

Believers without Borders: Origin and Impact in the Light of the Noble Qur'an and the Sunnah

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Abstract

This study deals with the role of the Islamic faith in confronting some of the intellectual trends, particularly the most common intellectual group called "Believers without Borders Foundation" (BBF), that have recently emerged in the Jordanian society and generated a societal attitude towards their ideas. The study explains the Islamic faiths stance towards these trends and the issues addressed by BBF, the role of the Jordanian society's beliefs to overcome many suspicions and allegations, and how the Jordanian society counteracted these trends relying on the Qur'an and Sunnah, and predecessors' interpretations of religious matters. The study shows BBF' founders present their vision in stylized formats that were mostly based on intellectual and freedom formulas, and their outputs did not balance with the pioneering formulas they presented. Rather, their books and research seminars were filled with intellectual and doctrinal violations. They also repudiated the prevailing beliefs and ideologies in the Arab and Islamic societies, as they threw out the correct and explicit texts on the most important matters related to Islam and detached from them the evidence of obligation. The issues presented by BBF, particularly the Quranic stories and gender equality in inheritance came in a complex form, which made society quickly alienate them, as they revealed a dangerous proposition based on the denial of the prevailing beliefs and ideologies in the Arab and Islamic societies. The study recommends to critically scrutinise the beliefs of such intellectual foundation and raise awareness against suspicious issues raised by modern thinkers to expose their

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falsehoods. It is necessary to develop a unified Islamic strategic plan to address the ideas of the modernists' trend, simplify the views of Islamic jurists and schools of thought.

Keywords: *Believers without Borders Foundation, Misconception of Sharia, Holy Quran, Prophet's Sunnah.*

Introduction

Jordanian society is accustomed to a quiet life that stems from an Islamic belief that originates from revelation. It is a Sunni society with its Islamic faith that is characterized by its distance from sectarianism, and its people are linked with intimate relations and tribal bonds based on love, respect, and coexistence away from fanaticism or abuse while respecting the freedom of worship and belief maintaining harmonious contacts and generous tolerance from the entrance of Islam religion to the region (Louër, 2022). In light of these moderate prevailing values, we find that it might be difficult to penetrate these values by external suspicious trends or to spread the spirit of discord among the Jordanians. Rather, such trends tend to be considered foreign to the culture, education, and values of Jordanian society. Some of the scholars and foundations, such as “Believers without Borders Foundation” (BBF), came with an extraneous tendency that chose well-decorated and stylish names to be attractive. First, they studied the Muslim society and understood its mental and emotional concerns, trying to keep pace with it and taking advantage of its main focus, which is religion. Then, they sought to challenge it in a bright and attractive manner (Abdulmajid, 2021).

The lack of scientific efforts made to criticize the suspicious thoughts raised by foundations, particularly BBF made this study essential to stand on their doctrinal propositions. Within the limits of the researchers' knowledge, studies that investigated the stance of the Islamic faith in confronting the urgent intellectual trends and their challenges in Jordanian society are scanty. We just found a few studies discussing the subject and the role of faith in refuting suspicions or studies that stood against the tendencies of globalization and infidelity, or what is related to the fight against terrorism and extremism. The writings did not exceed responses in newspaper columns to address the issue in addressing foreign and destructive ideas on society. Thompson (2019) wrote about the negatives of cultural globalization on Islamic identity specifically on university

students. Akinçi (2020) studied globalization and identity in contemporary Arab thought. These studies examined the extent of globalization's impact, and the danger it poses to the cultural identity of the Arab community. On light of this problem, this research attempts to answer the following questions:

1. What are the most important principles and foundations upon which the BBF based on?
2. What is the role of the Islamic faith in refuting FFB suspicions?
3. What is the role of Jordanian society in confronting BBF's calls and ideas, doctrinally and legally?

Literature Review

1. The Foundations and Principles of BBF

Before addressing the intellectual and doctrinal issues raised by the BBF in the current study, we will talk about the nature of the foundation, its objectives, mission, vision, areas of research and aspirations.

2. Believers without Borders: Origin and Foundations

The BBF is a Foundation for studies and research that was established in May 2013. According to the founders, they are concerned with activating sober cognitive research in the cultural and cognitive fields in general, and religious ones in particular. The Foundation's interests are devoted to studying the system of ideas that establish the overall cultural mind in the Arabic region, and it seeks in the practical part to assess the jurisprudence cultural, intellectual, and societal influences in the Arab-Islamic space, theoretically and realistically. It takes the path of open and effective criticism in reviewing all ideas without taking sides except for what changes the interest of man in his reality and livelihood.

In its vision, according to the foundation, the foundation stems from its core belief in the feasibility of betting on human charity, belief in its unlimited value, and belief in the need to direct the purposes of intellectual and political debate towards his happiness as an end behind the dynamics of history, and as a spiritual and moral demand that in itself constitutes the primary sacredness that should not deviate from its compass in the midst of the complexities of life in its existential, emotional and living elements.

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Therefore, the most prior bet is in the current reality places upon the foundation to pay the utmost attention to all the facilities that enable researchers and thinkers to serve the serious investigation of new human tributaries. The foundation dedicated itself to promoting the creativity of serious researchers, especially the young ones; thus, it is primarily concerned with intensifying their products and promoting their various interpretations. The foundation claimed that hope that they and the young researchers will provide the Arab and Islamic intellectual debate with the awareness necessary to overcome the threshold of civilizational lapses, in an effort guided by theoretical methods and practical ways to contribute facilitating the collective response to the requirements of access to the horizons of peace, construction and development with awareness and knowledge, in both thought and reality.

3. Believers without Borders: Mission, Vision, and Goals

Their field: BBF is a foundation for studies and research. It contributes to creating a free and creative of knowledge space to discuss issues of renewal and religious reform in the Arab and Islamic societies. It aims to achieve a humanistic vision of religion that is open to the horizons of science and knowledge and human civilizational gains, and to create an intellectual stream that believes in the capacity of man and his ability to manage his life and societies transcending ideological or ideological precepts.

Their principle is that a person is too broad to limit his goodness to a religion, sect, sect, or race. The human's dignity and happiness lie in respecting his freedom of thought, expression, and belief, which are based on upholding the values of cultural and civilizational diversity and non-discrimination on the basis of religion, race, or color.

Their convictions: They have totalitarian visions, whatever their source, which are inconsistent with the different peoples and nations and the diversity and plurality of cultures, and violate the first postulate of human existence, which is the absolute respect for coexistence on one land. The violation of the principles of freedom and human rights and the frameworks of civil society under any justification had caused direct and indirect suffering, heavy losses, wars, conflicts, and hatred between nations and peoples. Respecting, defending, and preserving the culture of the other

and himself is a protection for people and their human identity, and a guarantee of their security and freedom.

According to BBF, faith transcends prejudices and ideological, racial, cultural, religious, sectarian, and dogmatic differences. It is a belief that values goodness, beauty, and love in the highest meanings, and pushes the individual to strive towards this transcendence in his movement, thought and behavior, and instills in him confidence in his abilities to open up to various human cultures. And this unlimited faith and the moral conscience of the human being are enough to support his mental rationality and his cognitive mobility in order to build his human civilization and advance his society.

Their goals: They claim that they do on creating the opportunity, the appropriate environment and the support that allows the various types of intellectual and cultural pluralism of a rational and scientific nature to interact with each other and combine their efforts, enhancing critical and analytical studies and research on Arabic-Islamic religious heritage, dismantling the intellectual bases of closed and exclusionary thoughts and cultural phenomena, supporting social, intellectual and religious studies and research based on scientific and rational foundations, building scientific competencies and research cadres capable of conducting scientific research on issues of renewal and cultural and religious reform in a deep and sober manner, coordinating and supporting communication and cooperation between researchers, thinkers and foundations whose interests and works intersect with the mission of the foundation to convey the voice of the serious renewal current to the various social strata (<https://www.mominoun.com/contacts/aboutus>).

4. BBF's Efforts and Activities

The BBF abounds in intellectual activities, meetings, dialogues, and seminars, as well as authoring research papers, translating philosophical books, and authoring articles. The writers' nationalities are diverse. BBF holds seminars in different countries, participates in international book fairs, publishes research, and establishes a magazine, and it has research centers affiliated with the foundation. These abundant activities and widespread conceal the danger of the BBF, especially since its affiliates are from different countries who are intellectuals, lovers of philosophy, and

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pioneers of knowledge. The current study included a brief translation for each researcher whose name was mentioned in the study.

At the level of local activity in Jordan, the BBF held a symposium, which hosted a group of thinkers, in December 2013 under the title “Religion and the Future” at the Landmark Hotel in Amman. And in 2015, the third annual conference was held under the title “Religion, Legitimacy and Violence”. In cooperation with the Shurfat Center for Studies and Research on Globalization and Terrorism, BBF organized a symposium in 2017 in the foundation’s lecture hall in Amman, entitled “The Jordanian Novel: Questions of Religion and Politics” (<https://www.mominoun.com/events>). These were some of the efforts and participations that show the efforts of the BBF in Jordan, which will be discussed in the conference “Blocks in Islamic Societies and the New Islamic Narratives” in a separate part.

- **The Impact of Issues Raised by BBF and on the Jordanian Society**

The BBF claims that it is distinguished by its significant efforts that simulate society, especially the educated community as mentioned previously, and within these efforts the foundation informs Jordanians of its local efforts in seminars, conferences, writings, and research which have a clear impact on society. One of the most important efforts is the conference “Blockages in Islamic Societies and the New Islamic Narratives”, which had immense impact on the society.

In 2018, the BBF announced its intention to hold a conference in the Jordan capital, Amman, under the title “Blockages in Islamic Societies and the New Islamic Narratives” which caused anger among Jordanians towards the foundation. The most important topics discussed in the conference are the prevailing Islamic narratives, innovative intellectual models, the fatwa production and the religious media discourse, the new theology and philosophy of religion, Shiite Islam and the guardianship of the jurist, and the concept of the state. These topics include the following researchers' papers:

1. Narratives of Institutional and Civil Islam by Anas Al-Tariq.
2. Institutionalization of Religion or Institutionalization of the State: The Impossible Controversy/Reading in the Deconstruction of False Narratives by Abdulhaq Zohouri (Tunisia).

3. *Tongues of Religion and Its Deconstruction in Popular Narratives and Practices* by Essam Foley (Egypt).
4. *The History of God in Islam, The Global and Popular Versions* by Muadh Bani Amer (Jordan). The paper includes some of the three dates of God's birth in Islam, two of them were created by the scholarly mind, and the third was read in the popular mind as a manifestation of the two world histories, as follows:
 - The history that is stated in the Qur'an: It is a history that is attributed to God Himself on the grounds that God is the source of the Qur'anic text, as it is circulated in Islam.
 - The history written by the jurists, in which the biography of God was framed on two levels, namely the concept and the image.
 - The popular history of the birth of God, which is a separate history from the two previous dates, and in this date, God will dwell in the people conceptually and formally. According to these solutions, the people will assume the role of God, once at the conceptual level and once at the image level.

This paper has provoked societal anger against this researcher, the conference, and the BBF.

The issues presented by BBF came in a complex form, which made the society quickly alienate them, especially when they revealed a dangerous proposition based on the disavowal of the beliefs and ideology prevailing in the Arab and Islamic societies, which this group considered as the destination in their experiences. The BBF has produced some ideas which are difficult for many people to understand. The ideas are shrouded in ambiguity in their aims to give an attractive impression of exaggerating the words and find popularity to search for their meanings, especially among the intellectuals, to attract the largest possible number of readers and fans to create fame in a controversial media style, so that they are circulated among readers, and this has already happened.

Also, some of the attempts of this foundation came in a previous conference, where one of the writers stated, in the conference "Religious Discourse" held on 17 May 2014, the best way in which we can protect our heritage is to expose it to demolition in order to build it again, and to reconsider the Arab-Islamic heritage. In fact, this is what applies to what they say because there are blockages that must be demolished by finding and disseminating holes capable of tearing apart the values and constants

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of societies with vague names and words unknown to the public (The Jordanian newspaper Al-Rai). As seen, the title of the conference began with “Blockages of Islamic Societies”, and in the second part, “The New Islamic Narratives”, as if they wanted to convey an idea of the closing of the Islamic societies and its rejection of dialogue and acceptance of the new. And in the second part, they aimed to move forward with their ideas while removing and excluding everything else, which are all meanings of the narration.

In his paper “Atheism in Jordan Is Delusions and Exaggerations”, The Jordanian writer Bani Amer (2016) stated that:

Religiosity in Jordan, practically speaking, is a state of compulsion par excellence. Therefore, atheism has been surrounded by a state of delusions in Jordan. The circulating atheism is merely a criticism of religious discourse, sometimes of the religious text, which are few cases, that may not find a foothold for publication in Jordan. The cases of blasphemy that affect critics of this discourse are merely intimidating cases, which the religious authority in Jordan, whether it was popular or official, works to amplify it, and transform its small grain into a large dome in order to thwart any renewal attempt to deal with the Islamic religious text. This conservative vision is undoubtedly, as promoted by the official and popular foundation, the vision that is closest to God, and that innovative vision is necessarily blasphemous, so it must be eradicated and uprooted from the roots before its impure seed turns into a satanic plant that threatens the religious tranquility that a Muslim’s lives in Jordan (<https://www.mominoun.com/articles>).

Bani Amer (2016) wanted to convey that the Jordanian society is a closed society intellectually and religiously, and that religiosity in Jordan is a state of coercion par excellence. And when linking the ideas presented in the article and the later conference “The Blockages of Islamic Societies and the New Islamic Narratives”, it shows the clear relationship between the researcher's presentation of a study on Jordanian society, and the creation of conditions for the BBF to solve this dilemma and the openness of society to Jordanians in front of their ideas. The matter becomes clear to us when we read about the researcher’s biography on the website of the BBF that Bani Amer supervises the coordination of the studies approved by the BBF in Jordan.

- **The Unity of Jordanian Society and Its Impact on Refuting Corrupt Intellectual's Propositions**

When the BBF's attempts to arouse religious, societal and national discrimination and it did not succeed, it resorted to other issues including intellectual divisions, and clashing with religion and the religious people to create dilemmas; nonetheless, the Jordanian society is cohesive as most Jordanians denounced this and there was a clear societal rejection of the conference scheduled held in 2018, which included among its sessions a paper to be presented by the Jordanian researcher Bani Amer. One of the most important topics of his paper was a philosophical issue that includes "talking about the history of God". Such conferences can negatively affect societal unity because research on issues affecting the Islamic faith divides not unite, and it provokes strife among people because these issues are not expected from them the integrity of intention, innocence of the mind, and spontaneity of the researcher. However, this had a clear impact on the cohesion of society. It is harmful and beneficial, as we have seen solidarity from the community, and a bearing of responsibility by the official authorities. As such, the society could not be met with such narratives.

- **The Doctrinal and Intellectual Propositions of the BBF: The Islamic Faith's Stance**

According to BBF, it gives researchers and scholars intellectual freedom, and a wide field of knowledge in which the field of research is diverse, and this becomes clear to the reader by following the research, books and articles published on the pages of its website. The foundation released the freedom the writers to research the horizons, and their philosophical knowledge helped them to raise pivotal issues and tried to address them within an enlightening renewal thought. Nonetheless, their doctrinal and intellectual propositions clashed with the religious heritage in many of the issues raised. The current study presents and criticizes some of the intellectual issues raised by the BBF although it cannot investigate all the issues raised due to their considerable number. So, the study intends to examine the doctrinal, intellectual, and jurisprudential issues raised by the BBF.

We have already introduced the BBF and cited their saying "Faith without borders transcends prejudices and ideological, racial, cultural, religious, sectarian and dogmatic differences...". However, "Is there a faith without

limits?” And “Does this label conform to Sharia?”. Islam is a religion that comprises regulating legislation, confines limits, codifies and limits the actions of a Muslim as revealed in Allah’s saying, “تِلْكَ حُدُودُ اللَّهِ فَلَا تَقْرُبُوهَا” “Those, rulings mentioned, are God’s bounds, delimited by God for His servants so that they do not overstep them; do not approach them (lā taqrabūhā, is more intense than lā ta ‘taddūhā, ‘Do not overstep’, used in verses elsewhere” (Surah Al-Baqarah, verse: 187). And Muhammad, the Messenger of God, said, “God has imposed obligations on you, so do not neglect them. And He has kept silent about things, so do not violate them. He has set limits so do not transgress them, and He has pardoned things as a mercy to you, so do not search for them” (Al-Tabarani, 22/183 No. 589). There are many verses and Hadiths that clarified the Islamic legislations and limits regulating the lives of Muslims, and this is the answer to the first part. And if we want to answer the second part of the question, “Does this label conform to Sharia?”, the principle should be fairness in the answer, and fairness is achieved through the definition of the BBF for the meaning and duties of the foundation. The BBF’s researchers say about themselves: “Faith without borders transcends prejudices and ideological, racial, cultural, religious, sectarian and dogmatic differences...”. This statement is impartial by not affiliating to a sect or faction, and the statement also has transgressions with a modern enlightenment thought. This is evident through the practical application of the activities of the foundation. In summary of the foregoing, the believer is bounded by legal limits that restrict his actions within a pioneering legislative system. As for the name of the BBF, this matter had consequences in the application, by making way for enlightening and modernist ideas that look at the contemporary while eradicating the originality of the texts.

- **The Intellectual Origins of the Issues Raised by BBF**

Some questions are raised about BBF, such as “Where did these ideas come from? What are their origins and their sources?”. When examining the basics laid by the BBF, the reader finds that one of the most critical issues that are presented within its ideas is the issue of freedom and intellectuality, and this is clear through their targets of the foundation as follows:

- It gives a way to a free and creative knowledge space to discuss issues of renewal and reform.

- It seeks in the practical aspect to evaluate the interpretations of cultural, intellectual, and societal effects in the Arab-Islamic space.
- It follows the path of open and effective criticism in reviewing all ideas without bias.
- It asserts that human dignity and happiness lie in respecting his freedom of thought, expression, and belief.
- It asserts that the violation of the principles of freedom and human rights and the frameworks of civil society, under any justification, has caused direct and indirect suffering.

Such ornate words may be pioneering words that do not contradict the belief of the Muslim if they are mentioned alone. But if the introductions are measured by the outputs of books, seminars and research for the foundation, intellectual and doctrinal violations will come out.

5. The Philosophical Propositions of Believers without Borders Foundation

There are many philosophical propositions in the foundation's research, literature, translations, and studies, including, for example:

- The paper "Philosophy and Revelation according to Al-Kindi" by Borshachen (2016). In the introduction to his research, he said, "The purpose of this article is to examine the philosophy of Al-Kindi through introducing the relationship of revelation with philosophy according to Al-Kindi, and it is the first experience that philosophy evaluates with the Holy Book in a person the first Arab philosopher (Borshachen, 2016, p.2 4).
- In the field of translation, "Introduction to the Philosophy of Religion" (Köhler, 2017).
- In the articles section, Mohamed Al-Radi, the Moroccan researcher specializing in philosophy and education, wrote "The Philosophy Lesson in Morocco: Indicators for the Presence of Liberal Rational Thinking", which revolves around the issue "Is there a presence of rational, liberal thinking in the references to the philosophy lesson? And if there is, what is its nature, and what is the relationship between rational, liberal thinking and values?" (<https://www.mominoun.com/articles>).

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These examples are evidence of the philosophical proposition of the BBF, and this does not mean that the philosophical proposition is a flaw, but we infer that the philosophical origin of the BBF is present, and it is relied upon in its foundations and rooting. It is worth noting that the results of the BBF's research take the character of personality through freedom of research, and clear freedom of choice, and the researcher's personality appears clearly in many articles. This is a positive point in the research arena of the foundation, with our lack of support for many of the results.

Speaking about the basics of the foundation, we find a clear influence of Western cultures, and the presentation of issues from a modernist, enlightenment, or secular perspective. These ideas take many forms in the multiplicity of writings and the multiplicity of cultures. Talking about this matter and putting forward examples and discussing texts need independent research and the current study suffices with referring to the pluralism in the intellectual origins and origins of the BBF resulting from giving freedom to thought, breaking away from traditional restrictions, and new reading of texts.

6. The Issues Raised by Believers without Borders

There are no specific detailed references showing the fundamentals and curricula of BBF in faith, except what was written on the subject of introducing the foundation on its websites, and its apparent output which consists of a group of articles, books, translations, research, and seminars, so it is difficult to determine the main purposes and partial objectives of studying the text that defines their thought. We should point out here that it is supposed to study the issues raised by the conference of BBF, which was going to be held in Jordan under the title "Blocks in Islamic Societies and the New Islamic Narratives"; nonetheless, the conference has not taken place, and we cannot speculate what any of the researchers participating in the conference was intending to say. According to what we see, judging Islam by comparing it to others in the nature of the relationship with science and scholars is considered defamation and injustice to it, as the relationship of some religions with science and scholars throughout the history tended to be hostile, thus, people in the past had imposed guardianship on the worldly sciences and religion. For that reason, the scholars at that time were subjected to torture, their books were burned, and they were declared as infidels, so religion became hated by scholars and then they sought to separate religion from the world. As for some

scholars who are seeking to place Islam in the same position, this is considered an assault on religion and unfair. Islam is a religion that Allah revealed to his Messenger, and it was not affected by the distortion of other books in all its forms. It remained as it was revealed, preserved by God's protection. As for the other matters, some scholars' understandings have failed to comprehend the nature of the relationship between Islam and science, or they have denied that in order to drag the Islamic religion and describe it as an enemy of science and scholars, and that it is from the past or nonoperational, claiming that it stands a stumbling block in the way of the nation's progress.

Besides, these scholars made accusations arbitrarily to generate a state of fear and looking at it with contempt, which eventually leads to doubting it. But if we return to the Qur'an, the first source of this pure religion, we will find the first verse that was revealed to the Messenger is "Read", where Allah urged knowledge and commanding it as He said,

“يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا تَعْمَلُونَ خَبِيرٌ ﴿١١﴾” “God will raise those of you who have faith, [thereby] obeying this [command], and, He will raise, those who have been given knowledge by degrees, in Paradise. And God is Aware of what you do” (Surah Al-Mujadila, verse:11). This verse shows solid bond between Islam and science is not denied by anyone as the apparent meaning of the text indicates what God intended from it. When we review and extrapolate the history of Muslims and their nations, we find that their pride and their ascent to the sovereignty of the nations was dependent on their religion. The more they apply, love, and elevate it, the more it was associated with their sovereignty for themselves and for others. And the farther they were from applying it in aspects of life, the more this was associated with a state of weakness, dependence, and being dragged behind the demands of their enemies.

We found BBF's defamation against the revelation and the sacred texts a basis for every fault, so all what will come is based on this defamation in the revelation and the text. Their problem with the text is one of two things: (i) the text itself and seeking to challenge it, and this is impossible because the words of God encourage knowledge and seeking for it obligatory, and (ii) their problem with the Muslims, so that they made the situation of the Muslims and their difficult reality the ruler of the text. The actions of Muslims are not considered ruling over the text, so there is no infallible except the Messenger Muhammad, who was the role model as discussed below.

The Sacred Text

The book titled “The Sacred and the Great Narratives”, which was authored by a group of researchers who are members of the BBF, and published in 2016, contained a group of philosophical ideas. We address some texts from the book to discuss their intellectual dimensions and their impact on faith.

Under the title “Religious Philosophy between Al-Qudsi’s Challenges and Narrative Responses”, the researcher Zuhair Al-Khuwailidi (2016) stated there is no confirmation of the historical authenticity of the stories told by the Qur’an, but their presence in it means the existence of religious, educational, moral, political, and social goals that work to achieve in the consciences of the addressees and their reality. Then he pointed out that “as for the stories that are narrated in the Qur’an, we should not search for their truthfulness or insincerity in documented scientific history. At the conclusion of the research, he stated that the overall statement is that the Qur’anic discourse tends towards three points: First, the command is the action and the achievement. Second, the invocation of the curse and the warning of punishment. Third, the invocation of reward and the preach of the victory of bliss.

He asked “Why do the Qur’anic stories attribute the traits of holiness to earthly personalities and take them away from unseen beings?”, “Is it the sedition of narration and the temptation of words, or the mundaneness of the Qur’anic discourse and its civil character, and the affirmation of the humanity of the prophets and their companions?”, “Isn't the sacred in the end just a narrative plot that awaits its dramatic complexity at the time of its release?” (Al-Khuwailidi, 2016). The above is nothing but a reinterpretation of the ideas of Muhammad Khalaf Allah (1999) as he said, “The Torah has the right to tell us about Abraham and Ishmael... And the Qur’an can tell us also... But the occurrence of these two names in the Torah and the Qur’an is not enough to prove their historical existence”. Such issue that separates the Qur’an from the truth is considered a defamation of the Holy Qur’an, meaning that the Qur’anic story is not true, but will only serve as guidance and lesson according to the researcher, and for this reason it aroused great controversy in the middle of the last century.

And God has mentioned that the stories in His book are true stories that have no doubt or skepticism. The Qur'anic stories are distinctly different from other types of stories that are woven by humans, not because of the difference in the source, which is not the creator or the originator only, but because of the difference between this and that in the purposes and ends, and the means and tools. The Qur'anic story has its lofty purposes, and its goals that are consistent with the religious purposes that revolve in its orbit.

Definition of Quranic Stories

Ibn Manzoor said, “The story is the narrated news”. And it is said, “I narrated a thing, if you follow its trail, one thing after another, as God’s saying: “ *وَقَالَتْ لِأُخْتَيْهِ فَصِيْبَةَ فَصِيْرَتٍ بِهِ عَن جُنُبٍ وَهُمْ لَا يَشْعُرُونَ* ” “And she said to his sister, Mary [Moses’s sister], ‘Follow him’, in other words, follow where he goes in order to find out his news [meaning to follow his trail]. So, she watched him from afar, from a distance, secretly, while they were not aware, that she was his sister, or that she was [even] watching him” (Surah Al-Qaṣaṣ, verse: 11). So, *qaṣaṣ* means here to follow his trail. And the storyteller is “the one who brings the story as it is, if he traces its meanings and words” (Al-Isfahani), and Al-Ragheb said that the storytelling is following the trail, and it is said: ‘I followed his trail, and the stories: the trail’ (Ibrahim, 2008).

Ibrahim (2008) stated that “It is remarkable that the Holy Qur’an used the article (ق ص ص) in twenty-six places, while it did not use any of its synonyms that are now common on the tongues of writers, towards the story and the narration, or any of its derivatives” (p. 34). Al-Khatib (1965) stated that “The Qur’anic stories express historical news and events that were not tainted by imagination, but only real entered stories. Despite this, the Qur’an included what other stories did not contain of excitement and suspense, with its foundation on absolute facts, which is not suitable for literary stories in any case” (p. 45). As for the literary story, according to Al-Azab (1980), it is “a dramatic verbal art that seeks to create a parallel creative world in its relations to the real world experienced by the storyteller, through thought experiments, emotion experiences or imagination experiences” (p. 389). According to Ghanem (2012), “We can say that between the Qur’anic story and the story in modern literature similarity in the name, it is only a matter of participation, as the Qur’anic story is news in the meaning known to Muslims. It came in a narrative

framework, not a story in a news framework, in the understandable sense of the story according to modern critics” (p. 34).

Equality in Inheritance

Equality in inheritance, although on the surface it is a jurisprudence issue, we will discuss it from its creedal aspect, and its connection to the issue of revelation. The researchers in BBF denied it as it came in the Qur'an, “فَلِلذَّكَرِ مِثْلُ مِثْلِ الْأُنثِيَيْنِ” “God charges you, He commands you, concerning the matter of your children, with what He will mention: to the male of them, the equivalent of the portion, the lot, of two females,” or “the male shall have the like of the portion of two females) (Surah An-Nisa, verse: 11), and they relentlessly attempted to replace it with equality, although it came out of being a subject of ijihad due to the presence of the definitive text (Sharia evidence). The idea of equality in inheritance was discussed by the Tunisian writer, Taher Al-Al-Haddad (1976), in his book “Our Woman in Sharia and Society”, where the book is divided into two parts: (i) the legislative section in which the author reviewed the civil rights that Islam has bestowed on women, explaining the prestigious position for them in Islam. The author claimed that Islam honored women, contrary to the unjust practices towards them under the name of Islam and (ii) the social section in which the author sought through it to present the violations committed by men, as fathers or husbands, against women. Among the issues that sparked controversy in the book is the issue of equality in inheritance. Al-Haddad (1930) said, “Islam has not decided that a woman's inheritance should be descended from a man” (16).

The Noble Qur'an enjoined adherence to provisions, and it is noted that the verses of inheritance were concluded with what draws attention to their importance. God said, “فَرِيضَةٌ مِنَ اللَّهِ ۗ إِنَّ اللَّهَ كَانَ عَلِيمًا حَكِيمًا” “a prescription from God; surely God is ever Knowing, of His creation, Wise, in what He has ordained for them, that is to say, He is ever possessed of such attributes” (Surah An-Nisa, verse: 11), and He said, “تِلْكَ حُدُودُ اللَّهِ ۗ وَمَنْ يُطِعِ اللَّهَ وَرَسُولَهُ يُدْخِلْهُ ۗ “جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا ۗ وَذَلِكَ الْفَوْزُ الْعَظِيمُ” “Those, rulings mentioned with respect to orphans and what followed, are God's bounds, His laws, which He has delimited for His servants, so that they may act in accordance with them and not infringe them. Whoever obeys God and His Messenger, in what He has ruled, He will admit him (yudkhillu, or, as a shift [to the first-

person plural] read nudkhillhu, 'We will admit him') to Gardens underneath which rivers flow, abiding therein; that is the great triumph" (Surah An-Nisa, verse: 14). As such, the limits are set by Allah and whoever obeys Allah, and His Messenger will be admitted by Him to Paradise. And the Almighty said, "يَبَيِّنُ اللَّهُ لَكُمْ أَنْ تَضِلُّوا وَاللَّهُ بِكُلِّ شَيْءٍ عَلِيمٌ" "God makes [all this] clear unto you, lest you go astray; and God knows everything" (Surah An-Nisa, verse: 176).

The call for equality in inheritance between men and women appeared among some writers, especially Tunisians (e.g., Al-Al-Haddad, 1976; Moussa, 2011), and what augmented the reliability of the matter in Tunisia is the support of the leadership and the center of power for this issue. Many writings have appeared by the affiliates of BBF that support the issue of equality, such as:

- "The Controversy over the Equality of Inheritance between the Guardians of Sharia and the Modernists in Tunisia and Abroad" by the researcher Abdel Majid Al-Jamal.
- "Women, Inheritance and Marginalization Circles: A Gender Confrontation with Polygonal Politics", by the researcher Mohamed Baka.
- "Equality Is a Requirement to Achieve Humanity", for the researcher Hajar Lamfadli.
- "I Believe in Equality as I Believe in Quranic Justice", by the researcher Muhammad Moaz Shahban.

Benhamouda (2017) chose the compromise solution in his article "Women's Inheritance in Sharia and Society"; he stated that the issue of equality in inheritance raises a historical conflict between believers in the sacred and the defenders of freedom. The decision on the issue must consider the point of view of the two groups who believe in the sanctity of the Qur'anic text and its provisions on the one hand, and women's advocate of freedom and their right to equality with men on the other. The legislature in countries that raise the slogan of freedom and want to implement the principle of equality between the sexes can take a position that satisfies both parties, granting those who wish for equality the right to have their heirs equal in their inheritance, but it preserves the right for believers in the sacred laws of inheritance to grant the inheritance according to what has taken place by custom Sharia.

It is apparent from the foregoing that many of the affiliates of the BBF have adopted the idea of equality in inheritance between men and women, and this is considered an audacity to the texts of the Holy Qur'an which are with clear indications. If we go back to the issues of women and their rights that these scholars claim that they will do justice to them with their proposals, we would have prompted them to ask: "Did the Noble Qur'an neglect the rights of the woman whom it made the equal of men? It made her a mother and commanded us to be good to her and not to say "fie on you", nor rebuke her, but speak to her with words of respect. It made her a wife and created her for our soul, and God considered her the gift offered as He said "يَهَبُ لِمَنْ يَشَاءُ إِنَاءً وَيَهَبُ لِمَنْ يَشَاءُ الذُّكُورَ" "He gives females to whom He wills and He gives males to whom He wills" (Surah Al-Shura, verse: 49). But how was the woman before Islam? Wasn't she the inheritance that they used to share? Then Islam gave her a right to the inheritance. Wasn't that woman who was buried alive? Were her marital rights protected? Didn't Islam liberate her twice, differently from the man an additional time, by giving birth to her son from her master, as the female-slave becomes free if she gives birth from her master? And who has limited marriage to four wives as a maximum, given that all marital rights are obligatory as if she were one wife with justice, after she was a slave? Are not these from the enactment of the laws of Islam, and the sacred texts that they are trying to attack?

Regenerative Intellectual Models

Moulay Ahmed Saber (2017) stated that "The demand for renewal today in dealing with the reference texts founding Islam is between two options: first, to remain under the umbrella of the methods and mechanisms of thought that the ancients said, especially what the scholars of jurisprudence considered rules and concepts according to their social and cultural circumstances. And here the demand for renewal will become alienated from the past with all its statements and answers to the many and varied questions of the era, in a way that brings about reconciliation between the requirements of the present and the answers of the past, and therefore it cannot be a renewal despite the claim of that, because renewal is an extension of religious knowledge that responds to the questions and requirements of the age.

According to BBF, it aspires to produce methods and mechanisms in understanding and analyzing the texts of Sharia in a way that does not

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parallel the Islamic cultural heritage. It summons to abandon transmission and followers, deluding people that this act of hers is innovation and creativity, and in fact it is nothing but a departure from the correct understanding of religion and Sharia presented in a beautiful form for the public to be accepted by people. It is like a poison that has been spread in honey, and destructive thoughts have infected joints in the originally wounded body of the nation.

BBF stated that there is the option of getting out from under the umbrella of the methods and mechanisms of thinking carried out by the ancient predecessors and adopting the mechanisms of contemporary knowledge in understanding and analyzing religious texts, moving forward towards the extension of religious knowledge that responds to the requirements and questions of the age. This does not absolve us from the process of cognitive and methodological digging into the Islamic cultural heritage. It also requires us at the same time a great deal of openness and the adoption of what is modern knowledge in various fields, with the same in which creation, creativity and rationalization are present instead of transferring and following, and this is a large part of what renewal requires today. BBF points out that this matter is not easy, as the efforts of individuals and institutions that believe in the message of renewal meet, and this is what the BBF aspires to achieve (<https://www.mominoun.com/articles>).

Through the foregoing, it becomes clear that the BBF breaks from the Islamic heritage through their adoption of this innovative thought based on “exiting from under the umbrella of the methods and mechanisms of thinking that the ancients said, and adopting the mechanisms of contemporary knowledge in understanding and analyzing religious texts...”. What should be pointed out is that the present is not in a better condition than the past, as the modern person must look at reality with a look of suspicion and doubt, or say a look of criticism and examination by rejecting its negativity, ailments and deviations, and by revealing what is in it of contradiction and hidden, forgotten, silent and unthinkable matters” (Muhammad, 2010, p. 278).

The Pillars of Islam

What Bani Amer (2016) wrote about the pillars of Islam, leaves no room for doubt the extent of the deviation of this foundation in its approach and its mission. This was represented in his talk about the two testimonies,

establishing prayer, paying zakat, fasting Ramadan, and pilgrimage in which he considered that it is not possible to count these religious duties that have been cut off from the correct and explicit texts as the pillars of Islam as the pillars of the house that can only be performed by them. The author said that this study, tagged with “The Pillars of Islam: Confusions of the Foundational Text”, concludes that what was known in Islamic culture as “Pillars of Islam” did not rise to the level of a cornerstone, making it a criterion for the collapse of religious architecture or not, and the rule then, not in the mortal world, but also in the eternal world, on the behavior of a Muslim, good or bad.

The author added that the testimony that “there is no god but God, establishing prayer, paying zakat, fasting Ramadan, and pilgrimage to the House”, cannot be a formative basis in the Islamic religious building, according to the considerations of the Qur’anic text, which did not say the cornerstone of what Al-Bukhari proved in a hadith attributed to the Prophet Muhammad, and considered the statute of limitations marks a line between faith and unbelief”. That is, the Qur’anic text, which did not say the cornerstone of what Al-Bukhari established in a Hadith attributed to the Prophet Muhammad, and was considered by prescription as a dividing line between faith and unbelief”.

This proposition by Bani Amer is not accepted because the hadith of the Prophet, may God bless him and grant him peace, does not contradict the Holy Qur’an. Rather, it agrees with the meanings of the Noble Qur’an. The two testimonies, prayer, zakat, fasting, and Hajj are provisions legislated by the Noble Qur’an and it warned of their importance and warned against violating them and leaving them. The claim that the cornerstone was taken away from it just because the Qur’an did not mention the word “corner” is extremely dangerous.

And what shows that the pillars of Islam are fixed in the Noble Qur’an is the Almighty’s saying: *يَا أَيُّهَا الَّذِينَ آمَنُوا ءَامِنُوا بِاللَّهِ وَرَسُولِهِ ءَالْكِتَابِ الَّذِي نَزَّلَ عَلَىٰ رَسُولِهِ ءَالْكِتَابِ الَّذِي نَزَّلَ مِن قَبْلُ ء وَمَن يَكْفُرْ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ ءَالْيَوْمِ ءَالْءَاخِرِ فَقَدْ ضَلَّ ضَلًّٰلًا بَعِيدًا* “O you who believe, believe, with perseverance, in God and His Messenger and the Book which has been revealed to His Messenger, Muhammad (s), and that is the Qur’ān; and the Book which was revealed before, to the messengers, namely, the scriptures (a variant reading [for *nuzzila* and *unzila*, ‘was revealed’] has the active form for both verbs

[*nazzala* and *anzala*, 'He revealed']). And whoever disbelieves in God and His angels and His Books, and His messengers, and the Last Day, verily he has strayed far away, from the truth" (Surah An-Nisa, verse: 136); and God said, "وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ" "And establish prayer, and pay the alms, and bow with those that bow, that is, pray with those who pray, Muhammad and his Companions: this was revealed concerning their religious scholars, who used to say to their kin from among the Muslims, 'Stay firm upon the religion of Muhammad for it is the truth' (Surah Al-Baqarah, verse: 43).

God also said, "يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِينَ مِن قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ" "O you who believe, prescribed for you, obligatory [for you], is the Fast, just as it was prescribed for those, communities, that were before you so that you might guard yourselves, against acts of disobedience, for, it [the fast] curbs the desires that prompt these [acts]" (Surah Al-Baqarah, verse: 183); and God said, "فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا بُرَّاهِمُ وَمَنْ دَخَلَهُ كَانَ آمِنًا ۗ وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ ۗ فِيهِ آيَاتٌ بَيِّنَاتٌ مِّمَّا اسْتِطَاعَ إِلَيْهِ سَبِيلًا ۗ وَمَنْ كَفَرَ فَإِنَّ اللَّهَ غَفِيٌّ عَنِ الْعَالَمِينَ" "Therein are clear signs, among which is, the station of Abraham, that is, the stone upon which he stood to build the House, and on which his footprints remain; and it [the House] has endured all this length of time and the constant passing of hands over it. Among these [signs] are the fact that the reward for charitable deeds is multiplied in it and that birds never fly over it; and whoever enters it is in security, not liable therein to be killed or oppressed or otherwise. It is the duty of people towards God to make the pilgrimage to the House (read either as *hijj al-bayt* or *hajj al-bayt*, as two variants of the verbal noun from *hajj*, meaning 'the intention [to journey there]'), if he is able to make his way there (*man istatā'a ilayhi sabīlan* substitutes for *al-nās*, 'people'). The Prophet explained this [ability] as having provisions and a ride, as reported by al-Hākim [al-Naysābūrī] and others. As for the one who disbelieves, in God or in what He has made obligatory with regard to the Pilgrimage, God is Independent of all worlds, the humans, the jinn and the angels, and [is Independent of] their devotions" (Surah Al-Imran, verse: 97).

And the text of the Hadith on the pillars of Islam "Islam is built on five: testifying that there is no god, but God and that Muhammad is the Messenger of God, establishing prayer, paying zakat, pilgrimage, and fasting Ramadan" (Al-Bukhari, 1/47 No. 16) had been narrated from many ways, reaching the limit of frequency. It was narrated on the authority of Abdullah bin Omar Al-Qurashi, Omar bin Al-Khattab, Abu Hurairah, Abu

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Dharr Al-Ghifāri, Jarīr bin 'Abdullah Al-Bajali, Mu'ādh bin Jabal, Al-Mughīrah bin 'Abdullah Al-Yashkuri, Muhammad bin Muslim bin Shihāb Al-Zuhrī, Bashīr bin Al-Khaṣāshiyah Al-Sadūsī, Qarrah bin Da'mūsh al-Numayrī, Qays bin 'Āsim, Abu Zuhair bin Usayd, Yazīd bin 'Amr, 'Abdullah bin Abī Awfā Al-Aslamī, 'Abdullah bin Zaid, Abū Qilābah Al-Jarmī, Samurah bin Jundub Al-Fazārī, Abu Mūsā Al-Ash'arī, And on the authority of Shaddād bin Aws Al-Anṣārī (Al-Sa'idi, 2009).

Conclusions & Recommendations

This study shows that there are no books that revealed the foundations and curricula that the BBF rely on their faith except what was written on the subject of introducing the foundation, and their outputs of articles, books, translations, research, and seminars, so it is difficult to determine the main purposes and incomplete objectives of studying the text that defines their thought. The BBF presented its vision in stylized formats that were mostly based on intellectual and freedom formulas, and its outputs did not balance with the pioneering formulas it presented. Rather, the outputs of books and research seminars for the foundation were filled with intellectual and doctrinal violations. They also repudiated the prevailing beliefs and ideologies in the Arab and Islamic societies, as they threw out the correct and explicit texts on the most important matters related to Islam, the pillars of Islam, and erased from them the evidence and obligation.

The issues presented by BBF came in a complex form, which made society quickly alienate them, as the veil revealed a dangerous proposition based on the denial of the prevailing beliefs and ideologies in the Arab and Islamic societies, which this group considered as their destination in their experiences and attacked religious constants with their ideas. The unity of Jordanian society showed their rejection of emergency ideas and revealed what threatens them and their intellectual security. The believer is bound by legal limits that restrict his actions within a pioneering legislative system. As for calling the foundation as BBF, this matter had consequences in the application by making room for enlightening and modernist ideas that look at the contemporary while eradicating the originality of the texts. Among the most prominent issues attacked by BBF are the Quranic stories and equality between men and women in inheritance in which the Qur'anic story was presented as a fictional story that aims for religious, educational, or moral purposes, the credibility of its history should not be sought. The truth is that the Qur'anic stories are distinctly different from other types of

stories that are woven by humans, due to the different purposes and ends, and the means and tools. The truth is that the Qur'anic stories are distinctly different from other types of stories that are woven by humans, due to the different purposes and ends, and the means and tools. The Qur'anic story has its lofty purposes, and its goals that are consistent with the religious purposes that revolve in its orbit. As for the issue of gender equality in inheritance, the call for equal inheritance between men and women appeared among some writers, especially Tunisians. What made matters more credible in Tunisia was the leadership's support and especially the center of power for the issue of equality in inheritance.

The study recommends to critically read and scrutinise the thought and beliefs of organizations and research foundations and intensify studies about them. A foundation such as BBF should not have been left for several years without writing single research about it. It is also necessary to provide advice, guidance, and raise awareness against engaging in any group or intellectual foundation without having a broad knowledge of their ideas and the consequences of these ideas.

We should, under the current circumstances and suspicions presented to the Muslim community, study thoroughly the history of Islamic thought (theology, philosophy, logic) because the issues raised by modern thinkers are remarkably similar to the issues of previous scholars of theology and philosophers. It is also necessary to understand Western philosophy, its methods, its origins, and foundations, and continuously follow up the contemporary thinkers' production about Islam to expose their falsehoods and respond to them. In order to make the future better, it is necessary to develop a unified Islamic strategic plan to address the ideas of the modernists' trend, simplify the views of Islamic jurists and schools of thought, study reality and its intellectual data, and refrain from exerting efforts in studying controversial issues that formed class grudges between groups.

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