth century AD (fourth AH) from the viewpoint of the Islamic faith is a turning point between two distinct periods; the first, Ash'ari School was replaced the school of isolationists (Mu'tazilas) and the second, the rhetorical argument was changed into another type of the scientific debate. (22).

As we understand from the words spoken by Naṣr Abu Zayd that he does not want to deny the phenomena of prophecy and revelation, Qur'an and the divine status of the belief and laws of shari'ah, while he talks about its significance thins about the validity of its immortality and capability of its development, alike the attempts were done by Mu'tazilah and Ashā‘irah in their time.

It is strange that Muḥammad ʿImārah ignored the history of Islamic belief and wanted to turn the dialogue to prove that there is a contradiction between the speech of Naṣr Abu Zayd and the immortality of religion and historicity of belief. In my opinion, Naṣr Abu Zayd does not want to say that Islam is a religion of Karl Marx, but he believes that Islam is a truth religion of God, which is brought by Prophet Muhammad, and the doctrine of Islam (monotheism) is a belief in one God, and the Shari‘ah is the law of Islam. The aim of Naṣr Abu Zayd is to develop the laws of shari‘ah and not to cancel it.
1. Naṣr Abu Zayd: *Critique of religious discourse*, p. 93-94
2. ibid, p. 106
3. ibid, p. 83
4. ibid, p. 198
14. ibid, p. 228
15. ibid, p. 235

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