

SANCTITY OF ARABIC AS THE LANGUAGE OF THE HOLY QUR'ĀN (IN THE LIGHT OF THE THEORY OF "MEANING AND SIGNIFICANCE TO NAṢR 'ABU ZAYD" AND ISSUE OF "CREATION OF QUR'ĀN" TO MU'TAZILA)

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ABSTRACT: *Arabic language has a long history. It is taught now everywhere in the Arab world and outside, and learnt by Arabs and non-Arabs, even Muslims and non-Muslims, here we believe in the truth of the words of Muḥammad the Prophet: "Arabic is not by the father and mother (i.e. by the birth), who talks in Arabic is an Arab." Arab is the one takes Arabic as a means to express his conscience. This is the secret of the spread of Arabic and its immortality. It spread in the east, such as Persia, Iraq, and North African countries such as Egypt, Libya, Sudan, Somalia, Tunisia, Algeria and the Morocco. Such as Turkey and some other countries in Minor Asia. It also lived centuries in the West such as Andalusia, Spain, Granada and the scientific centers in Europe. These countries mentioned above did not have any link of association with the Arabian Peninsula before Islam, but they became Arab having an Arab-Islamic nature after they converted to Islam and studied the language of its laws in Arabic and adopted the language of this religion as a means to express their Arab and Islamic identity. The situation has not changed so far. It is learnt by everyone who wants to study Islam, its sciences and its sources of legislation in Arabic, whether he is an Arab Muslim or someone else. There is no doubt that Arabic had studied and still being studied in the East and West because of its religious sanctity. Arabic has its internationality by the global message of Islam that will be remained Until the Day of Resurrection. We study Arabic outside the Arab countries for the sanctity of its message and its lofty goals, because the course of understanding the religion is as much as the knowledge of Arabic.*

KEYWORDS: Arabic, Language of al-Qur'ān, Holiness of Arabic language, Qur'ān, Mu'tazila, 'Ashā'ira,

INTRODUCTION

Historical Background: (Development and Prosperity of Arab Mind)

It is known that the period of the classical era of Arab rationalism extends from 150 to 450 AH, nearly, since 767 to 1058 AD. "This stage witnessed the emergence of Arab rationality and prosperity, which is usually described as the golden age of Arab-Islamic civilization, then Islamic mind entered for the first time in a direct match with a foreign mind: the philosophical and scientific mind of Greek. It is known that the great texts of Greek thought were available in Arabic language through the translation since the end of the second century AH / 8th century AD, as it is known that al-Ma'mūn recruited the possibilities of the state to transfer Greek books to Arabic. He collected the translators and employed them in "the House of Wisdom". He did not spared the effort and money inside and outside the Islamic State to get the books of the non-Arabs and their works to be translated immediately into Arabic. Why did al-Ma'mūn do all this to transfer the philosophical heritage of Greek to Arabic? It is difficult to determine how did Arab Islamic rationalism emerge from it at that time? Whether that vast process of

translation was an elaborate work or an essential part of that tremendous cultural revolution that took place in the era of al-Mutawakkil, The historical task carried out by al-Ma'mūn, and then al-Ghazālī's counter-mission and similar events that were repeated later in Morocco and Andalusia with Ibn Tumart, Ibn Rushd, and Mālikis, all of these were major and fundamental issues had a close link to the Arab rationality. We have to study the psychological climate, in order to understand how this rationality emerged through the struggle against mythical knowledge. Rational knowledge always emerges from the womb of mythological knowledge (i.e. primitive, metaphorical or symbolic knowledge), all of that related to the development of Arab Islamic civilization in all respects: Economically, socially, technically, practically and philosophically. The struggle of the independent analytical mind is particularly evident in the so-called "isolationist" movement, and more specifically in the movement of philosophers and scholars in the pure sense of the word "Science". Then Arab Islamic civilization gave birth to major figures such as al-Kindī, al-Ma'mūn, al-Jāhiz, Al-Rāzī, al-Tawhīdī, Ibn Sīnā, Muskawayh, and Ibn Rushd, etc. (1)

Then the confrontation happened between two main parties in the Arab-Islamic cultural arena: Party of the imitators or the modernists associated with the religious sciences and the party of rationalists associated with foreign sciences (outsider) according to the expression of that era, the era in which the Greek culture merged with the Arab culture and was motivated, in which there was the integration of philosophy into the religion and the religion in the philosophy at the same time.

Theory of "Meaning and Significance" to Naṣr Ḥāmid 'Abu Zayd

ʿImāra says: "Religion, as it is known in Islamic belief, has a divine status, which calls on the owner of the mind to accept what is brought by the Prophet." (2) Naṣr 'Abu Zayd sees that the faith is based on many of the mythological perceptions in the culture of the human community, therefore it is linked to the level of consciousness that is not fixed, as is the case with the constants of religion. As well as, he sees that the religious texts has undoubtedly relied like the other texts on the dialectical knowledge and ideological dialects in the formulation of their doctrines. The historical knowledge refers necessarily, to many of the mythological perceptions in the consciousness of the community to which the texts were directed by the speech.

If the doctrine was formulated on the basis of mythology, the Sharia - which Muslims believe that it has (a divine status and it is fixed by the prophets). (4) It is to Naṣr 'Abu Zayd formulated itself with the movement of Islamic reality in its development as the beginner learns from the sciences of the Qur'ān. "(5)

He asks: Are the ideas of Naṣr 'Abu Zayd in these issues related to the faith of Muslims who believe in God, His Messenger and the other day, and to the extent: good and evil, and do not differ in the divinity of the Holy Qur'ān and its sanctity, for it is the words of the Glory of the Holy God and the phenomenon of prophecy and revelation is separate to the reality, nature and its laws. The faith and the sharia (law) has the divine status because it is associated to the religion - and the revelation related to who was selected by God, as a prophet and messenger. The immortality of the principles, rules, goals and provisions contained in the Qur'ānic text is as the final revelation of the final law, which puts the historicity of the provisions of the Qur'ānic text, the last prophecy, the message and the immortality of religion on the opposite sides. (6)

Naṣr 'Abu Zayd declares saying: "Qur'ān is a historical discourse, which does not contain a fixed fundamental meaning separated from the history." (7) "There are no fundamental elements fixed in the texts, but each reading - in the historical and social sense – has its essence which is revealed in the text..." (8)

He says: "It must be accepted - with Louis Pierre Althusser - that there is no innocent reading." (9) When he speaks about the historicity of meaning and continuity of significance in the texts, he says: This is the doctrine of the American critic (Hirsch), which he applied in the "literary texts" until a (new Hermeneutics modified by the perspective of a material argument by (Jadammer), it spread out (with the historicity) – as the historicity of meanings from "the literary texts" to "religious texts". Naṣr 'Abu Zayd wanted to apply it to the texts of the Qur'ān. He said: "(Hirsch) differentiates between the meaning and the significance and believes that "the meaning of the literary text may vary, but its meaning is fixed. He sees that there are two separate goals related to two different areas, the field of literary criticism, and its purpose is to reach the significance of the literary text for the era of the text, the theory of interpretation, is to reach its objective meaning of the literary text. The constant is the meaning that can be accessed through the analysis of the text, and the variable is the significance based on types of relationship between the text and the reader, but the meaning is in the work itself. "He went on to talk about the (qualitative shift) related to the theory of "the permanence of the meaning" and the movement of the significance. He said: "The grammatical dialectic of Jadammer is intended to be modified through a materialistic dialectical perspective, the starting point of the original view of the interpreter's relationship with the literary texts and the theory of literature, but, in revisiting the religious heritage about the interpretation of the Qur'ān since its earliest era until now.. (10) Naṣr 'Abu Zayd applied the theory of (Jadammer) on the interpretation of the Qur'ān, which is related to the theory of "consistency of meaning based on the same text, and to change of significance based on the reader's relationship with the text from the scope of the religious texts as well. From this point of view, Naṣr 'Abu Zayd went on to say: "The Qur'ān is a historical discourse, does not include a substantial meaning fixed separately. There are no fundamental elements in the religious texts: (Qur'ān and Ḥadīth), but every reading as the historical and social sense, has its essence, which we reveal in the text."

Although Naṣr 'Abu Zayd said: "The meaning of historicity of the texts does not mean that the religious texts (Qur'ān and Ḥadīth) are no longer valid for our time," but 'Abu Zayd adopts the saying of humaneness of religious texts. If the religious texts are the human texts because they belong to the language and culture in a specific historical period, the period of their formation and production, they are necessarily the historical texts. We can say that the historicity of the significance does not mean to fix the religious meaning at the stage of the formation of texts, because the language is not fixed and static, but moves and develops, and the development of the language is due to move the significance of the texts and transfer them mostly from the truth to the metaphor.." (11)

Meaning of the Holy Qur'ān and the connotations of its words that were (truth) in the era of revelation, have become (metaphor) - by the historicity of the texts - at Naṣr 'Abu Zayd.

After the presentation of the core issue and the recording of their positions, we now summarize their opinions. Naṣr 'Abu Zayd said: "The divine discourse (Qur'ān) is a historical discourse, does not include a separate fundamental meaning has the launching of the absolute and the sanctity of God." (12) The Qur'ān is a fixed religious text in terms of (its meaning), but in terms of its concept is exposed to the human mind and becomes (a concept) loses the status of

stability. It is necessary here to emphasize that the state of the sacred raw text is a metaphysical state. We do not know anything about it. The text from the moment of its first revelation has changed from being a divine text to (a human text), because it changed from the revelation to the interpretation. The Prophet's understanding of the text represents the first stage of the movement of the text in its interaction with the human mind." (13)

On the base of the distinction between "the meaning" and "the significance", the meaning at Naşr 'Abu Zayd represents the historical significance of the texts in the context of their formation. The significance has a contemporary nature in the sense that it is the outcome of readers of an era, which is not the era of the text... The significance means that not to stand to the meaning... because there is a need to discover the significance on which we can put the base of the historical scientific consciousness. (14)

Muḥammad 'Imāra says that if Naşr 'Abu Zayd called for the limitation of "the historicity" in the "legislative texts, without the texts of the doctrines and stories," [15] this historicity moves the significance of the texts and changes them mostly from the truth to the metaphor. (16)

After recording the long debate between Naşr 'Abu Zayd and Muḥammad 'Imāra about the humanness of the Qur'ān and Sanctity of its language we should now shed light on the issue of the creation of the Qur'ān, which has a great impact on Naşr 'Abu Zayd and his writings.

Issue of "Creation of Qur'ān" to Mu'tazilah

It was common in Mesopotamia and in the ethics of ancient Judaism that the Torah had its existence before being in this world. In the perceptions of Christianity, the formula of primeval existence attributes the Gospel to its sense, not to its texts. (17)

In Islamic perceptions, especially at Mu'tazila, God created the Qur'ān in "the saved board", so it is not permissible to transfer it to another place. For the impossibility of having one thing in two places together at the same time. Therefore, the people did not hear the Qur'ān on the truth, i.e. the Qur'ān that we read, is not the word of God except metaphorically. That is to say that what we hear today and read its verses in the Qur'ān is not the holy Qur'ān, which is saved by God in the first tablet, but it is attributed to God. (18)

Then Mu'tazila indicates the quality of speech, (19) which defines that God reveals the idea that can be expressed by the speech from any language, so the speech is like the body with its nature, if the Prophet Muḥammad spoke in Arabic, his speaking in this language is normal for him, because he is an Arab, but The idea expressed in this language is inspired by God. Through this interpretation, al-Mardār said: "People can copy such a clear, rhetorical and eloquent Qur'ān." (20) al-Nazzām also denied to accept that "the systems of the Qur'ān and the good composition of its words is a miracle or an indication of the sincerity of the claim of the Prophecy." (21) As it is added by al-Fūṭī and 'Abbād b. Sulaimān also that "the systems of the Qur'ān and its composition is not a miracle, can be opposed, but the people are dismissed to do so." (22)

Such views -in the era in which they were said and until the present time- are boldly dictated by the mental methodology, but ultimately revolve around the meaning of Qur'ān and the significance of its verses and its intellectual structures.

As for 'Ashā'ira, the words revealed on the tongue of the angels to the prophets indicate the meanings of eternal words, so the indication is created, and the meaning is the old uncreated,

so the difference between the reading and text is like the difference between the text and the phrase mentioned in the text, the text drafted is created and the phrase mentioned in the text is old uncreated. Likewise, the words of Allah are old, and the phrase, whether in the Muṣḥaf (Qur'ān) or on the tongues or which is heard by the ears, they have a human status. Therefore, they are updated. (23)

Why did this problem (The words of God) cover all thinking of Muslims? How it caused a conflict between the Mu'tazila and Ḥanābila?

Mu'tazila feared that Muslims can say about the Qur'ān like the saying of Christians about Christ - because the problem of "the word" has a long history, before to the establishment of Christianity. Therefore, the problem is not confined between Christianity and Islam or between Mu'tazila and Ḥanābila. Rather, Islam came to face an extended record, Extending from (Heraclitus) to Christianity.

"Heraclitus" intended that the word "Logos" is the rational force emitted throughout the universe as the visible world is not, but only a symbolic visible aspect. The other half of the truth of the universe disappears behind it. This fact is the Holy Spirit of the world, manifested in the infinite cycle of the life and death, and in the continuously changing in the phenomena of the universe. So the word: (Logos) dominates everything and is enough to explain everything, it is the system of the world and hidden harmony in the existence. (24)

The word "Logos" was used in a similar sense under the name of mind or "Nous" in the philosophy of Greek philosopher Anaxagoras. The idea had developed in the philosophy of the stoicism. In the philosophy of Stoicism, it is only the subconscious mind that is making its way to abroad by the word. Both of Jewish Philo and Christian Fathers used the same distinction between wisdom and science. Philo described it in several terms: The mediator between God and the world - the one that has created Adam in His image - the truth of the facts. Then (Logos) became, the first son of God and His image, and the spirit of the world, and the mediator, so it creates the world. (The word: Logos) diagnosed in the image of Christ, so everything appeared by the son and in the son and through the son. (25)

Mu'tazila feared that the Islamic faith will be influenced by the Christian faith. Then they saw that they have to believe that the Word of God or the Qur'ān is created. 'Ashā'ira resolved the matter when they differed between the psychological speech expressing the knowledge of God and the verbal words that expresses Allah by the phrases, words and letters. (26)

We see that the issue is not that polemic held between Naṣr 'Abu Zayd and Muḥammad 'Imāra, but the issue was the challenge by the authority of the state, and the rationality imported from outside the Arab state. This challenge was the cause of the dispute between Mu'tazila and 'Ashā'ira on the one hand and the people of Hadith and Jurists on the other hand in the old. In addition to the challenge of "the European discourse, which counted the Islam responsible for the backwardness that enabled it to take control of most of the countries of the Islamic world. We see this in the writings of Hanutto, Ernest Renan and the others. Therefore, two streams were created to defense Islam: The first stream was the trend of religious reform represented by the speech of Afghani and Muḥammad 'Abduh and the others, which was the trend that saw in the understanding the religion and its correct interpretation as a path to reform and progress at all levels of social, economic and political. The second trend that counted the backwardness to the distance from the approach of Islam and the way of the predecessor. It calls to return to the religion and the method of the righteous ancestor, until the nation returns to its glory. (27)

Hence, the reformers' efforts are focused on presenting a rational and enlightened reading of the religious texts that aims at opening up the religious meaning to be able to absorb what appeared to them a new and useful in the European achievement. In order to achieve this goal, the reading was adopted in a highly selective manner based on the rational elements of the heritage, especially with regard to the level of European consciousness absorbed by the Muslims of Renaissance, such as Rifā'a al-Ṭaḥṭāwī, Jamāl al-Dīn al-Afghānī, Muḥammad 'Abduh, Sayyid 'Aḥmad Khān, Muḥammad Iqbāl, Qāsim 'Amīn, 'Alī 'Abdul Rāzīk, Ṭāhā Ḥusain and the others. Unlike the reformists, the Salafist movements in the Islamic world were based on the fact that the religion is given a fixed fundamental meaning, represented by the writers such as: Muḥammad 'Imāra, Fahmī Huwaydī, Muḥammad Ghazālī and the others. (28) Hence the dispute emerged about the separation between the religion and state first and then the conflict between Islam and the idea of secularism. This conflict was between those who wanted "the modern Islam" and those who wanted "Islamization of the times."

This leads us to the difference between two directions: it is the difference between trying to understand the modern liberal enlightened Islam and the closed narrow literal understanding of Islam. It is the difference between those who understand Islam as a social historical process that has to continue, by the virtue of the openness of the significance of the meaning and meaning of the original texts and their implications, and those who believe that Islam is the first historical incident of revelation and believe that its transformations and openness are pure misguidance, deviation and forgery. (29) This conflict is still extended since the time of Mu'tazila until now. The issue was known before as the "creation of the Qur'ān" in terms of "the meaning and content", which is now known as the issue of "the meaning and significance".

Responding to Naṣr 'Abu Zayd in the Theory of "Meaning and Significance"

Naṣr 'Abu Zayd was a follower of Shāfī'ī doctrine. He wrote a book in Imam al-Shāfī'ī, but he did not respect his great scientific work, because the issue was not the question of "Qurayshi's, nerve," as Naṣr 'Abu Zayd understood, but the issue of "populism" between Arabs and Persians, because the issue was not the feeling between Arab tribes and Quraysh, but was the issue of sensitivity between Banī Hāshim and Banī 'Umayyad and both party were from Quraish. Nervousness has no place in Islam at all, even if the tribal nervousness had any importance in Islam, the license represented in the seven readings of the Qur'ān was not approved. If the nervousness in Islam approved the selection of 'Alī b. 'Abu Ṭālib as the first caliph was taken over above all else after the death of the Prophet, but it was related to the religion of all people, and not the religion of a tribe, and 'Alī b. 'Abu Ṭālib was fully aware of this fact. The idea of "the governance and inheritance" is a wrong and non-Islamic idea entered into the Islamic system from Shiites of Prophets' family who wanted to apply it for Banī Hāshim and confined to the sons of Fatima Zahra, so the majority of companions of the prophet did not pay any attention to this idea and they tended to use "Shūrā" as an Islamic system taken from the divine nemesis.

As for "the governance and inheritance" in the Umayyad period, was a kind of deviation from the "Shūrā" and Righteous Caliphate without any doubt. However, this system (the regime of the state of the covenant to Yazīd b. Mu'āwiya) was different to "the system of governance and inheritance" to Shiites, because the young Islamic state was in need of the unity and stability, as Ibn Khaldun said in his book: "Introduction":

"Mu'āwiya was entrusted to Yazīd because the fear of the separation of "the word-Unity" as Banī 'Umayyad did not want to hand over the matter to the others... If there was another person

may was not accepted by them", then he clarified it in another place of the introduction, saying: "It was a matter of interest in the unity of people and the agreement of their desires, with the agreement of the people of the solution and the contract, then Banī 'Umayyad were not satisfied to accept anyone else, they were the gang of Quraysh and the people of the majority of them, so he selected him not the others."

We want to say what is written in author book "the time of al-Ma'mūn" that the regime of the mandate - which may have been indispensable in the first era of the 'Umayyad state, as shown by Ibn Khaldūn - was itself a significant cause of the fall of the 'Umayyad state or at least the regime of the state of the covenant finally had a great impact on the weakness of the authority of Banī 'Umayyad and their end. (30)

All that Naṣr 'Abu Zayd wrote in accusing Imām al-Shāfi'ī is opposite to the historical reality. We do not deceive him, but the historical reality itself says that. He must return to the history and understand the spirit of Islam. There is no one can deny that there was a sensitivity between Banī Hāshim and Banī 'Umayyad since the pre-Islamic era, but Islam is innocent, because it is above all these sensitivities and fanaticism. This was the standard before the companions of the Prophet always.

Naṣr 'Abu Zayd did not respect anyone of both Imāms: Shāfi'ī and Ghazālī. Although the first was the most authentic expression of the spirit of Islam until our time and the master of Muslim scholars without any doubt. After him, his students, have combined between the jurisprudence and theology with the greatest work in establishing the true Islamic philosophy. One of them was 'Abu al-Ḥasan al-Ash'arī (324-935 AD) who has become a fugitive in the throats of fatalism. Shāfi'ī doctrine prevailed, as 'Ash'ariya did in the Islamic world to this day.

Imam al-Shāfi'ī was the greatest philosopher of Islam in the fundamental rules. He developed the fundamental measurement in its full image, and this was the greatest credit to the whole humanity. (31)

The second has written several books -as it is known- in the response to the mysticism: Ismā'ilism of Ismā'ilī educational system (Imāmiya), most notably his book: (Scandals of Ismā'ilī mysticism). He wanted to nullify their political, religious and philosophical views, as their philosophy was not but Neo-Platonism in its eastern Hermetic form. Therefore, Ghazālī attacked on this Ismā'ilī philosophy. His book: "Tahāfat al-Falāsifa" was for the "scandals of Ismā'ilī mysticism." Ghazālī had no way to invalidate them except by offering an alternative, and the alternative was Aristotelian logic. However, Ghazālī's insistence on the need to make the logic a single approach in the collection of science was not for the same reason, but it was against the mystical theory of Ismā'ilī (education), and also in order to save the science of 'Ash'arī speech from its internal crisis, which was almost overwhelmed by the antithesis of the doctrines of speech. As for his call to Sufism, al-Ghazālī realized that the spiritual aspect of the Shiite mysticism in general cannot be compensated by the fabrication of logic. Thus, there was no way before him except the abstraction of the mysticism from its political character, which was made by the Imāmī and Ismā'ilī Shi'ites, and its employment by Sunnis. Al-Ghazālī did so from the (official) Sunni door of the fiqh. These three aspects: Calling for Sufism, attacking the philosophers and advocating the fabrication of logic, were in fact a clear contradiction, but only at the level of abstract thought, but on the level of political ideology, they were three integrated weapons directed towards one adversary (Ismā'ilī Shiites) in his time.

Ghazālī's presence in Islamic thought is still seen, not only through his book: "The revival of the sciences of religion", but through all his books. (32)

The character of two great Imams: Al-Shāfi'ī and al-Ghazālī was very clear as the sun shine, cannot be affected by the views of Naṣr 'Abu Zayd and his ilk. We mentioned this background to acknowledge everyone who reads to him how the researchers look at his prejudiced attitude-

Responding to Mu'tazila in the issue of "Creation of Qur'ān"

Naṣr 'Abu Zayd imagines that the prophecy is a kind of imagination, as well as, 'Abu Naṣr al-Ma'mūn, Imām al-Ghazālī and Ibn Khaldūn also went to this sense, but he did not study the types of imagination very seriously, he has to study from the ancient Muslim scholars or some of Romantic scholars in the modern such as Kant, who has differentiated between the imagination and its types. Imagination here is not the illusion or suspicion, but it is the photographer imagination who composes images, and the images are the means of realization of the emotions and ideas.

The imagination to German Romantic philosopher Kant is related to the senses from which we obtain our minimal knowledge, but the imagination departs from these senses in that it alone can be images without the appearance of the living things in front its eyes, and if the imagination is limited to generating what has passed through the sense - It is called the common imagination, but if this imagination transcends to create the possible images derived from the elements of previous views, it is authentic in itself, as it has no covenant to the realistic views, it is called productive imagination, its relation to the sense and perception is not an external one, but it is the relationship of organization, formation and unification, because it unites knowledge at its lowest level through the senses, and knowledge at its highest level of perception. The knowledge cannot be available to the man without it. Kant further says: "People are rarely aware of the imagination and its importance". (Coleridge) also divided the imagination into two types: the first is the productive imagination, as it is called by Kant, which is necessary for every scientific realization, and the secondary fiction, which is the aesthetic imagination, which takes the material of its work resulting from the previous imagination of perceptions, turning them into an expression as the body that will be empty of ideas and psychological and natural thoughts - as the poet sees the symbols of intellectual life exercised or participated by the Man. Or German philosopher (Hegel 1770-1831), who is an extension of the philosophy of Kant in terms of the equation of the aesthetic form to the content. It is important here that he believes that the artistic perfection is in drawing the complete shape to the content equally. (33)

After this background of the human imagination, we say to Naṣr 'Abu Zayd that there is no difference between the miraculous artistic form of the Holy Qur'ān and its divine content (revelation) that must be sanctified together, i.e. the form and content. We move a step and say that the prophecy is not a fantasy controls the human feelings, but is a selection by God Almighty. Even 'Abu Naṣr Al-Fārābī had differentiated between the Prophet and the Philosopher in his philosophy: (Utopia) and the Imam Ghazālī also differed between the degrees of the Prophet, Sufi and Poet, but we did not find such differentiation at Naṣr 'Abu Zayd.

The old Muslim scholars mentioned that the Qur'ān refers to two meanings: the first is the psychological meaning existing in God, which is old and the second is the verbal expression by the human being, which is updated, so, which meaning should be concerned the best to the divine speech, i.e. the Qur'ān? To confirm its relation to God, it is necessary to confirm the side

of the psychological meaning or the psychological speech. Therefore, "Speech, as 'Ash'arī says, is a quality attributed to those who speak, not that who pronounces the speech by his tongue. Speeches are not used for the phrases include the words - in the form of written or readable or audible - but as the metaphor or for the verbal participation, so, which is intended by the speech is the psychological speech before verbal speech, that speech, which is related to the Divine Knowledge of God, Which is the Deity, which is the best indication for the character of divine speech and the best quality in the right of the Qur'ān as a revelation of God and more precisely distinguish between the words of God and the words of humans, and that divine speech is not a voice nor a word, but is a meaning of God does not Change by the change of phrases or words varies depending on which is described to be the word of God as being the old." (34)

The Mu'tazila who depended on their minds and said: the existence of one thing in two places at one time is impossible" means the original Qur'ān has been saved in the "Saved Table" and brought by Gabriel to the Prophet, so, what is in the "Saved Table" is the origin, but there is a difference between the original text and the picture.

After proving that the prophecy is not the imagination of the man, but is a selection by God, we say: Yes, there is a difference between the origin and image, but this difference only considerable. We must not forget that the existence of the image is inconceivable without the origin. We must not forget that the photographer is not The Prophet, but He is the Owner of the image, which is God the dominant photographer. His words are his own words, not the words of the Prophet, as is believed by Naṣr 'Abu Zayd to prove the humanness of Qur'ān, when he said: "It is necessary here to emphasize that the state of the sacred raw text has a metaphysical status. We do not know anything about it... The text since the moment of its first descent turned from being a divine text to become a concept, then became a human text because it was changed from the revelation to the interpretation. The Prophet's understanding of the text represents the first stage of the movement of the text in its interaction with the human mind. [35]

As long as this picture in our world is the first and last picture and there is no another picture, it is counted the original one, as the revelation was only the statement, and the statement cannot be without the language. This statement is revealed by God and not by the Prophet. Therefore, the sanctity of statement is proved by the holiness of the divine revelation without any question. The language of the Holy Qur'ān is sacred, because it expresses the words of God Almighty, and Arabic language in general has a preference, because God Almighty adopted it, not any of other languages to be a language expressing the words of Almighty. The superiority of something does not require the reduction of the importance of other things, i.e. Preferably, Arabic language does not require the reduction of other languages peoples in the world.

Holiness of Arabic as the language of al-Qur'ān

Now it is clear that "the idea of meaning and significance" that is brought by Naṣr 'Abu Zayd has its root to Mu'tazila in the Islamic heritage. As for the sanctity of Arabic language, and Naṣr 'Abu Zayd's position on the sanctity of the language of al-Qur'ān, is a subject that has long been debated by Persian populists and Arab defenders of its holiness. Naṣr Ḥāmid 'Abu Zayd noted this fact saying: "Al-Shāfi'ī, founded the Arabism of the book: (al-Qur'ān). He did so because of an ideological perspective implicit in the context of the cultural intellectual cultural Populist conflict. "He was not only in the favor of Arabism, but specifically in the favor of (Quraishism)." (36)

This fact cannot be ignored that such observations and theories do not emerge, in the most cases from a neutral objective point of view, without being influenced by some previous determinants. Rather, they are based on some preconceived views that Arabic language is the clearest and most complete language. This view at the first is based on the fact that Arabic is the language in which the Qur'ān is revealed, which is the most explicit speech without a doubt. Ibn al-Fāris (Died in 395 AH) says in the chapter entitled "The language of Arabs is the best and most comprehensive language". God said: "And it is revealed by the Lord of the Worlds, and brought by the faithful Spirit (Gabriel) to your heart. In a clear Arabic language. To be the warner (Surah: The poets, verse: 192-195). God described it with the best rhetorical style of the speech, which is the statement. God said: "He (God) created the man and taught him the statement."

It is noted here by some researchers that proving the status of the "statement" for a language does not mean its negation for the other languages. Yes, a certain language especially mentioned, but it does not mean the limitation of virtue in that language, as there is no sign indicate this point in the verses blessed, but the Qur'ān refers to its opposite side. God said that: We have sent any messenger, but only by the tongue of his people to show them. "(Surah: Ibrahim, verse: 4) The noble word is clear in the possibility of verifying the statement in any tongue of different peoples and that this statement is the secret in the fact that each messenger speaks to his people in his own language" to let them understand what is sent by God to them from His command, to prove the argument of God to them, and then being the successful or unsuccessful in the hand of God. In the Qur'ānic perspective, Arabic has no specificity in this field.

On the other hand, there is no indication in the Holy Qur'ān as being it in Arabic refers to the fact that the Arabic language is the "best and eloquent language and its phrases are the best expressions on the intended meaning." It is only meant by Gods' word that being Qur'ān in Arabic is just a condition for its acceptance to those Arabs who were addressed by al-Qur'ān, God pointed out to this fact saying: "If we had brought down this Qur'ān in the language of non-Arabs, they would have had to say, "How did you send the non-Arab speech to the Arab people?" (Surah: Fuṣṣilat, verse: 44) It means: As for what we have revealed this book in the language of the Arabs and their alphabets, and you are among the people of this language. God Almighty also refers to this fact saying: (We made it easier, i.e. we facilitated it, as we sent it Arabic language in your own language we want from your people to understand and remember it). (37)

Obviously, all this does not mean that Arabic language did not have the honor of having the Qur'ān revealed in Arabic. Arabic received an honorable virtue, but it is an honor because the Qur'ān is in Arabic. This honor was not found previously (i.e. before the revelation of Qur'ān), and thus the falsity of the document, on which the prescriptive view is based, is proven.

However, such a view of the Arabic language has been sanctified in its origin, by the holiness of the Holy Qur'ān, and deepened this holiness in the consciousness of the early Muslims. (38)

The ancients tried to put their hands on the most important characteristics that highlight the superiority of Arabic language to other languages in terms of the breadth, vocabulary, synonyms, morphology of verbs and sources of derivation. We say about the so-called synonyms that the languages in their essence do not know the synonyms and it is unimaginable, because it is unreasonable that the people of the language complicate their lives by inventing more than one word to indicate the one thing, otherwise their effort went in vain and even lost

rather than gained, lost because of the possibility of intellectual confusion... Mostly, what we call synonyms is only the linguistic transformations forgot its original path, even they were suspected that they are synonyms. There are nouns that we think synonyms while they originally were adjectives of the nouns deleted in the use with them, then those adjectives were considered as the nouns, and what we call the synonyms were originally metaphors and then the metaphorical characters died in them and we consider them synonymous while in fact they are some dead metaphors. Some synonyms can be traced back to non-Arabic languages to dialects of various Arabian tribes in the Arabian Peninsula and then compiled by the authors of dictionaries as the synonyms. As long as this fact has been made clear by the modern linguistic studies, the synonym becomes either inducted into the method or in a diversion of thought. (39)

With reference to what is not less important and may not be beyond the scope of the topic, because the provisions of the vast breadth that we hear about so much need obviously from the evaluators to have sufficient knowledge to non-Arabic languages, so that their provisions have a real scientific value, but unfortunately some owners of those bold judgments do not know any other language except Arabic.

CONCLUSION

The Qur'ān has its miracles by its emotional effect. The emotional effect in the soul can only be in the rhetorical images. The rhetorical images consist of both the word and the meaning, not of the word only, as al-Jāhiz said, nor of the meaning only, as Shaykh al-Shaibānī said, but by both of them as Abdul Qāhir al-Jurjānī said in his book "Signs of the miracles." So it is proved that the Qur'ān has its miracles in its wording and meaning as the whole. It is revealed by the Lord of the Worlds. Its words cannot be measured by the words of the human beings.

The Holy Qur'ān has dealt with many of the evidences and proofs that were presented to its opponents for the description in a clear form, so that everyone can understand, whether he is one of the common people or particular persons. Qur'ān abolished all corrupt suspicions and contradicted them by the opposition and prevention in a wonderful and clear-cut style and the proper structure does not require to use the deep thinking and mind or mental efforts or a lot of the search and scrutiny.

In the debate the Qur'ān did not deal with the way in which speakers use their introductions and conclusions based on the inference by the comprehensive measurement or on the inference by the analogy or partial inference in the measurement of induction.

The Qur'ān has always touched upon the obviousness and awakening the sensation to execute them directly into the insight, and transcends them to the conscience. Its material was the tangible scenes, the events were seen, the photographic images and pictured destinies, as well as, its material was the intuitive eternal truths that enlightens the insight, that are understood by the straight instinct.

This is the sentimental approach of the Qur'ān argued with its opponents. Qur'ān fought with them and won the battle in the end by this approach. The expressive expressions, images of expressions, graphic images, talking scenes, and many stories also are involved that are mentioned in the Qur'ān. (40)

We have to feel that the Qur'ān is calling our conscience. If we lose this emotional feeling, it is impossible for the Imām al-Rāzī, the author of the book: "The great interpretation", nor al-Zamakhsharī, the author of the book: "Prospector", to solve the theological dilemmas. This emotional miracle is not seen by Mu'tazila and 'Asha'ira who always rely on their minds, the realization of this miracle cannot be but only by the conscience, then it is necessary to use the mind and heart (conscience) together, as Imam 'Abu Ḥamid al-Ghazālī said. This is the safest and most authentic way.

We take Naṣr 'Abu Zayd, who mentioned the name of "Hirsch" and "Gadmer" and say: He should not ignore the heritage, because the heritage benefits him in two ways: First: It provides the basic facts of any science. The second is that a lot of things that may be considered by him as the fruit of European civilization has been said by his ancestors. Despite the fact that the science has added enormous additions to it, and even turned some of its concepts upside down.

Here we should not forget that the man - as Ibrāhīm Madkūr said- is a soul and a mind, a will and perception. The belief follows the world of emotions particularly. There are many mental beliefs besides the emotional beliefs, but the mental beliefs contain in their beginnings an emotional impulse, strengthen and increase their effectiveness. As it is said that both the emotion and belief are one thing, the feeling paves the way for the belief, providing it with the energy that allows it to remain constant and alive. On the other hand, the belief is something, and the reasoning is something else: We believe in what the parents and society believe. It is famous that the habit is as a mind. Indeed, if every belief requires an inference, the number of believers is less than it is, and the task of the prophets and missionaries becomes more difficult. However, the belief is used for interpretation, and defense against the adversaries. Alongside the pure blind belief is the insightful doctrine that searches and is based on mental ideas. It was obvious to Muslim speakers that reason is one of the best weapons of scholastic speech science. (41)

The religion of Islam, like all the other religions, addresses the souls (emotional feelings) before anything else. As it is said: about the Qur'ān by (Carrad Vaux): It is full of verses in which the language of the heart reached the height of rhetoric and the ability to persuade, that language (Arabic), which surprised the most prominent Arab speakers and poets by its wonderful and miraculous secret. This has almost led to be the Prophet accused of magic and astrology or of having other hidden powers. However, it should be noted that the Qur'ān also invites people to think and consider the natural phenomena. Sometimes, it presents to them some examples of proof of God's existence and ability. This proof has a rhetorical style, because it does not use the technical means known in the logic. In addition, the Qur'ān is based on a perfect theological scholastic doctrine of Islam, (42) where the language of al-Qur'ān (Arabic) has a miraculous style to prove the facts. Therefore, it deserves to be respected and sanctified as the language of the miraculous Word of God (Qur'ān).

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