

The Concept Of Faith And Disbelief In Arabic And English Literature, The Poem Of English Poet Percy Shelly's "The Revolt Of Islam", Literary And Doctrinal Study

1RehabNadhir Al-Saffar, 2Aati Hassan Saleh

Abstract

The study highlights on the main concepts of the belief and disbelief on one hand and the literary and doctrinal study of the Percy Shelly's poem "The Revolt of Islam" on the other hand. It is clear that, in the first section, the study will not put remedies for all the problems of the Islamic community, but it will limit its attention to the concept of belief and disbelief and the subject of Takfir which imported from the wrong understanding of the concept of belief. The study will deal with two major topics in two sections: The first section is to study the subject of faith, disbelief and their definitions and meanings, as well as it will include the issue of Takfir (extremism) which is one of the most serious contemporary challenges of the nation. The subject of Takfir (extremism) and bloodshed and its interference in the depth of the civilizational struggle of the nation play an important side of this study. It is one of the most serious issues that we are suffering from. It is clear that the first section reinforced by evidence from the book (Qura'an) and purified Sunnah. On the other hand section two concentrates on the main tendencies of the poem "The revolt of Islam" by the English poet Percy Shelly. It represents the revolution of Islam against unjust and tyranny. The poet had used the "The revolt of Islam" to be the title of one of his great works, even though some critics believes that he want to hide his thoughts and ideology. The poem reflects the believing side of the poet, also he understand Islam as a tolerant religion and believing in its instructions. According to Shelly's concept, the mad world needs a clear revolts like this one. In the beginning of this section, the study concentrates on the main characters of this long poem, the main plot, and the main themes and motifs in a brief introduction. In the second part of the chapter, the study goes forward of critics' interpretations and debates on Shelly's poem "The Revolt of Islam" The poet was famous of his atheistic thoughts, and it for some critics, represents a paradoxical matter. The last paragraph shows how the Islamic concepts particularly influenced the writer himself and influenced the English literature in general.

Keywords: belief, disbelief, ratification, Takfir (extremism), tyranny, infidelity, atheism, Islamic revolution, predecessor, apostate.

El concepto de fe e incredulidad en la literatura árabe e inglesa, El poema del poeta inglés Percy Shelly “La revuelta del Islam”, estudio literario y doctrinal

Resumen

El estudio destaca los conceptos principales de la creencia y la incredulidad, por un lado, y el estudio literario y doctrinal del poema de Percy Shelly “La revuelta del Islam”, por otro lado. Está claro que, en la primera sección, el estudio no pondrá remedios a todos los problemas de la comunidad islámica, pero limitará su atención al concepto de creencia e incredulidad y al tema de Takfir que importó de la comprensión errónea de El concepto de creencia. El estudio abordará dos temas principales en dos secciones: la primera sección es estudiar el tema de la fe, la incredulidad y sus definiciones y significados, así como también incluirá el tema de Takfir (extremismo), que es uno de los más serios. desafíos contemporáneos de la nación. El tema del Takfir (extremismo) y el derramamiento de sangre y su interferencia en la profundidad de la lucha civilizatoria de la nación juegan un lado importante de este estudio. Es uno de los problemas más graves que padecemos. Está claro que la primera sección reforzada por la evidencia del libro (Corán) y la Sunnah purificada. Por otro lado, la sección dos se concentra en las principales tendencias del poema “La revuelta del Islam” del poeta inglés Percy Shelly. Representa la revolución del Islam contra los injustos y la tiranía. El poeta había usado “La revuelta del Islam” para ser el título de una de sus grandes obras, aunque algunos críticos creen que quiere ocultar sus pensamientos e ideología. El poema refleja el lado creyente del poeta, también entiende el Islam como una religión tolerante y cree en sus instrucciones. Según el concepto de Shelly, el mundo loco necesita revueltas claras como esta. Al comienzo de esta sección, el estudio se concentra en los personajes principales de este largo poema, la trama principal y los temas y motivos principales en una breve introducción. En la segunda parte del capítulo, el estudio avanza sobre las interpretaciones y debates de los críticos sobre el poema de Shelly “La revuelta del Islam”. El poeta era famoso por sus pensamientos ateos y, para algunos críticos, representa un asunto paradójico. El último párrafo muestra cómo los conceptos islámicos influyeron particularmente en el propio escritor e influyeron en la literatura inglesa en general.

Palabras clave: creencia, incredulidad, ratificación, Takfir (extremismo), tiranía, infidelidad, ateísmo, revolución islámica, predecesor, apóstata.

Introduction

Praise be to Allah, the Lord of the Worlds, and Peace and prayers be upon the master of the messengers. So peace be up on his good and pure family, and his faithful companions:

The Islamic society in modern times faces a number of challenges at the political, economic, social, ideological, or educational levels. There is no doubt that any of these challenges can undermine the stability and development of society. They may put the society in a critical situation. These challenges puts the society in exhausted and will be unable to keep pace with contemporary human societies that have built themselves a real presence and appearance.

This paper on the development of remedies for all the problems of the Islamic community, but we will limit our attention to a limited issue which is the impact of the name of faith and disbelief on the current reality. The study will deal with two major topics:

The first section is to study the subject of faith, disbelief, and Takfir (extremism) which is one of the most serious contemporary challenges of the nation. The subject of Takfir (extremism) and bloodshed and its interference in the depth of the civilizational struggle of the nation play an important side of this study. It is one of the most serious issues in the reality in which we live. The importance of this study is that it deals with a sensitive issue that occupies the world arena as well as the Islamic one. The treatment has been achieved from the side of faith and disbelief in the two requirements. Additionally, the first section reinforced by evidence from the book (Qura'an) and purified Sunnah.

Section two : The Islamic revolt as the source of Percy Shelly's poem "The Revolt of Islam".

The second section includes the poem of the English poet Percy Shelly (The Revolt of Islam). The study includes the doctrinal and literary interpretation for the poem, and before going to the content of the poem, the study refers to how the poet was known to be an atheist and a disbeliever in religions, especially Christianity. Additionally, he was expelled from the university and prosecuted for his infidelity and atheism, But his admiration for the Islamic religion and thoughts made him to put "the revolution of Islam" a title of his most famous poems. He wanted to reflect his faith in these principles, and they will be a guarantor of justice and equality, and

the unity of the human being.

The study also shows that within the poet there are two sides: the side of disbelief and atheism, and the other side is the side of faith. It is clear that the poet himself has an important faithful side. He admired achieving justice and rejection racism. It is clear that there is a conflict dominated the mind of the poet at that time. His most famous poems had been written in the name of the Islamic revolution, even if his disbelieving tendencies dominated his short life. The study concludes that every human being is born in a pure primitiveness but he deviates according to the doctrine of his family. This poet has mastered the common sense of the poet and was able to overcome infidelity and atheism. It means there is a positive side compete the poet's atheistic character, he return to his pure primitiveness and innocent notion as he fist born, Additionally, any new born is innocent and knows his creator but he gradually change to doctrine of his family or because of the influences of his fellowship. As well as, the evil powers by devil sometimes deviates him to blasphemy. All these things that mentioned above controlled Shelly for a long time but finally overcomes it by reflecting it in his most famous poems.,

The poet found Islam and faith in it as a subject of his poem and a revolution against the injustice and perversion that prevailed in that era, as well as the poet cursed a political and religious classes, which turned the subject of faith according to their personal and factional interests. He says that faith in its true concept represented by the revolution of Islam against oppression and tyranny. Finally, through this literary work shows that the faith side had overcome the infidelity and atheism on the poet's mind.

The first section: the truth of faith and disbelief and their definitions.

- Faith in a language has two meanings:

firstly: Faith is security, that is to give secure and security, which is against fear, and security against fear.

Second: ratification is against the denial. (as the Almighty mentioned in Surat Al-Bakhara: 75). The believing includes secure and security. (as the Almighty says): " you are not believing in us, even if we are truthful" (Surat Yusuf: 17), This is why this meaning is presented to others. That is to give security, and from which he said r: ((stars is keeper of heaven)), safe is gathering for the word Amin trustworthy, a keeper (2).

The linguists agreed about these two meanings, for this reason IbnKath-

eer said in his interpretation: "Faith in the language is based on pure ratification, and may be used in the Qur'aan and it is intended to do so, as Allaah says ((as the Almighty says):)" He believes in Allah and believes the believers. " (Surah Al-Tawbah: Verse 61, and as the brothers of Joseph told their father: "And you are not a believer for us, even if we are truthful (Surat Yusuf: verse 17, as well as if used together with. the works (as the Almighty says:) except those who believe and do good works. (Sura poets) verse 227 (3)

• Definition of Faith Terminologically:

Belief in Shari'a: A special endorsement, which is the ratification of the Prophet (Peace be up on him) in all thing that he stated it, which is not only Islam, and religion; but it is the guidance, and the apparent work (4), and faith: it is the legal tradition. It is the ratification of the Prophet in all he is stated by, and knowledge of the religion necessarily (7).

Al-Eiji said: "He is with us, and he has the most famous imams, such as the judge and the teacher of ratification of the Prophet, knowing that his coming is necessary, and he is knowledgeable about it in detail."

It is intended to ratify the Prophet (peace be up on him): obedience to what came by him, acceptance of him, follow him, and not intended to ratify the proportion of honesty in the heart without consent and acceptance in order not to follow the faith of disbelievers who knew the truth of his prophecy and his mission but they finally denied his mission. (as the Almighty says) (they know him like Their sons (SuratBaqarah: verse 116) Abdullah. bin Salam said: "I knew him when I saw him as I know my son or more. I knew Muhammad ,peace be on him, most severe").(8)

And is intended to be ratified in all that he came by, and knowledge of the religion necessarily: They mean that the ratification of what is famous among the people of Islam and became knowledge in his tradition is similar to the knowledge of people. It is necessarily obtained so that the public knows without a lack of consideration and reasoning (9).

It is said that is necessary to heard from the prophet (peace be up on him) or the equivalent of the evidence that conveys from the prophet's fellowship such instructions as the prayers, fasting, and the sinful of adultery and drinking wine. The veneration between private and public is necessary. It was said: necessity is certainty. it is not disbelieved by denying Circumstances. (10).

IbnHajar says: "Faith is the language of ratification, and legitimization of the Prophet (peace be up on him) as it came from his Lord and this fate agreed upon it" (11).

Mullah Ali al-Qari said: “The majority of the interrogators went to the conclusion that faith is a belief in the heart.”(12)

Here the Sheikh (Mulla Ali) asserts that the saying in ratification is the

Newspaper	Numbers of articles before 9/11	Numbers of articles after 9/11	Increase percentage
Guardian	817	2,043	250%
Independent	681	1,556	228%
Times	535	1,486	278%
Daily Mail	202	650	322%
Daily Express	139	305	219%

ly. The saying is one side of faith. (14)(15)

Imam Abu Thur (may God have mercy on him) when he asked about faith ?

He said: faith is believing in heart, saying by tongue and working with senses, and approved all the laws, and then he said: What is the meaning of the truth? “(16).

We are thinking about saying: (They are a believer with them). The Sunnis and their faith mean that they are limited between (believing the heart and confirming the tongue). This is very clear, and then he goes on to say: “And some of them do not even be with the ratification. And the Mu’tazil and was agreed by some Sunnis of the Hanbali extremist and some people of the Hadith, and Imam Abu Thur referred to them by saying in the form of reducing and weakening. All this is a right, and it is an argument against those who claim that abstract knowledge of obedience is enough to achieve the legal faith. This is the view of the Jahmiyyah, which is invalid by agreement. But what is really painful is the deliberate confusion between this meaning and the heart’s ratification of the Ashayra and Matridi. That the ratification of our Prophet Muhammad (peace be up on him) in all the provisions of the religion necessarily, and this ratification must be a firm ratification with obedience and obedience and follow-up and love and knowledge. (17).

This description, which is mentioned by Ashayara, is expressed by some of the late Hanbalis on the condition that there is no god but Allah. They do not know that these conditional terms are available in the folds of the words of the Imams of the Sunnah.(18)

This is the heart’s ratification that the Ashayra and Materidian wanted agreed upon it the three doctrines of the Maalikis, Hanafi, Shaafa’is, and many of the Hanbalis and Ahl al-Hadeeth, but this is the opinion of the scholars(investigators) of the Sunnah and the Jama’a of the people of Hadith, Fiqh and speech.

This is the accurate view of any new external origin or of those who follow

their path and thinks that this is the doctrine of the adopted predecessor. The truth is that there is no convincing justification for this deliberate confusion, especially that those who carry it are great imams who expand on knowledge. And this confusion caused a gap and a conflict between the members of the nation, especially in recent times when some began to exploit these conflicts and the hypothetical by focusing on them and amplifying them until the people who comes late listen to the extremist words that The predecessors were avoid them, and those who are most daring to do the most takfir and coordination and compromise against the most powerful nation. And its predecessor is not deterred or disciplined and no power except in God (19).

The second requirement: the truth of infidelity

This part will include the truth of atonement and its meaning in the Quran and Sunnah and the terminology of scholars.

Firstly: infidelity in the language:

Infidelity is pronounced in the language on the hiding and covering (30).

It is said that whoever covers the shield of his garment has the right to expiate the shield, the disbeliever: the one who cover the garment by fabric, ie: cover it and wear it over it, and the origin of infidel means cover the thing and consumed it. And all those who conceal anything It means consider him disbeliever according to his understanding, and the Arabs say to the farmer: He is kaafir because he is atoning the seed with the soil of ground for sowing which gradually raised.

It is said: someone denies my right, ie: Jahdh, disbelieving is denying the grace of grace with hiding it. The kufr (blasphemy) is the opposite of thanksgiving. The disbelief is against the faith because it covers the truth whether it is in the form of arrogance or what is done by it in terms of words, deeds or beliefs.(22)

Secondly: infidelity in the term: is against faith, which is in each denomination is opposite of the interpretation of faith, and the disbelievers falls in to two categories:

The first category: the original infidels, and those who did not enter the religion of Islam, the Kura'an and Sunnah and consensus have indicated their disbelief, and their subject is very clearly known from the religion necessarily. The disbelief of those based on their lack of faith in Islam, and they are not believe in the Prophet (peace be up on him)

The second category: apostates and those originally affiliated to Islam, but issued from them what requires infidelity and apostasy, such as the belief or the act or say Kufri, contrary to Islam belief, and those who are

intended in the demand.

The kafir(disbeliever) is the equivalent of a Muslim, and the apostate is the one who disbelieved following his Islam by saying, doing or believing. IbnHazm says: “Whoever rejects something from what Allaah has presumed to have faith in it, after establishing the argument and after his receiving the truth upon him, if it is with his heart without his tongue or tongue without his heart or both, he will be a way out of the name of faith.”(23)

Al-Razi said: “The disbelief in the origin of the language is the covering, and the meaning of the covering is achieved only in the right of the oppressor who knew the guide(right) and then denied it, or the right of the imitator, who knows himself that he does not know the evidence of the validity of the thing, and then says it. But In the disable who did not reach the truth, this is not a cover for something that appeared at him, he will not be an infidel “(24).

Al-Qarafi said: “The origin of kufr(blasphemy) is a specific violation of the sanctity of Godliness, either by ignorance of the existence of the manufacturer or its qualities. The kufr(blasphemy) is actually the sanctity of the Qur’aan in the dirt, or prostration of idolatry(25)

And Ibn al-Qayyim knew it after he divided kufr in to two types (kafr-jahud denying, stubbornness, and kufr by doing). He said: kafr al-juhud, that he should be kufr disbelieving according to what he learned that it came from the messenger (peace be up on him) and from Allaah with hardness or stubbornness. It will include the disbelieving of the names of the Lord and his attributes and deeds and rulings. “(26)

Al-Zarkashi (may Allaah have mercy on him) said: “Atonement is to deny the knowledge of the necessity that it comes from the religion of Muhammad (peace and blessings of Allaah be upon him), such as denying the existence of a manufacturer.

IbnHajar al-Haythami explains the reason for this takfir by saying: “Atonement is a legitimate ruling.” Then he says: “It is a statement or an act of the ruler or judge that he is committing is kufr (blasphemy), even if it is not denying.”

It is said infidelity: “It is a denial of what the Prophet peace be upon him came by or denying some of them” (29).It is said that kufr is “a belief, a statement or an act that is contrary to faith, and is based on a people and different ranks” All these movable thoughts represent the opinion of the Sunnis and the community in determining the meaning of kufr in Sharia(Islamic tradition), and in addition to this, the Khwarij, Almtazilla, Marjih,

and Jahmiya have other opinions. Baghdadi and Shahrستاني and other specialists transferred in the teams summarized these statements. For example, al-Baghdadi says: "The Kharijites said: Whoever commits a sin is an infidel."(31)

Al-Shahrستاني conveys the consensus of the Azarqs: "Whoever commits a great infidel, he committed the disbelieving (Kafir of Mellah), and exits from Islam in totality, and he will be singled out in the fire with all the infidels."

In contrast to the Kharijis comes the words of the Marjih, Jahmiyya and Karamiyya. The Jahmiyyah narrowed the concept of kufr, but completely nullified it, by observing the absolute knowledge of the confirmation of faith, which never ceases, regardless of the owner of sin committing acts of disbelief.

Before we complete this requirement there are a number of facts that need to be clarified:

1 - The general scholars when they know the infidels in Sharia. They are limited it to the great disbelief, and this means that they do not see the small infidelity, the one that puts the person out of the Milla (community), and his companion is not an infidel, but is staying on the origin of Islam)(34)

- Kufr is denying the shar'i's ruling in the sense that Allaah has

Number of students in the experimental group and control before and after exclusion

The group	Section	Number of students before exclusion	Number of excluded students	number of students after exclusion
1 st experimental group	B	30	1	30
1 st experimental group	A	31	1	30
Control group	D	32	2	30
The total		94	4	90

- The origin of the Muslim is Islam unless he have a clearer evidence than the sun of the day on his kufr(disbelieving) and his return.

□ The origin of the apostate is a human who declares his Kufra, calling for his error that has announced his departure from religion, but from the Islamic community.

□ The greatest disbelief is the infidelity, which forbids his owner to be as a Muslim, or raise him the immunity of Islam and his sanctity. He will be ruled by the provisions of apostasy, and in the Hereafter will be damened in the fire of hell forever in it.

□ The greatest disbelief is the same meaning of infidelity or blasphemy, and it is characterized by different names (disbelief, denial, arrogance, denial, disobedience, hatred, stabbing, ridicule, and stupidity). All these are the forms infidelity, and if he met more than one kind, he would be

kafr (disbeliever). And the small disbelief is a disbelief beneath disbelief. So it is not kufr (disbelief) that get his companion out of Islamic Millah (community).

So the conclusion in the meaning of kufr is a term: words, deeds or beliefs that come out of the religion and Islam. It contradicts Islam, a contradiction that does not meet with Islam in any way. They are such contradictions as the denial of the Prophet (peace be up on him), or the denial of the knowledge of religion necessarily, or all that is the rule of Sharia as a way out of religion. All these Words, actions or beliefs can come to the ordinary Muslim and put him in hell and bad fate.

Section two : The Islamic revolt as the source of Percy Shelly's poem "The Revolt of Islam".

Percy Bysshe Shelley is one of the major English Romantic poets . He was born on 4 August 1792 at Field Place, Broad bridge Heath, near Horsham, West Sussex, England. He was the eldest son of Sir Timothy Shelley. He is regarded as the finest lyric and philosophical poets in the English language and one of the most influential poet afterwards. He is so radical in his poetry as well as in his political and social views. Shelley's fame for his achievement clearly appeared after his death, so the recognitions of his generosity in poetry came after his death. Shelley was one of the imaginative and influential poets and writers. They are very close friends, including Lord Byron, John Keats, and others, in addition to his own second wife, the author of Frankenstein, was beside them in this circle.

In 1810, he passed out from school and entered University College, Oxford. He studied there for only one year. He was always rebel against authority at that time. And then he was dismissed from Oxford for publishing an atheist pamphlet. His father tried to reinstated him but Shelley refused to disown his views and the pamphlet. His radical thoughts and faith in free love was not at all approved by the community and people. The strained relationship between shelly and his father completely broke down when he eloped with a girl from an unequal family. From that moment on, his life was a continuous struggle. He suffered from economic problems for he did not have any income. Then, he worked for the welfare of the people, also he was writing poems, and spreading his views by distributing pamphlets. Initially, his works were politically oriented, especially when he settled down in Italy. There in Italy, there he started creating his best works.

In fact, among major works were 'Ode to the West Wind', written in late 1819. It is one of Percy B Shelly's best known works. His other well-known poems are 'The Revolt of Islam. It is also the greatest work in English literature. This poem is a long narrative, in which he attacked corruption in religion and tyranny, but he seems to implicitly portray Islamic teaching in a positive way and considered it as a suitable solution for the miseries and corruption for his country. This poem shows a faithful glance in the poets 'life', it represents a struggle between faith and atheistic views within the poet. But, the views that he reveals in the poem-based on my analysis-shows that the faithful side overcome atheistic one. Actually, at the begging it was titled "The Revolution of the Golden City", later on in 1818, it was changed and republished as 'The Revolt of Islam'. Shelley and Lord Byron were very close friends who lived in neighboring houses. They started spending a lot of time together, reading and talking to each other. Shelly was highly influenced by Bayron's help, additionally Bayron was very familiar with eastern and Islamic culture that helped Shelly write about eastern cultures.. This masterpiece" The Revolt of Islam" is an essential point in Shelly's life where he portrayed the Islam in a positive way.

however, at the another outstanding poem that he was wrote "The Masque of Anarchy". He also wrote 'Ozymandias.' It was a sonnet, written in friendly competition with fellow poet Horace Smith. Many important figures were highly inspired by Shelly's philosophy such as Mahatma Gandhi and Karl Marx and other significant characters in history. His calls for social justice and non-violence was admired them. In 1810, Shelley published his first book, a Gothic novel titled 'Zastrozzi.' It is possible that he had written it while he was studying at Eton. The book throws light on his early atheistic views, as well as heretical views. He also published his first poetry book, 'Original Poetry by Victor and Cazire.' These poems were written in collaboration with his sister. In 1810, Shelley wrote another Gothic novel, titled 'St. Irvyne. It was the first work he had written while he was studying at Oxford. It was published in 1811. Around the same time, Shelley had his fourth book, 'Posthumous Fragments of Margaret Nicholson'. It was a collection of poems written in collaboration with Thomas Jefferson Hogg, with whom he had developed a close friendship. Shelly also took out a pamphlet

Shelly also took out a pamphlet, titled 'Necessity of Atheism' and had it circulated with the help of Hogg. Many critics think the title's purpose

is to provoke authority because of the title was more confrontational than the argument.

The relation between Shelley and his father became strained because of his views. In the spring of 1811, Shelley and Hogg were expelled from Oxford because of their refusal to repudiate their authorship. Now with a steady income, Percy B Shelley concentrated on writing that made him got a steady income. In late 1815, while he was living in a cottage in Bishopsgate, he wrote 'Alastor, or The Spirit of Solitude'. In 1816, Shelley and Mary travelled to Switzerland to meet the renowned poet, Lord George Gordon Byron. They had been urged by Claire to take this trip as she had a romantic interest in Byron. Later on, In 1811 Percy Bysshe Shelley married Harriet Westbrook, she was the daughter of a prosperous tavern-keeper. They had got a daughter and a son. In July 1814, before Charles was born, Shelley abandoned Harriet and eloped with Mary Wollstonecraft Godwin. She was well-known for her Gothic novel, 'Frankenstein'. Harriet committed a suicide and three weeks after her suicide, Shelley married Mary Godwin. They had one son called Percy Florence Shelley. Later on, Shelley died on 8 July 1822 In Italy. On that fateful day, while he was sailing back home from a visit to Lord Byron and James Leigh Hunt, his schooner was caught in a storm and overturned. Shelley was drowned, but his body was later recovered. At that time he was not more than thirty.

The study explores and highlights on reviewing the faithful sides of Shelly's poem "the revolt of Islam", it also includes believing and atheistic sides in the poet's literary works. The study concentrates on the faithful and praising of Islamic instruction particularly and the eastern culture in general. As well as, how shelly, in his masterpiece, represents the Islamic traditional culture and teaching in a positive picture like this one. It is clear that Shelly was famous of his atheistic and disbelieving thoughts, for this reason he had dismissed from Oxford University for his extremist ideology, but by contemplating on the main thoughts of the poem

"The Revolt of Islam" shows that the poet himself has a strong faithful sides in his deep thoughts beside the atheistic strong tendencies, also it shows that the poet had a great Islamic background. By contemplating this great work, one can see the faithful tendency with in the poet to overcome the unbelief which was the result of his corrupt society. That is to say, the positive side overcomes the negative one. He also was equitable to describe the Islam in such a flashy way. Some European critics claimed that he had chosen western and Islamic title to cover his views, support-

ing the French revolution. As it Put by William A. Allmar: "The Revolt of Islam" simply displays prematurity of democracy in France and French revolution: (Allmar, P.73)

"The claim of the British and European critics that shelly the "atheist" knew nothing about Islam, and that the title of the poem (the Revolt of Islam) was only a disguise added by the poet to the poem at the last moment, It is an attempt to evade a prosecution could have been against him on charges of supporting The French Revolution, the subject of the real poem as these critics say, the introduction of the poem written by the poet, and many passages of the poem itself, prove that what the critics went to be nothing but a denial of the intellectual and historical fact that if they confessed, will destroy the image created by The political, religious and colonial West of the Arabs J and Muslim and Arab - Islamic civilization". (Al-Wahaiissue's No.60, P.1)

It is illogical way for Shelly to support and promotes the French Revolution by choosing "the Revolt of Islam" for he used to speak Frankly, and he was brave enough to reveal his against-the-stream beliefs, as well as he is familiar with western culture. Shelly had considered Islam and its instructions a suitable solution for his country's problems to revolt against the unjust and corruption. He mentioned that corruption is highly extended in every levels of life especially in political and religious affairs even if some critics says that the poet in this poem aims to praise and support the French Revolution. The poet who wrote a great work like this looks very familiar with an Islamic culture. It is clear from his repeated mentioning the Arabic culture in a positive way.

On the other hand, refusal to support tyranny and establishing justice is the most important part of belief in Islamic religion and other Abrahamic religions and this is what the poet was looking for. One of these examples of fighting tyranny can be seen when the poet mentions the revolt against Pharaoh, political Pharaoh to remove unjust and corruption as it mentioned in these lines of the poem:

" And then I clasped my hands and looked around--
--But none was near to mock my streaming eyes,
Which poured their warm drops on the sunny ground--
So without shame I spake:--'I will be wise,
And just, and free, and mild, if in me lies
Such power, for I grow weary to behold

The selfish and the strong still tyrannise
 Without reproach or check.' I then controlled
 My tears, my heart grew calm, and I was meek and bold.(The Revolt of
 Islam P. xxvii)

Fighting tyranny, which represents by Pharaoh, is controlled these lines above, so is establishment of justice is a suitable solution which represents by Islamic teachings.

The poem generally talks about a brother and his sister; one represents the soul and the other the body. At the end, they unified in one body and depart to the political paradise prevailed by Islam and peace, it is clear as it puts in Al-Waha article:

“The poem is a revolutionary message, in which the brother and sister are two main characters. A spiritual and physical unity connects them to one existence, one body, and one spirit, which is almost an embodiment of the unity of God and the universe and the unity of the cosmic order. It seems as if the tyrants in this universe are winning, leading the two heroes to sail to a fantasy political paradise dominated by Islam.” (Al-Waha, issue’s No. 60, P.2)

It is an imaginative world controlled by Islamic laws and belief, and it is free from unjust and corruption that his country was suffering from. It is a political paradise that dominated by peace and Islam. Islamic religion harmonizes between soul and body, or between spiritual and physical world, on the contrary, the Old Testament generally focuses on the specific law (thus sometimes connected with materiality) and The New Testament (Christianity) focuses on mercy (spirituality).Islam harmonized between two views. Shelly criticizes the church and the corruption of religious men. He was looking for substitutions for this miserable situation and he realized that Islam as a suitable substitution for the currently situation, Islam itself is a rebel against unjust. As the poet describe of seeing a killer man masks a smooth face by referring to religious corruption. Additionally, he refers to religious men that declare the mercy and smoothness. Shelly also mentioned one of the most positive side in Islam that it to love all human being and all humanity to see the people equally and with no racial segregation among entities and no difference among community groups. As it was mentioned in Al-waha article:

"The first section of the poem, which is just a preface to the definition, is a narrative poem that tells events, and does not impose moral values or preaching. These are sequences of images showing the growth of the individual mind aspiring to excellence and excellence; dedicated devotion to the love of all mankind; the effect of that mind on the purity and purity of imagination, of understanding and cognition, of the senses, of impatience and oppression Committed in the sun, "in the tendency to awaken people's hopes, enlighten and improve the human race, the rapid effects of the application and realization of that inclination, the awakening of a vast nation of slavery and decay, and a sense of moral dignity and moral freedom."(Al-Waha article, issu'sNo. 60, P.5)

All these virtues are essential things in Qur'an and Islam, and the main sources of faith. These virtues made Shelly stand thinking of these great lessons. The holy Qur'anic call for equality, and justice and freedom. So The Qur'an is founded to build a society full of faith, progress and elevation. According to The Qur'an, the degree of human status lies in the degree of his faith where reconciling with the soul and the body. The Qur'an makes a human and society unique and reach the highest level of sophistication and idealism. The Europeans focuses on the justice in many occasions what Shelly calls for even if Shelly had atheistic views. He was cursing the false religion, the false clergies, and the politicians, where they are both brokers and corruptors, as he mentions:

'His spirit is their power, and they his slaves
In air, and light, and thought, and language, dwell;
And keep their state from palaces to graves,
In all resorts of men--invisible,
But when, in ebon mirror, Nightmare fell
To tyrant or impostor bids them rise,
Black winged demon forms--whom, from the hell,
His reign and dwelling beneath nether skies,
He loosens to their dark and blasting ministries.(the Revolt of Islam p. 16)

The religious men and politicians wear a mask of religion to cover their aims. According to shelly, this is the worst types of hypocrisy and tyranny. Also he talks about the land, the poplar's eye, and the heaven fruits such as grape, palms, pomegranate, and beautiful gardens, such Qura'nic reference of the believing side within Shelly's convictions. This is a clear poetic image of the claim that he has more faith than total atheism. Fur-

thermore, the triumph of the side of faith over atheism is evident when Shelly satirized Europeans in general, and the Spanish in particular, for expelling Muslim Arabs from Andalusia, it seems that his conviction was that any land ruled by Muslims was full of justice, prosperity and a center for faith, knowledge, science, development and cultural advancement. He confessed that the light of wisdom was flashy and lightening Europe for many centuries, the wisdom of Islam and faith. All the sciences, such as medicine, geometry, mathematics, philosophy and others, were brilliant in the history of the Islamic world.

Finally Shelly mentioned that there is a great nation behind the sea. This simply refers to historical fact that when the Greek and Roman great civilizations fell down, Muslim civilization appeared in the scene to continue the mission of developing. sciences, philosophy and many other branches of humanistic literature and made a great civilization dominated by justice and prosperity (notably in Andalusia). And this essay tried to prove that based on Shelley's discussed poem, he wanted to leave his corrupted country at that time and travel to such enlightening civilization, and since this past civilization has disappeared (famously in Andalusia and Baghdad), consequently his dream became somehow utopian. This is a clear poetic image of the claim to faith in this belief. The triumph of the side of faith is evident on atheism in these lines:

“an overflowing store

Of pomegranates and citrons, fairest fruit,
 Melons, and dates, and figs, and many a root
 Sweet and sustaining, and bright grapes ere yet
 Accursed fire their mild juice could transmute
 Into a mortal bane, and brown corn set(the Revolt of Islam, P. 126)

Shelly satirizes Europeans in general, and the Spanish in particular, for expelling Muslim Arabs from Andalusia, it is clear that any lands ruled by Muslims were full of justice, prosperity and a center for science, development and cultural advancement. Faith. He says that the light of wisdom was flashy and lightening Europe for many centuries, the wisdom of Islam and faith. All the sciences, such as medicine, geometry, math's, philosophy and other sciences, were brilliant in the world's history. As Shelly puts it:

But more he loathed and hated the clear light
 Of wisdom and free thought, and more did fear,

Lest, kindled once, its beams might pierce the night,
Even where his Idol stood; for, far and near
Did many a heart in Europe leap to hear
That faith and tyranny were trampled down;
Many a pale victim, doomed for truth to share
The murderer's cell, or see, with helpless groan,
The priests his children drag for slaves to serve their own.(the revolt of Islam, P.228)

In additions of praising Islamic era, Shelly mentions that God is one and the evil is one and the evil must be removed by good forces, referring to Islam. So God don't want hatred and envy for humanity and the good power must be conqueror. Finally Shelly mentions that there is a great nation behind the sea as it mentioned in the poem:
'There is a People mighty in its youth,
A land beyond the Oceans of the West,
Where, though with rudest rites, Freedom and Truth
Are worshipped; from a glorious Mother's breast,
Who, since high Athens fell, among the rest
Sate like the Queen of Nations, but in woe,
By inbred monsters outraged and oppressed,
Turns to her chainless child for succour now,
It draws the milk of Power in Wisdom's fullest flow.(the revolt of Islam, P.248)

When Athens fell down, Arab and Muslim nation had strongly appeared and made a great civilization dominated by justice and prosperity and this nation must be substituted for European nations that had dominated by tyranny and corruption.

Conclusion:

The study concentrates on the very important contemporary matters and their influences on the Arabic and English literature particularly and their communities in general, they are faith and disbelief. The study falls in to two sections: the first one includes the subjects of faith and its definitions, and the second one is the disbelief and its types and motifs, as well as the Takfir(extremism) that comes from the wrong understanding of faith and its influence on community.

There are some critical issues concerning with Takfir that the study dis-

cussed, and the opinion of scholar of this extremist thoughts which represents one of disbelieving tendencies. The opinion of Imams and scholar in Kafir and which type get the one outside of Islamic community.

The second section includes the poem of the English poet Percy Shelly (The Revolt of Islam). The study includes the sides of blasphemy in the poet's life and in his some works and the faithful sides which represented in the poem "The Revolt of Islam" before going to the content of the poem, the study refers to how the poet was known to be an atheist and a disbeliever in religions, especially Christianity. Additionally. He was expelled from study and prosecuted for his infidelity and atheism, But the faithful a weakening by this poem which makes the subject of faith is a flashy point in the poet's history. The most important lesson that one learn is that the origin of human is faithful and whatever he indulges in blasphemy, there is a seed of belief still live in his heart and it is clear in the heart of English poet Percy Shell.

. The poet found Islam and faith in it as the subject of his poem as a revolution against the injustice and perversion that prevailed in that era, as well as the poet cursed a political and religious classes, which turned the subject of faith according to their personal and factional interests. He says that faith in its true concept is the revolution of Islam against oppression and tyranny. Finally, through this literary work, the faith side represented the overcome of faith on the infidelity and atheism.

References:

1- Al-Tamimi al-Basti Abu Hatem Mohammed bin Habban bin Ahmad, (354 AH), Sahih Ibn Habban, in the order of Ibn Bilban, , investigated: Shuaib al-Arnaout, Al-Resalah Foundation, Beirut, 2, 1414H. 1993: 16/243, No. (7249).

2- Ibn al-Atheer, Mohammed bin Mohammed bin Abdul Karim, (606 e), :the "strange of hadith and impact to the glory of religion" investigation: Zaher Ahmed Al-Zawi, Mahmoud Mohammed Al-Tannahi, the scientific library, Beirut, 1, 1399 e

3- Katheer al-Damashqi Imad al-Din Ismail bin Omar, 1401 H (Interpretation of the great Qur'an), the interpretation of the great Koran named (Tafsir Ibn Katheer), , (v 774 e), Dar al-Fikr for printing and publishing, Beirut,: 1/41.

- al-Jazri Shafi'i, Shams al-Din Muhammad ibn Yusuf, (2003), The curriculum to explain the approach to the science of assets (v 711), investigation: Shaaban Mohammed Ismail, Dar Ibn Hazm, 1: 201 202.

4- Al- HanafiSadruldeen Ali Bin Ali Bin Muhammad Bin Abi Al-Iz, I 4, 1391 AH: 111, explanation of Tahawia doctrine, the Islamic Bureau, Beirut,, Issa Al-Babi Al-Halabi& Co. Press, Egypt, (P. 729)

5- Al Baghawi, Muhammad Bin Al-Hussein Bin Massud Al Faraa, (516 H) investigation by Khalid Al- Aak, Marwan and Al-Durr Al-Manthour, by Abdulrahman bin Kamal Jalaluddin, Abdulrahman bin AbiBakr al-Suyuti, (p. 911 e), Dar al-Fikr for printing and publishing, Beirut, 1993: 1/357, and Tafsir al-Jalalin.

6- Al-Muhaili, Jalal al-Din Muhammad ibn Ahmad and al-Suyuti, Jalaluddin Abdul-Rahman, and a footnote to the book of the chapter on the reasons for the descent of al-Suyuti, presented to him and commented by the mark Mohammed Karim bin SaeedRajeh, Al Nahda Library, Baghdad, - 1994: 30, 44.

7- Al-Lakani Abdul Salam bin Ibrahim bin Ibrahim, (T 1078 e), "Explanation of the Jewel of Tawheed" the Egyptian al-Maliki, and explained the system of his father (T 1041 e) (Jewel of Monotheism), and with him the book unique system to achieve the jewel of unification,

8- Abdel Hamid, Mohieddin, 2, 1375 AH Al-Sa'ada Press, Egypt, , 1955 AD. : 47 57.

9- Al-Farhari, Ibn Abdul Al-NabrasMolana Muhammad Aziz, (1239 AH),, Explanation of the Doctrine, The Library of Granule, Pakistan, no date: 391.

Fath al-Bari: 1/60.

10- Al Qarrie, the Mullah Ali bin Sultan Mohammed, (T. 1014 e), (Explanation of the greatest jurisprudence of the Imam Abu HanifaNuman,I 2, printing AlbabiHalabi 1375 AH 1955 AD: 69.

11- Fath al-Bari: 1/98.

12- Secrets Revealed: 2/587.The condition of perfection: It is a condition that does not invalidate the work when it is lost, but it is lacking; unlike the condition of health, its loss invalidates the work.

13- Explanation of the Jewel of Monotheism. 75

14- Al-Liqa'I Abu al-Qasim, the gift of Allaahibn al-HasanibnMansoor, Ahmed SaadHamdan, (Explanation of the origins of the belief of Ahl al-Sunnahwa'l-Jama'ah from the Qur'aan and Sunnah and the consensus of the Sahaabah, on the authority of Dar Taiba, Riyadh, 1402 e: 4/849 850.

15- Explain the Jewel of Monotheism: 53, Explain Episcopal Creeds: 149.

16- Al – Sheikh bin Abdul Aziz Explanation Tahawi, : 301.

17- Bin ZakariaAbi Hassan Ahmed bin Fares, (395 AH), Dictionary of the Standards of Language, by investigation: Abdul Salam Haroun, Dar Al Fikr, Beirut, 1399 AH 1979: Article (5) (711 AH), Dar Sader, Beirut, Lebanon, I, pp. 711-7, and Al-Qasim al-Husaynibn Muhammad, known as Ragheb al-Asfahani, 1968 AD: Article (Kafr) 5/144,.

18- Dictionary of Language Standards: Article (Kafr): 5/191, and the tongue of the Arabs: Article (5) 144, and the crown of the bride: Article (Kafr) 14/50.

19- Glossary of the measures of the language: Article (Kafr): 5/191, and vocabulary in the strange Koran: 714, and the tongue of the Arabs: Article (Kafr) 5/144 0.

20- Andalusí, Abu Muhammad Ali bin Ahmed bin H`azm, I 1, 1404: 1/49. The judgments in the Origins of the provisions. To (p. 456 e), Dar al-Hadith, Cairo,

21- al-Razi Mohammed bin Omar bin al-Hussein, (606 AH), (The results in the Knowledge of Assets), investigated by, TahaJaberFayad al-Alwani, Mohammed bin Saud Islamic University, Riyadh, 1, 1400 AH: 6/46.

22- Al-Maliki ShahabuddinAbi Abbas Ahmed bin Idris, famous in the Koran, (T 684 e), The differences, the House of Revival of Arabic books, Beirut, no date: 4/1277.

23- IbnQaim Abdulla Bin Muhammad Bin AbiBakherAyoob Al Zari, AH 1996, "The prayer and the Rule of heaving it"Th investigation: Bas-sam Abdul Wahab Al-Jabi, Jafan and Aljabi in Cyprus, and the House of Ibn Packed in Beirut, I 1, 1416 AD: 72.

24- Al-Zarkashi Abu Abdullah Muhammad bin Bahader bin Abdul-lah, (1979), Al-Manthoor in the Rules, investigation: TayseerFaeq Ahmed Mahmoud, Ministry of Awqaf and Islamic Affairs, Kuwait, 2, 1405 AH: 3/84

25- Al-Hitmi, Abu Al-Abbas, Ahmed bin Mohammed bin Moham-med bin Ali bin Hajar, (974 H) "Al-Sawaiq in the Response to the People of Bid'ah and Zindaqah, 1, 1997, p. 132

26- Al-SaadiAbdulrahman bin Nasser, (1376 AH), Guidance of the forerunners of the jurisprudence to obtain the fiqh in the closest and easiest way. Al-Rashed Library, Riyadh, no date: 191.

27- Al AlTharybdullah bin Abdul Hamid, (1, 1424 H) Faith, its truth, its algorithm, its neutrality when the Sunnis and the community, the orbit of the homeland for publication, Riyadh, 113.

- 28- Al-Baghdadi Abdul Qahir bin Taher al-Tamimi, *The Origins of Religion* by Abu Mansur (d. 429 AH), State Printing Press, Istanbul, 1, 1346 AH 1928 AD: 249.
- 29- al-Shahristani M. Bin AbiBakirAhmaad, (548 AH), investigation: Mohammed SayedKilani, *Dar al-Maarifa*, Beirut, 1, 1404: 132.
- 30- 30- Al-Ash'ari, Abi Hassan Ali bin Ismail bin Ishaq (324 e), *Evidence of the origins of religion*, investigation: d. Fawzia Hussein Mahmoud, *Dar Al Ansar*, Cairo, 1, 1397 H: 1/33, and separation in boredom and whims and bees: 2/35.
- 31- 31- Al-Ash'ari, Abi Hassan Ali bin Ismail bin Ishaq (324 e), *Islamic articles and the different worshipers*, , investigation: Helmut Ritter (Qisbadan: Franz Thatner), *House of Revival of Arab Heritage*, Beirut, I 3, 1400 H 1980: 156 157.
- 32- Ulmer A. William, (1990) "Shellean Eros Therehotric of Romantic love" U.K, Princeton university press. Oxford
- 33- Shelly Percy Pysshe, 1818, "The Revolt of Islam" London, printed for C and J collier by B. M'Millian, Bow. Street, Covent. Garden.
- 34- Al- Wahah Article. 2010, issu's No. 60. The motivation and thoughts for the Percy Shelly's " The Revolt of Islam".