

Historicity of the Religious Text in Modernist Thought: Muhammad Shahrour as a Model

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Abstract

This research is a contribution to the study of historical religious text in modernist thought. It aims to study the concept of modernist thought and the term of historical text among modernists with reference to Muhammad Shahrour. The study also aims to examine 'modernity' as a concept and its principles of human centrality, relativism of facts, denial of the primacy of values, and its apparent effects in the dismantling of the structure of the sacred and the abolition of tradition, denying the infallibility of revelation, and re-reading it with a historical approach that change according to the conditions of the addressees. The study seeks to describe this methodology, analyze and critique it with an academic scholarly view and deconstruct it, highlighting its flaws. Moreover, the study is an attempt to prove the infallibility and miraculousness of the Qur'anic revelation and the dominance of its style over eloquent literary styles and its distinction from the historical structural style.

Keywords: *Historicity, Shahrour, Infallibility, Modernist Thought.*

Introduction

The material progress and technological development that took place during a decline of religiosity and the growth of contemporary ideologies have changed perceptions negatively against religion and led to rebutting firm presumptions about sacred tenets. Intellectuals tended to submit to contemporary ideologies in general and modernity in particular, thinking that there is a necessary correlation between material modernization and intellectual modernity. The deviant religious environment in Europe was prepared for this, and this negatively affected Arab thinkers, so they began to insert these concepts - appropriate for the Western environment - on ratifications that do not fit in the Islamic environment, and this lies in the imbalance in their thinking. Therefore, they began to read the religious text that devoid of sanctity, aiming to break with revelation in particular and heritage in general, in order to exclude religion from the consciousness of man and his life. This prompted them to import Western curricula and employ them to read and interpret the religious text. Therefore, the result was a different vision that led to the creation of a chasm between reality and the text, as well as a loss of balance between reality and the text. The most prominent person among those who representing these ideas in our time is Dr. Muhammad Shahrour through his writings and intellectual orientations. His media discourses present all his ideas in a modern form that was considered as the spirit of the modernist proposition.

When this intellectual wave emerged, it saw all the incapacity in the religious authority so it has started philosophizing its position from this for justification, which can reach the

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degree of persuasion for those who have limited culture. The best example of those is Dr. Muhammad Shahrour's speech that is well known through his writings, perhaps the most important of which is (Contemporary Reading) in which he sought to humanize the Holy Qur'an for removing the sanctity and infallibility from it. He interpreted the Qur'anic verses apart from what Allah wanted, relying on hermeneutics in understanding and interpreting texts according to the reader's understanding. This is what Shahrour intended in order to remove the difference between the religious text and literary and historical texts, claiming that the correct methodology for reading and interpreting the texts of revelation is the 'Relative Methodology' that changes according to the requirements of society and the developments of the age.

Accordingly, the statement of the historicity of the religious text is a manifestation of the major challenges facing Islamic thought and the Muslim's mind. This has occurred by the attempt of the modernist discourse to indicate that the religious text is not considered a human condition that is suitable for the mental stage of a person. In addition, the religious text is not a cultural product that is produced by specific social and cultural conditions other than the current situation, justifying that by the fact that the human mind has reached a very advanced level of the situation in which this mind has surpassed the theological characteristic, which is the religious mind-based characteristic of the text.

Such challenges facing Islamic thought - especially by Muslim thinkers - today are complex and in need of a strong resoluteness, sincere determination and a deliberate plan to overcome them and re-correct the path with renewal based on a correct methodology inspired by the spirit of revelation and in agreement with the requirements of the age. Within the framework of the interest in the issue of historicity of the religious text in modernist thought and for Eng. Shahrour as a model, this study aims to demonstrate the sanctity of the religious text. Moreover, it is to identify how to confront destructive modernist thought. It is a systematic and critical vision of the historicity of the religious text in a scientific and academic manner.

Concept of the Religious Text

The text in the language:

'elnas' (the text) in the Arabic language indicates multiple meanings, including: raising, it is said that "' nassasat' the thing", that is, in the sense of an indication of raising and attribution to it. For example, it is said "'nes' the hadith to him to raise it", that is to assign the speech to the one who said it and raise it to him (i.e. to attribute it to him) . 'Elnas' comes in the meaning of the goal and the maximum of a thing. It said the original of 'elnas' is maximum and the goal of a thing, and other meanings.

The text in the terminology:

There were several definitions of the meaning of 'text', which are mentioned in the terminology. They include the definition of the fundamentalists of the meaning of the text, as Imam Al-Shafi'i said in his book Al-Risalah, "It is what could insert by revelation instead of the interpretation". This is only true of the texts of the Noble Qur'an and the Sunnah of the Prophet, that is, the revelation. Likewise, Imam Al-Juwayni defined it identically with Imam Al-Shafi'i, saying, "The text does not address its content, the possibility of interpretation".

Modernists, such as Nasr Hamid Abu Zaid, say that the search for a definition of the text in the Islamic field is really nothing except a search for the essence of the Noble Qur'an . The process of releasing the word 'text' to an entire book is the beginning of the semantic shift from the old to the modern meaning.

Some researchers argue that the concept of the 'text' in its general sense is a discourse that has been recognized and consecrated. Thus, a speech has proven its worth that acquired its uniqueness, and became an impact due to it.

We can say that the text in the contemporary Arab modernist discourse and in Arab's literature refers to the Islamic religious text.

Concept of Modernist Thought

Concept of Thought

Thought in the language:

It is the infinitive of 'tafkir (thinking)', it is said a 'faker tafkirn' meaning, contemplation of something, and the realization of the thought or mind in it. Almighty said: (And has subjected to you all that is in the heavens and all that is in the earth; it is all favour and kindness from Him. Verily, in it are signs for a people who think deeply).

Thought in the terminology:

It is a mental activity, including its composition, coordination, sentiment, emotion, and resoluteness. Dr. Taha Jaber Al-Alwani believes that "thought is a name for the coin of the frequency of rational thinking forces in a person, whether it is a heart, soul, or mind by looking and contemplating, to seek unknown meanings from known matters, or to reach judgments or proportions between things".

As for the concept of Islamic thought, we mean by it, all the Ijtihad, productions and intellectual creations that adhere to Islam as a source and a basic reference for them. Islam will be a source when intellectual Ijtihad is relating to direct deduction from Islam, interrogating its texts and principles, extracting its solutions and answers, and installing its system and theories, according to what the thinking scientist sees. Therefore, Islamic thought is a human endeavor and a human thought on the one hand, but it has the distinction of being Islamic based and framed on the other hand.

Concept of Modernity:

Modernity is one of the most ambiguous concepts among readers because it is known from various perspectives and with different concepts. Therefore, its definition of the philosophical perspective differs from its definition of the literary perspective, as well as with the political and economic perspectives. According to our follow-up, we concluded that the common denominator between all these definitions is the alienation of what is inherited and the declaration of human centrality.

Modernity in the language: The word 'elhadath' (modernity) in the Arabic language comes in several meanings. We can say all these meanings are far from the meaning circulated in contemporary Western writings, including: 'Elhadath' means the youth, as it mentioned in *Lisan Al-Arab*; 'elhadath' of age is a metaphor for youth and the beginning of age. Moreover, the word 'elhadath' mentioned in the meaning of novelty, to indicate the new thing, and from it the word 'hadeeth' (modern) is derived which is an antithesis of 'old'. It was also mentioned in the meaning of the onset and beginning of the thing, it was said that, "the matter was taken with 'hadathatah'", that means, its onset and its beginning.

Hence, we can say that the term (elhadath) is a term rooted in the Arab linguistic heritage. It has been given an etymological and lexical study among Arabs. However, the term (elhadath) in the circulated concept in modern and contemporary discourse did not come up with the aforementioned meanings that were known in the words of Arabs, but rather it has its own meaning, even if it carries the feature of renewal, but its meaning is different from these prevailing meanings in the Arabic language.

Modernity in the terminology:

It is a secular literary intellectual doctrine, born and raised in Europe, based on atheistic Jewish ideas such as Marxism, Existentialism, Freudianism and Darwinism. It reached its final form at the hands of the Jewish (Ezra Pound). Furthermore, the Communists transmitted it to Muslims often. Modernity aims to eliminate sources of religion, with the doctrine and law that issued by it. It aims also to destruct all religious, moral and human values under the pretext of their ancient and inherited in order to build life on pornography, chaos, ambiguity, lack of logic, and animal instincts, in the name of freedom and access to the depths of life.

A number of researchers have argued that modernity is the revolution against everything that is old with rejection it, regardless of what this old is whether it is a religious thought, or absolute thought or political thought, or a method of writing poetry, prose, literature or art. In short, it is an attempt for a coup against all what is old in favor of what is modern.

Defining modernity is not an easy matter, and even the pioneers of this trend say that it is a gelatinous term, but they go beyond that to say that it is not a term in the first place. Nevertheless, the common denominator between all the different stripes is a break from the past in whatever form this discontinuity was. Modernity today indicates a new intellectual doctrine that carries its roots and origins from the West, far from the lives of Muslims and the truth of their religion, their way of life, and the shades of faith and reverence for the Creator, the Most Merciful.

One of the goals of Western modernity is to define the method of dealing with the religious text. Therefore, the word “modernity” appears to them as a synonym for enlightenment, rationality, contemporary and other prevailing concepts. Dr. Muhammad Abed al-Jabri says, “Modernity is the renaissance and the lights and transcending them together, and the backbone in which all its manifestations must be organized by rationality and democracy. The concept of modernist thought in the West in general is a doctrine that calls for social renewal and revolution against the church through contemporary historical criticism, and this is the general description of modernity in its common sense in the West.

A number of researchers believe that modernity is an incomplete experience and a permanent project under establishment. Moreover, modernity is a constant openness to what happens to accommodate what is formed from relationships and visions. In other words, modernity is a continuous trend towards new areas that comes back with their discovery the definition of things. Therefore, the extent that forms of thinking, tools of understanding and knowledge systems are reformulated.

In light of this concept of modernist thought, the advocates of modernity have fallen into several fallacies, including:

- The sanctification of modernity itself - from where they did not feel - they recognized the sanctification in terms of their desire to remove it, that is, they made modernity a sacred matter so that the matter reached to them to admit it in a dogmatic manner, so they signed as they fled from it, this in itself retreated backwards.
- The illusion of the model: modernists usually present modernity as a model that should be emulated it. However, in fact, it is just a model and not the best.
- The illusion of comprehensive change: modernists see modernity as the mechanism capable of comprehensive change. Although, reality and experiences have proven that the calls for comprehensive liberation have led to the elimination or reduction of freedoms, as if modernity has become against its goals.
- The illusion of radical discontinuity: modernity seeks to achieve this goal. It considered a delusional illusion.

As a result of such illusions and others, modernity did not survive in the face of other opposing currents. Another trend has emerged, which is a (Postmodernism) tendency. It calls to the liberation from modernity and the revolution on the centrality of man and the authority of the mind in modernity itself. It came to make modernity's sayings and assumptions upside down. Furthermore, it proved that there is no constant, which governs the transformed thing and there is no mind governing without prejudice. Postmodernism considered a general philosophical vision that appeared after the decline of Structuralism. Consequently, Postmodernism means hostility to modernity, failure of modernity, the end of modernity, and the bankruptcy of modernity.

Brief Biography of Eng. Muhammad Shahrour:

Muhammad Shahrour was born in Damascus in 1938. He was from a family from middle class. His father worked in dyeing. He obtained a primary education in Damascus in 1949, a middle school certificate in 1953, and a secondary education certificate in 1957. After that, he traveled to the Soviet Union to obtain a Civil Engineering Diploma from Moscow University in 1964. Hence, his accusation of Marxism came, which was common during that period. He worked after getting doctorate as professor at University of Damascus in 1965. He issued a number of books under the name of 'Contemporary Intellectual Studies', in which he declared in them the dealing with the Noble Qur'an in the light of theories. Modern linguistics and his supporters see him as a researcher, thinker, and exceptional intellectual stature in our time. He began his intellectual studies with 'Altanzel Alhakim' in 1970. He is today - according to his supporters - considered a basic reference in Quranic sciences after he created a new and scientific approach to understanding them. His famous books are, *The Book and Qur'an, Religion & Authority, Jurisprudence of Women, A Contemporary Reading Guide for the Wise Revelation, Islam & Faith, and Alrasoleyah & Prophet's Sunnah.*

Historicity of the Religious Text in Modernist Thought

Concept of Historicity of the Text:

History in the language:

The word 'Altariikh' (history) came in Lisan Al-Arab. It is defined as the time and dates. 'Arkh Alkitab' (dated the book) and 'Arkhah leyoom katha' (dated it to such a day), meaning calculating the time. The letter of 'waw' has linguistic meaning in language, and it was said that the letter 'waw' is instead of the letter 'hamza or alf' such as in ('wrakh' Alkitab) the book was dated by a day as well as 'Arkhah'. Ibn Khaldun sees 'Altariikh' as the news about the human meeting, which is the urbanization of the world and the conditions that expose the nature of that construction.

History in the terminology:

The word 'historicity' appeared in Western thought, based on Larousse's Great Dictionary of the French Language in 1872. As for defining the word 'history' in Arabic writings, it is difficult to determine an exact date for the emergence of this word in the cultural arena. The first person roughly used the term 'historicism' is Abdullah Al-Larwi in his book *Al-Arab & Historical Thought* in 1973. Historicism is determined by Al-Larwi through establishing the laws of historical development, that is, the inevitability of the historical stages of human development, the unity of direction from the past to the future, the possibility of quoting the culture or the unity of the sex, and the positive role of the intellectual and political.

Historicism is a modernist term that is late in appearance and use, which indicates a certain doctrine due to the evolution of truth with history. Muhammad Arkoun believes that 'history' meaning transformation and change, that means the transformation of values and their change with the change of ages and times. Arkoun's goal is to introduce

'historicism' into the arena of Islamic thought. It means that events, practices and discourses have their real origin, their temporal and spatial circumstances and their material and worldly conditions. It also means subordination of the structures, institutions, and concepts are subject to development and change (i.e. their ability to transform, disbursement and re-employment). Arkon's goal behind this is that the divine will intervenes in the making of history. Thus, events become non-historical, that is, above history, and his goal is to return events to their true historical framework and rid them of metaphysics or myths, as modernists express.

A number of researchers define the term 'historicism' as the ability of each society to produce its own social and cultural field and its own historical environment. In addition, the chosen definition of the word 'historicism' is the subjecting of existence, including what it contains, to a temporal-spatial vision based on determinism, relativism, and happening.

Historicity of the Religious Text in Modernist Thought:

Saying that the historicity of the text is the product of modernist thought based on the idea of relativity of truth and the abolition of sanctification and alienation from the heritage using it as a pretext to sever the link between revelation and contemporary reality. It claims its compatibility with the developments of the age and seeking to humanize it. It takes some similarities around it as an excuse to undermine its source and remove its infallibility. This has occurred through various propagandists, including the necessity to dismantle the structure of the sacred. Moreover, relegating its concepts to temporal-spatial ratifications that limited by the reasons for descent and the requirements for need at that time without its suitability for the temporal-spatial happening, and the incompatibility of inserting its concept on modern developments and applying it in modern calamities. The purpose of these modernists, who detract the legal texts, is to say the historicity of texts in our time with several goals, including:

1. History is based on absolute subjectivity, and the absence of a historical method based on the importance of transmission and the authenticity of the news.
2. Humanism: in the sense that the human being is the master of the universe instead of being a master in the universe. This human tendency is concerned only with the human being and the tangible and material related to him. The purpose of that is to raise the sanctity from the texts of the Holy Qur'an and Sunnah of the Prophet, and then opening the door for correction and error in them, taking from them and responding and catching up on them.
3. Abolition the description of the Qur'an being a living revelation from the world of the unseen, and considering it a human product and a natural secretion of the era in which it appeared, and then opening the door to saying its historicity and its inappropriateness for every time and place.
4. Relativism: it is a matter of serious relevance to the idea of historicity to the extent that it can be said that relativism is historicity. It means raising the normative, value and ethical attributes that distinguish the revelation by denying wisdom, finality and logical consistency from it. Accordingly, opening the door for saying with its relativism, the absurdity of its concepts appears. Whatever relativity is variable can be reconfigured as required.
5. Marxism: It is linked to the idea of historicity on two sides. The historical materialism based on the idea of historical determinism and the materialistic interpretation of history from one hand. The materialistic philosophy of interpretation of existence and the most important of which is the issue of movement and the struggle of opposites from the other hand.

6. Evolutionary: it means the absolute and comprehensive development of matter, thought, history, life and the universe with all that it contains.

7. Hermeneutics: as it is in the Western concept based on Structuralism and Deconstruction, which is subject to the subjectivity of the reader without any regard for the intentions of the speaker or writer. It emerged under the title of 'New Historicism', which focused its attention on reading texts as a purely hermeneutic reading. Historicity of the text according to the modernists means describing the Holy Qur'an as a historical event, or a historical incident and phenomenon. It means the link between the text and its reality and circumstances that descend into it. The points, where the reasons for revelation, are considered equal to the historicity and express their truth and meaning. Accordingly, the holy teachings of the Qur'an are linked to historical circumstances as well as Islamic beliefs and its formulations have a historical nature.

They talked about the historicity of the Prophet's Sunnah and the historicity of thought, that is, its connection with the socio-political, political and cultural reality that it produced or at least the one in which it moved. They talked also about the historicity of Sharia and Qur'anic interpretation, that is, the historical background with all its cultural data that guided the interpreter's mind in dealing with rulings, which is the distance between the origins of the ruling as it was revealed and the final form reached by this ruling.

It became known for the modernists that the historicity related to the text means its link to the historical moment in which it was issued. Therefore, the texts of the Noble Qur'an and the Sunnah of the Prophet in their view are not valid for every time and place. Muhammad Arkoun talked about the historicity of the Holy Qur'an clearly and explicitly where he says:

"I want my readings to present a problem that has never been practically posed in this way by Islamic thought, namely the historicity of the Qur'an, and the historicity of its association with a specific time and historical moment, where the mind used its mechanism and action in a specific way".

Historicity of the Religious Text by Dr. Muhammad Shahrour.

One of the most prominent scholars of the history of the religious text in our present time is Eng. Muhammad Shahrour, who among his supporters is considered among the thinkers and innovators of our time. He has several books in this regard. He sees that the Noble Qur'an is a book of physical and historical existence, claiming that its rulings are relative and that it does not include facts in its folds the absolute and not the permanent moral values in terms of the validity of the application. Therefore, he rejected everything that contains absoluteism in it, starting from the origins of interpretation and the fundamentalist rules and ending with the abolition of the understanding of the predecessors, interpreters and jurists. He has claimed that the self-understanding based on scientific research is sufficient to understand what is meant by it. He has also claimed that the Qur'an is an objective, material and historical fact that is not subject to the consensus of the majority, even if they are all of them pious, and is subject to the rules of scientific research even if not all people are pious. He believes that it is necessary to break the illusory barriers that are based on the phrase: The scholars have come together - the scholars agreed - this is what the public went to.

From this text in his book (*The Book and the Qur'an*), it becomes evident to us his claim that the rulings and duties in the Qur'an are not what is called the term 'Qur'an'. While the Messenger, the Muslim believers, and all the Arabs understood that, the word 'Qur'an' is given to all the verses that were revealed to Muhammad - PBUH - which were collected in the Qur'an. Therefore, all people continue to understand this, until Shahrour came and claimed that the word 'Qur'an' is used only for some verses of the Noble Qur'an and the word 'Qur'an' is a term for some of the verses in "Scripture". He

mentioned that the Qur'an is the book of physical and historical existence. Therefore, we see that he claims that the Noble Qur'an does not contain a system of morals, and clearly contradicts the explicit and clear Qur'anic verses about the system of moral values.

Likewise, he made Satan the barrier between the predecessors' understanding of the Qur'an in real terms. Therefore, what understanding of the Noble Qur'an is better than the first centuries, because they were the closest to the time of the Messenger (PBUH) and they witnessed the revelation and the events that occurred during his reign, as well as the testimony of the Prophet (PBUH) for them with righteousness?

Shahrour claims and calls for considering the Qur'an an objective historical text that was revealed in a specific context and for a specific community, so the lesson is about the situations and circumstances that accompanied its rise, and not the generality of the expressions and connotations. Here, he contradicts most of the fundamentalists who say (the lesson is in general terms not with regard to the cause).

If we restrict the Holy Qur'an to its historical context - as Shahrour claims - then it loses its comprehensiveness and contradicts the words of the Almighty: {And We have not sent you (O Muhammad) except as a giver of glad tidings and a warner to all mankind, but most of men know not}.

Through this claim by Muhammad Shahrour, it leads to the definitive removal of the significance of the text. It converts it into a text that has a variable significance according to the reader's historical circumstances. We can briefly say that his approach based on the following:

1. To disentangle the link between syntax and meaning, by denying the influence and being affected by that grammatical guidance and meaning, and formulating grammatical rules based on incomplete extrapolation as well as falsification in it to bring it to the conclusion that he has set, and this comes under the heading of confiscation of what is required.
2. It cancels out absolutism from the Qur'an and makes all its meanings relative, changing according to the society's vision, as it made the Qur'an a subordinate to the community's vision and not the other way around.
3. Denying the 'Systems Theory' and completely rejecting it, claiming that it was based on rigid rules that are not valid in terms of application.
4. Considering the subjective standard for understanding texts and making objective meanings subordinate to it. This has led to the abolition of the principles of interpretation and the origins of jurisprudence and the rejection of the entire jurisprudential heritage.
5. Involving mathematics and using science and technology terms for the purpose of scientific forgery and confiscation of ideas.
6. Building a jurisprudential theory on corrupt foundations and false premises scientifically, logically and linguistically.
7. Absence of documentation and no reference at all, and non-observance of the simplest rules of rigorous scientific research methodology followed in all scientific research that entrust itself with discovering the truth and presenting it to the reader.

Abolishing the Modernist Vision of Revelation and Demonstrating the Infallibility of its Text

Abolishing the Modernist Vision of Revelation

After we examined the methodology of the Arab modernists in general and Shahrour in particular in reading the Qur'an, we made it a devoid reading of the academic scientific methodology. It is a mixture of imported curricula based on liquid relativism, which would abolish the author's role and his purpose in the text. It grants the reader the

authority to understand the text, as he wants without regard for any linguistic, informational, systemic or argumentative rules. Therefore, this is what led them to anarchy of knowledge (i.e. structural, hermeneutic, deconstructive and historical approaches). They synthesize them and then apply them to the miraculous Qur'an text based on their misconceptions as a result of their interference in issues they are ignorant of or ignore, without bothering to research the answer, which is found in the specialized books of exegesis, books of the Qur'anic miraculousness, books of rhetoric, syntax, and modern linguistic and critical studies. Because it is known that, it is not possible to understand the texts of the revelation and its aims, or the versed and rhymed speech except by understanding the relationship of the words that make up each of them to each other. Moreover, the concept of each word separately cannot give a meaning that can be tolerated, nor does it clarify the intended meaning of the Qur'an verse or literary texts. Therefore, what is reliable in this is the relationship of each of the words that make up the systems to what comes after and before them, and the interaction of each word with its similarities in a way that does not allow meaning to exist when one is distanced from the other. It appears from the foregoing that the grammatical meaning is a link that connects the meanings before it is a link between the terms. Hence, it appears that the grammatical meaning is more comprehensive and broader than parsing. Parsing is only an important part of the grammatical meaning, whose role comes after the synthesis of the words that make up any systems. The grammatical meaning is a mental thing that is indispensable in the systems, as it is the basis of the systems. As for parsing, it is a verbal matter related to words and considered complementary to eloquence as well as to understanding the intended meaning of speech. Therefore, it appears from the foregoing that the meaning cannot be deduced from the term itself outside of context. It must be placed in a specific context. Then coordinating between its significance and the rest of the words based on the rhetorical purposes inspired by the method of presentation and delay, separation and connection, brevity and detail, wrapping and publishing, etc. Thus, the meanings are intended in the creation of the systems, and the words are nothing but a means to disclose them.

Accordingly, the modernist historical reading is a superficial reading that does not penetrate into the depths of the text and its wide scope, nor is it based on linking texts together. They are fragmentary readings, accusing a sentence or phrase of the text. If it read alone, it would not be possible to understand its motives, or to know the connotations that they contain. In addition, what was developed during its formation of intentional linguistic components that have broad semantic functions, it is necessary to find out about linking them to their general context contained in it. Moreover, observation the social position and the state of the addressees and the relationships of the selected linguistic components to each other, and linking it to internal and external causes related to it. Then, after these complex structural processes, reveal the wisdom of the text and the accuracy of its setting, orderliness and the depth of its formation of those tools that form the conscious geometric formation

Proving the Infallibility of the Qur'an Text and its Distinction from the Historical Text

The rational and scientific evidence on the authenticity of the Qur'an and the correctness of its attribution to Allah are found in the Qur'an itself. We will mention some of them:

1. Miraculousness of its language, style, and organization, and the inability of Arabs, their poets and their rhetoric, to come up with a new linguistic format, represented in the shortest surah, such as the Qur'an. The challenge remains, and the helplessness as well. This is a definitive realistic proof that this Qur'an is outside the circle of human beings. It comes from Allah Almighty as He says: {And if you (Arab pagans, Jews, and Christians) are in doubt concerning that which We have sent down (i.e. the Qur'an) to Our slave (Muhammad), then bring a Sûrah (chapter) of the like thereof and call your witness (supporters and helpers) besides Allâh, if you are truthful. • But if you do it not, and you

can never do it, then fear the Fire (Hell) whose fuel is men and stones, prepared for the disbelievers}.

2. The Qur'an contains a new linguistic system that differs from the styles of all human beings. If we extrapolate the systems, methods and meanings of the miraculous Qur'an and compare it with the Arabic style, we will find a wide difference, which we are certain that each has its own character, far from the other. From the point of view of casting expressions, we will find that the miraculous text has chosen from the most eloquent and easiest words on the tongue, the easiest to understand, the most powerful of them to influence the hearts, and the most powerful of them to render of meanings. A study in which beauty and linguistic perfection combined with three main characteristics over other methods:

- a. The first: the beauty of it in hearing.
- b. The second: its complete harmony in meaning.
- c. The third: the breadth of its connotation when it does not usually accommodate the connotations of other expressions.

We may find these three characteristics in some literary styles, but they do not all combine in an artist's style. However, if they combined, they would not exclude in all of his words. It seems that a word will deviate from the circle of eloquence, contradict the others in the composition, fall short of the meaning to be highlighted, have no beauty that attracts admiration, or raise in the souls the urgent desire to read or hear. In addition to the above, we noted that whatever the eloquent text has aesthetics of the style, we would find in it a attitudinizing in favor of the phrase at the expense of the intended meaning. As well as finding in it validity for a specific time and a certain environment because the writer has addressed certain people in a certain environment. In addition, we find a discrepancy with time and we have often seen authors retracted ideas that they may adopt previously or renew their ideas by reformulating them according to the level of the addressees.

3. In addition to the linguistic miraculousness, the Holy Qur'an contains several miracles, including the metaphysical miracle, the legislative miracle, the educational and social miracle, the psychological (influence) miracle, and the scientific miracle. Each of these faces has several evidences. A number of fair Western scholars confirm these evidences such as French philosopher and historian (Gustave Le Bon), who was famous for his fairness towards Islamic civilization. He acknowledged the existence of a merit of Islamic civilization over the Western world in his book (Civilization of the Arabs), and many others scientists who admit that. Some of them believed, such as French scientist and physician (Maurice Bucaille), who proved the scientific validity of the Qur'an when he proved that scientific facts and recent discoveries are consistent with the Holy Qur'an in his famous book (The Torah, the Bible, the Qur'an and Modern Science). Furthermore, the physician (Keithmore), who is a professor of anatomy at Toronto University in Canada. He was famous for his belief that the Qur'an verses related to (embryology) that provides an evidence for its divine origin. He said in an article which he wrote that:

"The Qur'an references to the reproduction and growth of man are scattered in the Qur'an ... and that the interpretation of the Qur'an verses related to the formation of the human being was not possible in the seventh century AD, not even a hundred years ago ... This proves to me that Muhammad must have been a Messenger from God."

Thus, according to the scientific evidence, Keithmore asserted that what the Qur'an said about the growth of man makes it clear that its origin is divine.

4. Superiority of the Qur'an text: One of the clearest evidences for the superiority of this text and its divinity that (the dominant) nature and the characteristic (dominance) in it. As the Owner of the text addresses the whole world, and the living beings and creatures with His transcendent speech: {Say (O Muhammad to them): Believe in it (the

Qur'ân) or do not believe (in it)} and His saying: {And say: "The truth is from your Lord." Then whosoever wills, let him believe; and whosoever wills, let him disbelieve.}. The feature of dispensation and transcendence, the way to deal with the problems that bother the human destiny, and the means to solve them do not come from the side where the problem lives or lies within its narrow borders and horizons. It looks at facts, events, human problems, speeches and calamities with a dominant superiority surrounding their details and providing solutions and accurate treatments towards them.

5. All His information is fulfilled: the Qur'an has told about mysterious matters that the mind cannot be independent of perception, including, His saying to His Prophet Muhammad (PBUH): {Allâh will protect you from mankind}. Before this verse was revealed, Muslims used to protect the Messenger of Allah and accompany him everywhere he moved, and they would take turns guarding his home at night for fear of his enemies, the Jews and polytheists. When this verse revealed at night, he asked his companions to leave. They asked him about the reason, so he told them: 'Allah has protected me'. In fact, this in itself is realistic rational evidence, because a person does not lie to himself in order to expose himself to danger, and it is impossible for this action to be issued except by a person who is confident of the promise of his Lord to him. In addition, the mysterious matters include Allah heralded His Prophet (PBUH) for victory and the return to Mecca at a time when Muslims were few, and they were in the worst state of weakness and humiliation. As Almighty says: {You will surely enter al-Masjid al-Harâm, if Allâh wills, in safety, with your heads shaved and (hair) shortened, not fearing (anyone). He knew what you did not know and has arranged before that a conquest near (at hand)}. As well as, the verse in "Al-Khandaq Invasion" by His saying {Their multitude will be defeated, and they will show their backs}. It means that -the multitude - who gathered to fight Islam - will be defeated and turned back, and the realization of this matter is a rational proof of the reliability of the revelation. Because it is impossible for this saying to be issued with this certainty from a person who is experiencing the worst moments of weakness unless he is inspired by Allah Almighty, who is the Conqueror and the Ruler in the laws of the universe.

Mysterious matters also include Allah Almighty has ensured the preservation of this great Qur'an as the Almighty said: {Verily, We, it is We who have sent down the Dhikr (i.e. the Qur'ân) and surely, We will guard it (from corruption)}. In addition, He says about Qur'an: {Falsehood cannot come to it from before it or behind it: (it is) sent down by the All-Wise, Worthy of all praise (Allâh)}. This is a great challenge that the Noble Qur'an is imperfect and infallible from the occurrence of distortion, and this is what the enemies of Islam could not do with all their material and moral efforts in order to challenge and distort it, but their attempts nipped in their bud and failed from the time they began. .

In addition to all of the above evidence, if we look at the Qur'an itself, we will find abundant clear evidence that it is the word of Allah (glory be to Him). The Messenger (PBUH) has no role in it except to inform and clarify. This is what we explicitly glimpse in several position, including for example, the verses of reproach to the Messenger (PBUH). They are many, and we mention from them that when the Messenger (PBUH) was calling the chiefs of the Quraish to Islam, the blind (Ibn Maktoum) entered, interrupting the Messenger and asking, "O Muhammad, teach me of what Allah has taught you". However, the Messenger turned away from him and went to the Quraish chiefs, addressing them hopefully to persuade them. Therefore, Allah Almighty revealed His wise saying: {(The Prophet) frowned and turned away. • Because there came to him the blind man (i.e.'Abdullâh bin Umm-Maktûm, who came to Prophet while he was preaching to one or some of the Quraish chiefs). • And how can you know that he might become pure (from sins)? • Or he might receive admonition, and the admonition might profit him? • As for him who thinks himself self-sufficient, • To him you attend; • What does it matter to you if he will not become pure (from disbelief: you are only a Messenger, your duty is to convey the Message of Allâh). • But as to him who came to

you running, • And is afraid (of Allâh and His punishment). • Of him you are neglectful and divert your attention to another}. & English orientalist (Dr. Lightens) noted this in his book (Religion of Islam), recognizing the reliability of the revelation. He said:

"Once upon a time the Prophet was given a very blame revelation; because he turned the face from a poor, blind man, speaking to a powerful and influential man, and he spread that revelation, and if Muhammad were a liar, that revelation would not have existed".

Moreover, what refutes the hypothesis of the Messenger's authorship of the Holy Qur'an is the delay in revelation at several times, when he was most in need of it. Therefore, if it was his authorship, he would not have been late in composing words and a few verses - and he has fine eloquence and a strong statement, especially for those who attribute this text to him - that suits his circumstances and drives the ugliness of the situation and the pain of grief and worry about him. For example, the delay in revelation about him in the famous incident of falsification, which was detailed in Surah (An-Nûr) , when the hypocrites slandered Umm al-Mu'minîn (Aisha) (may Allah be pleased with her), and accused her of immorality. The people waited for a situation by the Messenger (PBUH), and the Messenger waited for the revelation - with his certainty of her innocence - to confront the people with it and reveal the truth. He waited for a long time, about a month, when the revelation was not revealed. The Messenger (PBUH) and the companions were in a severe psychological state, sadness and pain over the fabrications that blew on the House of Prophethood. The Caller of Dawa (Prophet) had distress and anguish as a result of the speech that people of hypocrisy in Medina threw. After a long time Allah Almighty revealed Aisha's innocence in the Almighty saying: {Verily, those brought forth the slander (against 'Aishah -the wife of the Prophet) are a group among you. Consider it not a bad thing for you. Nay, it is good for you. To every man among them will be paid that which he had earned of the sin, and as for him among them who had the greater share therein, his will be a great torment)}.

The delay in revelation here is definitive evidence that it is something outside the will of the Messenger (PBUH) and his wishes, and not a psychological feeling that emanates from his heart. Therefore, if the Qur'an were from his authorship, he would have hastened to utter phrases that end the problem at the beginning of its occurrence without his lack of action and his long waiting - with the severity of the need for it- this is an evidence that proves the credibility of attribution of revelation to Allah Almighty.

The person who follows and studies the texts of the Noble Qur'an realizes that organizing this text and composing these words cannot come from the self of Muhammad (PBUH) in any case. Because it is a discourse that is included in its analysis of a person's self, concerns, doubts, and crises, as well as the issues and problems of society, the religious and ideological positions and visions, the detailed in-depth approaches, and the clear scientific analysis with a general framework and a holistic view. It is appropriate to the highest attainment of mankind in terms of ideas, sciences and knowledge in discussing the human self on these various levels. It is not possible for the person of Muhammad (PBUH), regardless of his exceptional genius, rare mental abilities, and impressive psychological preparations, to invent it. Furthermore, it would have been better if he had, to attribute it to himself and to distinguish himself from his people with his ideas. However, he attributed it to someone else and called on the people to follow a method in which there was no innovation, rather, he was preceded by the Prophets and Messengers. It is not possible for Muhammad (PBUH) derived and benefited from his views on the divine books, or his knowledge of any of the People of the Scripture [Jews and Christians] in Mecca or the Levant in his time, or he heard from news. Because what is in this Book of detailed legislative texts in the sciences of jurisprudence, crimes, inheritance, transactions, marriage and divorce, the sciences of the origins of religion, controversy, and argument with people of beliefs and religions, heresy, atheism, skeptics and confused, what is not included in these divine laws and holy books. If the Prophet (PBUH) had learned from one of the People of the Scripture [Jews and Christians], it would have been

more appropriate for that teacher to attribute this statement to himself, or to expose and publicize this matter after Islam determined its position on religions and their deviations from the correct divine approach. Moreover, it entered into wars and conflicts with the owners of those religions in which the silence of that teacher is about him which is not perceived by the mind nor accepted by free objective thought.

Conclusion

In the conclusion of this research, we can summarize the most important thing in it as follows:

- The common denominator between the divergent concepts of modernity is the declaration of the centrality of the human being, the abolition of the sanctity of the sky, the alienation of the past and the rejection of the heritage entirely.
- Historicism is a term, which is a product of modernist thought that denotes the relativity of facts and their development according to temporal and spatial requirements. It calls for the necessity of dismantling the structure of the sacred and inserting its concepts to modern ratifications according to the need and vision of society.
- Muhammad Shahrour is one of the most prominent pioneers of modernist thought and the history of the text in our time. Most of his endeavors are to re-read the texts of revelation in a subjective methodology, claiming that the rulings and purposes of revelation are relative and changing according to the vision of society. He made the vision of society and the developments of the age a criterion for realizing and understanding the purposes of revelation.
- Shahrour sought - through his historical reading - to disentangle the link between grammar and meaning, by denying the influence and influence between grammatical guidance and meaning, as well as disassembling the link between the text and the intention of the speaker, trying to formulate grammatical rules based on incomplete extrapolation. Furthermore, the falsification in it in order to reach the conclusion that he set, and this comes under the heading of confiscation of what is required.
- The historical reading of the text of the revelation is a devoid reading from the academic scientific methodology. It is a mixture of imported curricula based on liquid relativism, which would abolish the author's role and his purpose in the text. It grants the reader the authority to understand the text, as he wants without regard for any linguistic, informational, systemic or argumentative rules.
- The text of the Qur'an is miraculous in and of itself and dominates the rest of the texts by its miraculousness, organization and synthesis. It is distinguished from the eloquent text as well as the historical text by containing a new linguistic pattern. It differs from the methods of all human beings in terms of casting its expressions. Furthermore, it has chosen from the most eloquent and easiest words on the tongue, the easiest to understand, and the strongest influence on hearts, and the most powerful of them to render of meanings. It is a study in which beauty and linguistic perfection are combined, surpassing other methods with its style, rhetoric, and systems that are incapable of coming up with the same.

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