

Criticism of the study of the special origins of the Orientalists about the reading of the Holy Qur'an

Abstract:

Revelation is the "divine message to the prophets to guide the people" and is the basis and consistency of divine laws and the most precious heavenly gem on the lap of the earthlings, and it has an inseparable connection with the nature and destiny of man. In recent centuries, with the expansion of the wave of Islamic studies in the West, the hypothesis of adapting some of the contents of the Qur'an from the religious and literary texts of the past became one of the fields of activity of orientalists. Clarification of this issue is necessary and necessary to prove the truth of Islam and Quranic revelation and its superiority over all divine religions. The present dissertation is organized using the descriptive and analytical method and with a critical approach along with the collection and analysis of organized information and the most important theoretical foundations of the Orientalists regarding the nature of the Qur'anic revelation, which consists of: epistemology, anthropology, cognitive existence, rationalism, empiricism and... has been discussed.

The findings of the research show that the theoretical foundations of Orientalist revelation are in conflict with Islamic religious thought, and that each of these principles faces serious problems. And none of them are accepted by Muslims, their claims have methodological problems even based on their own foundations.

Key words: theoretical foundations, Orientalists, the essence of Quranic revelation, anthropological, epistemological, ontological

1 problem design

The modern understanding of revelation (manifestation-based model) is one of the fruits of modernity in the West. Most of the Orientalists who grew up and boasted in this era and reached the position of commenting on the field of the East and Eastern traditions, are influenced by the intellectual atmosphere and approach that prevailed in this era, and in fact, many of the Orientalists of this era are condemned and oppressed by the dominant attitude and worldview. And they are the rulers of

their time. The view of Orientalists in the field of revelation and its essence is based on these principles:

2 Epistemological

The worldview developed by modernism (modernism) in terms of epistemology is a reliable observation, a reliable experiment, and a reliable experience; That is, he considers the only way to reach true knowledge to be observation, experiment and external sensory experience. On the other hand, it is considered partial reason that the propositions resulting from observation, experiment, and apparent sensory experience are poured into the forms of logical consequential arguments and present new results (Malekian, 2011, p. 403) and these results must find objectivity; It means that they succeed in obtaining a kind of inter-subjective and universal agreement and give humans a predictive power to record and control future events and plan and plan for them. (Ibid., 372)

Some orientalists have been influenced by this attitude and with their neglect or neglect towards the true nature of revelation, they have tried to reduce revelation to a personal and mental experience or a kind of genius or disease... Remove knowledge and information from revelation.

In the eyes of Muslim thinkers, revelation is an extra-sensual and extra-intellectual thing, whose nature and components must also be obtained from the same infinitive and its main source, and because the source of revelation is the soul and heart of the prophet, not his intellect and senses, and it results from a mysterious and unconventional way. It is possible not through the usual and conventional ways, and revelation is perceptual in nature, of the nature of present knowledge, not acquisition, therefore, it is not fallible. Based on this, the person of the Prophet of Islam (PBUH) communicates to others what he has understood and received literally and figuratively, (Motahari, 1377, p. 53) but in the eyes of some orientalists, as revelation is a kind of self-revelation of God and this self-revelation It is a kind of religious and personal experience, and this experience cannot be transmitted and communicated to others until it is in the form of an interpretation, and in this transmission, the interpretation is not immune to error, so in a sense, there is no holy book whose narration and interpretation is from that experience. It is not infallible. Therefore, this ruling is extended to all holy books as follows:

- All holy books are interpretations of the experiences of a prophet;

- Interpretations and interpretations of experience are derived from words and human language;

- Human words and language are mixed with defects and limitations:

Therefore, all holy books are mixed with defects and limitations.

In support of this generalized conclusion, a passage from Montgomery Watt's comments is mentioned, which says: "If God's self-revelation is to take place in the form of language, it means that God must limit it to those aspects of his being that can be expressed through created language. And human imperfection can be expressed". (Montgomery Watt, 2009, p. 154)

Therefore, before the mentioned phrase, he says: "With a little reflection, it becomes clear that there is a human element in the Qur'an as well" (ibid.), while according to Muslim thinkers, the Qur'an means special words that imply special meanings, not special ones. their meanings; Therefore, what the Holy Prophet (PBUH) expresses from God in the form of words and expressions is nothing but a revelation that is inspired to him, and the Prophet of Islam (PBUH) has no role in the form of revelation in the form presented. There is no verse in the Qur'an that considers the Prophet of Islam (pbuh) to be the originator and doer of revelation. If the meanings were from God and the words were from the Prophet of Islam (pbuh) and he attributed everything to God - Nawzabullah - then he would not be truthful. On the other hand, according to these thinkers, if speaking in material words is from the Prophet of Islam (PBUH), then their name cannot be called revelation.

So, first of all, the nature of revelation in terms of epistemology is of the type of knowledge of presence; Secondly, science is science, and among face-to-face education, it is a thing that is separate from matter, and thirdly, ejaculation and its landing in the arc of descent to an airport is possible, which has the benefit of celibacy, even if it is purgatory and imaginary celibacy. (Montazeri, 1387, p. 67)

3 Cognitive existence

In terms of cognitive existence, there is no belief in other worlds other than the material world in the modernist worldview. This issue is the forced result of empiricism and instrumental rationalism; Because gradually what can be seen, tested and experienced is considered the same and equivalent to the real and existing, and the requirement for this equality is nothing but the belief that what cannot be seen, tested and experienced does not exist. Accordingly, in this approach, the position adopted regarding God is a negative or agnostic position. (Malekian, 1381, p. 404)

Most of the Orientalists who have taken a position on the Qur'anic revelation have tried to define and analyze the revelation in such a way that it has no connection with the beyond of nature, or the greatest burden of revelation is sought in the realm of nature and in the mind and psyche of a person named the Prophet of Islam (PBUH). . To the extent that we make the active and productive role of the Prophet of Islam (PBUH) in the emergence of revelation more colorful, the active role of God is less colorful and we have delayed him to the same extent (Muntzari, 1387, p. 123) and in this regard, there is no more news about the angel. There is no revelation either; The fact that the Orientalists have often equated revelation with a kind of inspiration, and in inspiration, there is no intermediary or contact called an angel, but all the interactions related to this inspiration happen in the person of the prophet. The Orientalists who have tried to present a "self-interpretation" of revelation have presented this self-interpretation in the form of a natural explanation, and in this explanation, the intervention of the supernatural in nature has been somehow dimmed or this intervention has been negated in some way. This view has been extended to the interpretation of other religious categories from his area as well; categories such as miracles, prayer, monotheism, etc.;

Muslim scientists, due to the fact that there is a serious belief in God and the unseen world and consider God as the origin and destination of creation, and also consider creation to be broader and beyond matter and nature, they consider God as the first teacher of the Prophet of Islam (PBUH), Gabriel and the Angel. They consider revelation as his second teacher and in no way have they neglected the interpretation of revelation through the mediation of the angel of revelation in its descent. Although the true source of revelation, inspired by the Qur'an itself, has been considered to be God in all circumstances: "And most surely you receive the Qur'an from One All-Wise, All-Knowing." (Qur'an 27v6) And since there are no words and expressions in the holy hadiths of the feet of the angel, they are not called revelation and Quran; Although in terms of meaning, it is the word of God, and this is the difference between revelation and inspiration. (Montazeri, 2017, 55)

4 Anthropological

Human orientation and absolute attention to man and his experiences is another theoretical basis of modern thinkers in the new era. Proponents of this approach emphasize the role of man in the formation of religious texts and consider human

experiences and the interpretation of those experiences to be involved in the formation of these texts: therefore, they believe in the influence of revelation from human history and culture and do not consider it a transhistorical phenomenon. (Frost Khah, Beta, pp. 23-24) On the other hand, they emphasize the historicity of the Qur'anic revelation and the importance of the human role in the process of revelation, (Nasr Hamed, 1422, p. 278). It is considered a revelation of human experiences. The attitude arising from modernism is a kind of humanistic attitude; That is, it puts humanity in a position as if everything should serve it. It is as if the orbit and center of human reality. Everything begins with him and ends with him, and this humanism and human-centeredness can also be seen in his epistemology; He claims that the only way to attain true knowledge is through observation, experimentation, and external sensory experience. In his ontology, where he summarizes all existence in matter and searches for all reality in nature, he also searches for his pleasure only in physical and material dimensions. It is because of this that the passer-by, when he encounters an extraordinary phenomenon called "revelation", does not try to identify it from the special way and method of revelation, but tries to interpret and define it with his natural mind. give or deny it; What does he think: one can only rationally accept a proposition whose truth is proven to all wise people in all times and all places. (Sadeghi, 1382, p. 42) According to this theory, every proposition is either accepted or so improvisational that it is accepted by all the wise, or it has been proven to be true for all the wise with the help of self-evident premises, otherwise, it is not worthy of recognition and acceptance. It is unwise. It is also reasonable to accept religious beliefs based solely on this criterion; Because religious propositions cannot meet this criterion and in a way it can be said that they are anti-rational or anti-rational from this point of view. Therefore, you should submit them to the blade of criticism or negation with reason, or reach an interpretation for them that is confirmed by experience. Orientalists approach revelation and revelation teachings with the same view, and it is as if revelation does not require any spiritual and emotional background in terms of cultivation and purification, because when it is established, revelation is a genius, taken from Arab poems, taken from other non-Islamic texts and sources, or the subjective experience of interpretation. In this case, it does not require any practical conduct or spiritual cultivation.

Some of the orientalists did not elevate the soul and the intellect so that they could understand the flame of revelation by freeing them from the cage of limitation, but

they tried to degrade and reduce the revelation so that their intellect could capture it as they wanted. This article itself indicates a kind of intellectual pride, science and modernity, while the revelation of the overflowing of knowledge and knowledge from the highest text of existence to the lower class, and the role of the one to whom it is revealed, is the same connection and a kind of union with that text. And joining his soul to the ocean of superior worlds and as a result, the flow of knowledge from there to the table of his existence, and this is not possible except with the role of his pure ability" (Montazeri, 1387, 98) and this soul also owes its ability and talent to refinement and Purification of the pus of sin and intrigue is the practical power of lust, anger, temptation, illusion and imagination, dusting off their dust, and giving up its shackles. It is here that the soul becomes worthy of the radiance of the light of the unseen and the kingdom, and realizes and accepts the truth of ideal and rational beings as they are, without choice and without any activity, without mental dust and far from the color and look of the culture of its time.

The most important form and criticism based on anthropocentrism in the research of revelation is that in this approach, God Almighty and his attributes such as divine wisdom are ignored and the focus of thought and mind is on man and his experiences. However, God is the creator of the world and human beings, and he had a purpose for their creation, and according to the Qur'an, it was not a toy or vanity. The path of human growth and guidance is a path that cannot be fully known through senses and experience, therefore God's wisdom requires that this path be shown to man through divine revelation by God's chosen ones. Therefore, based on a rational argument regarding revelation, one should emphasize the role of God and His divine wisdom, and not just focus and emphasize on a human being who is the only recipient of revelation [the Prophet]. Revelation is from the source of the message, and the message originates from the author's intention to realize a goal; To know the nature and characteristics of a message, it is important to know the sender. Therefore, in order to analyze what the Qur'anic revelation is and its characteristics, it must first be determined whether the subject of the Qur'anic revelation is man or God, and in the first introduction it was said that in the light of divine wisdom, the revelation is revealed to guide man on the path of growth and evolution from his own side. God is necessarily proven, and on the other hand, the miracle of the Qur'an shows that this book is divine. With these two introductions, we can conclude that firstly: God is the author of the revelation,

secondly: based on the verses of the Quran, the Quranic revelation was not exclusively for guiding the people of the era of descent and fighting against the Arab culture of that era, but the Quran is a guiding charter for the people and reforming the entire culture. Humanity has been revealed until the Day of Resurrection. Therefore, it is impossible to emphasize the role of man and his history and culture [all of which are limited phenomena and enclosed in specific periods of time and space].

¹Gabile Reynolds, Anne Marie Schimmel.

5 Scientific and religious empiricism

Another theoretical basis of the new thinkers in the epistemological field of Revelation and the Qur'an is the empiricist approach. In the general view, the belief of empiricists - such as Hume and Locke - is that all ideas are the result of experience, and the partial effects of the five senses create them, and they consider the source of reassuring knowledge to be unique to sensory knowledge. Post-medieval positivism was born from the womb of experimental science, and this proud child measured the correctness and realism of everything on the basis of experience and experiment, and considered the phenomena that do not fit into the narrow circle of this criterion, among unknowns and ambiguities or illusions, and in The field of prophetic revelation raised the question of whether revelations reflect the realizable quality of experience. In the present era, some of the promoters of Orientalist thoughts have adopted such an approach towards divine revelation and believe that one should give up looking at the abstract and outside of the real world [paranormal] (Wasafi, 2008, p. 43). They have discussed the Qur'anic revelation. In their belief, it is not possible to do a scientific investigation about the Almighty God, on whose behalf the Qur'an was sent. The existence of metaphysics has said that we can gain awareness of it from our changing and relative human angle. They are religious, it leads to the denial of knowledge of Quranic propositions, because according to this, Quranic verses are not considered

as infallible words from God, so that their content is definite and realistic. "Nancy Murphy" in explaining Frederick Schleiermacher's point of view in the book *Christian Faith* says: According to Macher, religion is neither a knowledge nor an action, but an emotion, which means that religious emotions are a special form of self-awareness and religious beliefs are perceptions of There are religious emotions that are received in written or spoken form. Dr. Soroush says in his *Nasuti* attitude about revelation: Prophethood was a kind of experience and discovery. Wherever there is talk of becoming experienced, there is also talk of becoming more experienced. The poet becomes more poetic with poetry, and the speaker becomes more eloquent with speech, and this is the case in every experience...(ibid., p. 13) Mr. Masoud Farastkhah, who is also influenced by this approach, writes in the capacity of expressing the opinions of several intellectuals: All these challenges (viewpoints of enlightened thinkers such as Hassan Hanafi, Muhammad Khalafullah, Nasr Hamed Abu Zaid, Fazlur Rahman Pakistani, Abdul Karim Soroush, Muhammad Arkun, etc.) have one thing in common, and that is that with religious texts, outside the scope. It is not considered human and separate from human history and culture, and everyone wants to emphasize the role of man in it. In this opinion, the creativity of Kardgari is not outside of man and his history and culture, but emerges from his own mind and soul and from the text of culture.(Frostkhah, Beta, p. 23)

The most important problem with this positivist approach in analyzing the nature of Quranic revelation is that because this group relies on sensory perception, the discussion and scientific research about supernatural issues - including God and revelation - that cannot be understood by the external senses, They do not think it is possible. They ignore the most solid foundations of knowledge, i.e. presence knowledge and intellectual axioms which are certain things; While the human intellect, based on such certain knowledge, can briefly understand the creator of the world and man and his attributes, the purpose of human life, the need of man for revelation guidance and the necessity of divine wisdom to fulfill this need, while with the external senses, which only have the power of understanding They have tangible things, it is not possible to get a scientific understanding of revelation, which is non-sensory and abstract. Not paying attention to sharing in the meaning of the word "revelation" is the result of a wrong understanding of it in the positivist approach and religious experience. Revelation is used in the Qur'an with several meanings, such as formative guidance or dearness, divine inspiration,

satanic induction, hint, instilling meaning into angels, God's special relationship with prophets, and God's direct and direct speech with the prophet. The highest type of revelation, which is the direct speech of God to the prophet or the instilling of meanings into the blessed heart of the prophet, is only reserved for the prophets, and is not a messenger (revelation) and revelation in this sense is other than a religious experience, which the empiricists generalize to others. Religious experience is often associated with a kind of intuition and a feeling of direct connection with the desired end. Anyone who is in a good mood can experience such feelings in a special state, and the nature of the epistle's revelation is different from the nature of religious experiences. Excessive rationalism during modernism and insufficient attention to emotional and emotional dimensions caused the rise of romantic attitudes and negation of rationalism in postmodern approaches. While the right way is to pay proper and balanced attention to both dimensions of reason and emotion and their relationship with epistemology and semantics. The emergence of an empirical approach to revelation in Christianity is due to this origin, which cannot be generalized to the Qur'anic revelation, which is different from the Christian revelation and Christian teachings. (Sajdi, 1385, pp. 264-266; Alavi Mehr, 1392, pp. 66-74)

6. Extreme rationalism)

6 Extreme rationalism

One of the important theoretical foundations of this group in the field of revelation and what it is, is the extreme approach of rationalism towards it. In the Middle Ages, the Bible, which was considered a revelation, had a higher position than reason, and the validity and authenticity of the achievements of reason were measured with it; But from the Renaissance onwards, with the change in traditional and religious authority, reason was placed in a position beyond the Bible and became the standard for measuring the authenticity and truth of all things, including the Bible; According to this approach, doubts were raised about the truth of the Bible and its supernatural origin and nature. (Kamali Ardakani, 1391, pp. 117-118) Most of the promoters of Orientalist ideas

¹ Nancy Murphy

Especially "Nasr Hamed Abu Zaid" who can also be called "Nomu'tazila" belong to the trend of secularism and extreme rationalism. Abu Zaid says about the effectiveness of reason: "The principle and beginning is the rule of reason, the dominions on which revelation itself is fundamentally based... reason is our only tool for understanding" understanding ourselves, the world and reality... which is the only The way is to try to strengthen rationality, not only with speech, but with all other possible means of struggle.(Abu Zaid, 1383, pp. 163-164) Abu Zayd's secularist approach to Quranic revelation is rooted in the theories of Ali Abdul Razzaq and Muhammad Ahmad Khalafullah. This group tries to attribute secularism to the Qur'an and Islam and refute the citation of the followers of the theocracy to the Qur'an and the Prophet's life to prove that the government is religious. Therefore, Abu Zayd confirms Abd al-Razzaq's approach to secularism and says: "Ali Abd al-Razzaq correctly said that nowhere in the Qur'an is the caliphate mentioned as a political institution as we see it in history; Nothing like this can be inferred from the words of the Holy Prophet." (Goli, 2013, p. 127) One of the well-known figures in the school of interpretation reading is "Amin al-Khouli", who is influenced by Abu Zayd in many of his secularist views. Khouli is of the opinion that the analysis and review of the Qur'an should be done by ignoring its religious validity. (Al-Khouli, 1995, p. 304) The requirement of such an approach is to consider the Qur'an as the same as other human texts; Therefore, Abu Zaid's emphasis on the need to consider the Qur'an as a human being to understand and analyze it (Abu Zaid, 1383, pp. 278-279) should also be considered in line with Khouli's point of view. According to Khouli, scientific methods should be used in analyzing the Qur'an.(Wasafi, 2016, p. 18)

Although the Holy Quran is not a historical, economic, philosophical or pure scientific book; But with a superficial and passing look, it can be understood that

the Qur'an has outlined the outlines and foundations of human social, economic and cultural life in its verses in a clear and explicit manner, has presented and analyzed parts of historical events, and has outlined the course of human guidance. has drawn it clearly, and as much as it has taken care of the afterlife of man and explained the way to reach the future happiness, it has executive instructions for all aspects of human life;

A large number of verses of this divine book - especially its civil verses - refer to social issues such as charity (both obligatory and recommended), rules of trading, marriage, rights of women and children, social rules and regulations in social life, health individual and social, jihad and defense, and on the other hand, these principles are superior to the laws that are the product of human reason. This claim is not only documented by narrative evidence, but also rational evidence proves it. The most reasonable and clear evidences to prove this issue is the inability of human reason to formulate a comprehensive and complete law for the growth and guidance of humans and the need of humans for such a law and the divine prophets are the bearers and messengers of such laws. Therefore, only the All-Wise God and those who are authorized by Him have the right to establish rules and regulations governing the individual and social life of man. (Mesbah Yazdi, 1383, p. 128)

Therefore, secularism, extreme rationalism and the separation of religion from social affairs and human reliance on social, economic and cultural systems based on the limited and fallible knowledge of man are contrary to decisive rational evidence. (Alavi Mehr, 1392, pp. 65-79)

7 Mythology of the language of the Qur'an

In the present era, one of the attitudes presented about the language of religion and the Qur'an in the West is the attitude of myths. Although the background of this view goes back to the era of revelation of the Qur'an and the polytheists and opponents of the Qur'an at the same time put such slander and slander on the Qur'an. those who disbelieve say: 'This is naught but the legends of the ancients'." (Qur'an 6v25).

But today, a number of orientalist, followed by the promoters of Muslim orientalist ideas, present such ideas in a new dress and in the form of modern and deceptive scientific theorizing to some of the beginners and unfamiliar scholars of the Qur'an. In such an attitude, religious and revelation propositions are

considered propositions that do not have any truth or knowledge. Because there is a similar opinion about the holy books and covenants. Those who consider the language of religion and revelation to be the language of myths do not have a real reference for its propositions and often consider the only possible reference for it to be the inner feelings of religious people. Richard Braithwaite, (1900-1990), a contemporary English philosopher and physicist, in his challenging essay entitled, *An Empiricist Perspective on the Nature of Religious Belief*, tries to answer questions about the meaning, the conflict between science and religion, and the practical role of religion in life. An empiricist look at religion will answer and finally come to the conclusion that religious propositions are useful myths. (Sajdi, 2015, p. 169) "Winston King"

He considers religious traditions to be full of myths and symbols. In his opinion, myths are often considered lies in contemporary usage. Myths are legends that were created and woven by the imagination of primitive peoples to explain the beginnings. (Ibid., p. 174) After stating the difference between artistic work and historical narrative and emphasizing the non-cognitive nature of images and works of art and literature, Kholi described the Qur'anic verses in reporting events and persons as artistic and

³ Nasr, Hamed Abu Zeid, (1943-2010 AD) is a former professor of Arabic literature and Quranic sciences at Al-Azhar University in Egypt and one of the most famous modern religious thinkers in Egypt.

⁴ Neo-Mu'tazila: refers to those theological neo-thinkers who, with an extreme intellectual approach, seek to find a connection between the old 'Ezali tradition with modernity's arguments and the functions of religious thought in the current era.

⁵ Amin al-Khouli: (1895-1966 AD) is one of the greatest indirect students of "Sheikh Mohammad Abduh". He is considered one of the reformist and modernist faces of Zamankho.

⁶ Those who disbelieve say: This (Qur'an) is nothing but the legends of the ancients. 6v25

⁷ Richard Brait Waite.

⁸Winston L.king.

Some of Khouli's students, such as Abdul Karim Khatib, tried to deny the historical and real dimension of these stories by emphasizing the artistic features of Quranic stories and explaining their artistic dimensions. "Mohammed Ahmad Khalafullah" divides Quranic stories into three types of historical, allegorical and mythic, and finally considers two types of historical and allegorical as among the mythic stories. (ibid., p. 248)

For example, he writes about the story of the cave:

The Qur'an's position in telling the story of the Companions of the Cave is the position of someone who does not want to tell the historical reality, but rather to tell the opinions of the Jews, whether it is consistent with reality or not; Therefore, there is no wisdom on this story as to why it is not in harmony with the reality, or the fact that the purpose of the story of the Qur'an is not to express the reality. (Shaker, 1389, p. 32)

Mohammad Erkoun (Arghoun) (1928-2010 AD), an Algerian Muslim writer, in many of his works openly refers to the myth of the language of the Qur'an. (Erkun, 1377, p. 240)

"All the characteristics of the language of Torah and Bible myths are also found in the Holy Qur'an, so it is easy to understand that the language of the Qur'an is: First, true, because it affects the conscience of an awake person, no other language of myths is able to show the same visions as the Qur'an. . Secondly: it is effective, thirdly, it is spontaneous... fourthly: it is symbolic, metaphorical and symbolic.

He also writes: "The foundation of the Qur'anic speech is based on myth." He also has a mythological view of the Quranic stories and compares them with other stories and anecdotes and says:

"The stories of the Qur'an need a connection similar to the connection that the acceptance of all the stories of the myths requires; This is due to the fact that these stories are completely accepted and visualized by the believer's consciousness" (Arkun, 1377, p. 203).

Based on his positivist approach, Abu Zaid believes that many concepts in the Quran, such as the throne of God, the army of angels, demons, jinn, and the existence of the Quran in the preserved tablet, are imaginary myths (Abu Zaid, 1385, p. 135), which are cultural and social imaginations of the people of the era. The descent of the Qur'an has begun. (Abu Zaid, 1383, pp. 280-281) "Hasan

Hanafi" of Egypt is another figure of Nawatzali and contemporary dissidents. In his belief, words such as angel and devil that are used in the Qur'an are part of the ideas in the general culture of the people of the descent era. He says about this: "The angel and the devil are two metaphors for persuasion and intimidation and to prepare the soul to carry out orders and leave the absolutes; Especially when we know that these were present in the popular culture before the revelation". (Hanafi, 2010, p. 139)

The Qur'an itself has taken a stand against those who claim that it is a myth with full strength and power. In several places of the Qur'an, the verses of challenge appear in front of the eyes of the myths and defamation of the opponents. The opponents are helpless in this matter.

On the other hand, in 9 verses of the Holy Qur'an, it has quoted and criticized the interpretation of "primitive legends" from the language of polytheists and detractors. (An'am/25, Anfal/31, Nahal/24, Momenun/83 and...) In condemning and condemning the myths of those who believe in the Holy Qur'an, it is enough that in the respect of the revelation of the noble verse "And among them are those who listen to you, and...this is nothing but legends of the ancients." (An'am/25).

A number of Meccan polytheists, including Nazer bin Harith, Abu Sufyan, Waleed bin Mughirah, Utbah bin Rabi'ah and his brother, were with the Holy Prophet while he was reciting the Qur'an. They asked Nazer bin Harith what Muhammad (PBUH) was saying. Nazer replied: The legends of the first ones, similar to what I was telling you about the past; It was here that the above noble verse [in response to this group] was revealed. (Tabarsi, 1372, vol. 4, p. 28) The origin of the mythologizing of the Qur'an is the far-fetched stories that can be seen in the current distorted Torah and Bible and the supporters of the Holy Bible. has made him think of ways to justify them. With a little consideration and reflection on the noble verses of the Quran, one can reach the key point that there is a distance between the real language of the Quran and the language of myths from the property to the supreme kingdom. The anecdotes and stories of the Holy Quran, which are the target of this accusation, enter the conversation with the audience in such a way that he unconsciously feels their objectivity and external occurrence and is placed in its guiding atmosphere. Before telling the story of Hazrat Yusuf (pbuh), the Holy Quran addresses the Holy Prophet:

We tell you the best stories Or in other verses he says: **"This is the true story."** Now with this description of the Qur'an about the stories and stories

contained in it, how can we put the seal of myths and legends on them and deprive them of the aspect of imparting knowledge and guidance and give the symbolic description of the stories of the Qur'an?

Being myths in the language of the Qur'an requires the "non-cognitive and guiding" propositions of the Qur'an, and this is in clear contradiction with the verses of the Qur'an that introduce themselves as guiding and guiding. **"A guidance for mankind and clear proofs of guidance and criterion."** People take advice from the Qur'an and put it at the forefront of their lives when they believe in the reality and truthfulness of its instructions. Throughout history, many myths and novels have been presented to humanity with literary colors and an attractive appearance, which have played an effective role in stimulating people's emotions and feelings, but none of them have been placed on the same level of validity and authenticity as the Qur'an, rather, they are comparable at all. They are not with the words of revelation and Quran.

In telling the stories and stories of the predecessors, the purpose of the Qur'an is not only to describe events and even to give advice, but in the path of divine training of mankind from

⁹ Mohammad Erkun (Arghun): (1928-2010) is a supporter of the neo-atzali and modernism movement, which was his intellectual plan to view texts and speeches as historical and put all events in a historical context.

¹⁰ Hassan Hanafi: (1935 AD): He is a philosophy professor at Cairo University and one of the prominent modernist figures in the Islamic world. His liberal opinions about the basics of Islam have angered some Al-Azhar scholars and professors.

¹¹ Yusuf/3: We tell you the best stories with the revelation of this Quran.

¹² Al-Imran/62: This story is true.

¹³ Al-Baqarah/185: [This book] has been revealed as guidance for the common people and for guidance and distinguishing right from wrong.

It uses different tools, telling the true story and lighting the highway of happiness is one of these tools.

The first view, as well as the view of empiricists, is based on the inability of humans to communicate revelation; Because he is material and it is not possible to communicate with the material world, the realm of the kingdom and revelation; or that revelation is not testable; So it doesn't exist; But this statement is rejected from the point of view of the Qur'an, philosophical arguments, and even empirical evidence; Because many evidences prove that man has two areas: an external one related to the world of matter and an inner one related to the soul and the world of celibacy; Therefore, the truth of man is a combination of soul and body. On the one hand, it is related to the world of kingdom and celibacy, and on the other hand, it is connected to the earth and matter, the evidence of which is expressed.

8-1 Proof of the existence of the soul

The answer is that man is not only a material being, but has two areas: physical and spiritual. Proving the existence of soul and soul is a definite matter that philosophers and even experimental scientists have expressed and proved it, as well as Quranic evidence.

The first Greek philosophers raised the issue of the soul. Socrates and Plato were among the pioneers of the two-dimensional nature of human existence. Plato was a staunch supporter of the "authenticity of the soul" and considered the soul to be the priority over the body.(Platoon, 1380, vol. 1, pp. 514-419)

Aristotle is also the first philosopher who spoke separately and in detail about the soul. He considers the soul to be the first perfection for the body and the origin of life in living beings. This breath exists in plants and animals. (ibid., p. 516)

Later scientists also accepted Aristotle's view. After proving the soul, Ibn Sina gives various proofs about its celibacy.(Sheikh al-Raees, 1404 AH, pp. 34-35)

Even Western philosophers, including the French "René Descartes" (the father of western philosophy) and "Immanuel Kant" (a famous German philosopher) have raised it with arguments and arguments. (Rene Descartes, 2015, pp. 34 and 35)

Various ways have been presented to prove its spirit and celibacy; Among them are the reasons given by philosophers such as Sheikh Al-Rais Bu Ali Sina and Mulla Sadra. Another way is the reasons that are established by using dreams and summoning spirits and magnetic dreams, as well as the actions of ascetics and the virtues of God's saints and the like, and some of their premises must be proven through narration for those who do not have direct knowledge. And such items are beyond the limit of frequency. (Mesbah Yazdi, 1368, vol. 2, p.

8-2 Philosophical argument to prove the existence of the soul

Philosophers have mentioned some reasons for spiritual proof, some of which are mentioned:

A) Continuity proof

This argument considers the human body subject to change and increase and decrease. childhood, adolescence, youth, middle age and old age, or physical changes due to obesity or thinness and the like occur throughout human life; But the human soul or in other words "personality" and human "I" is constant and continuous. After several years - according to Bo Ali Sina, twenty years - the external body undergoes a change that leaves nothing from before and turns into another body; But during all this time, man recognizes the survival of his nature and it will be the same throughout his life. Therefore, human nature or parts of the body are apparently contradictory. Boali Sina writes:

Fant Azan is constant and continuous in this and that, and parts of the licks are constant and continuous, but never in the analysis and reduction; You are unquestionably constant and continuous; While the body and external parts are not fixed and are always in the process of decaying and diminishing. (Sheikh al-Rais Boali Sina, 2007, pp. 183 and 184)

b) Human self-awareness

Another proof is human presence and self-awareness that man understands his true existence and essence with presence knowledge. Every human being understands facts and external entities through different senses; But if he thinks about his existence without paying attention to his parts like hands and feet, he realizes that there is a truth in his existence which he finds immediately and directly. This truth, which is the origin of different perceptions and feelings, is called "soul" and it is the essence of human nature and personality.

Ibn Sina interprets it as "absolute air" (man suspended in existence and space). (Sheikh al-Raees Abu Ali Sina, 1405, p.

This is similar to Descartes' statement: "I think therefore I am."

In other words, every human being can free himself from the bondage of the body and physical connections or ignore it; But he can never free himself from his ego and his own self or neglect it for a moment or doubt its existence.

Mulla Sadra also points out for this reason that man is never unaware of his essence, even in a state of desire or unconsciousness; While sometimes people

forget their body parts like heart and brain; Therefore, the soul and the essence of existence are not physical parts. (Sadrul Matalhin Shirazi, 1360, p. 212)

8-3 Scientific and experimental evidence

A) True dreams

One of the signs of the possibility of revelation and communication with the unseen world and proof of the existence of the soul is a true dream or true dreams. Real dreams open a window of realities and the unseen world to man, and in this way, man gains awareness of hidden and unseen realities or matters that he was not aware of in the waking and normal world.

All human beings always have bitter and sweet experiences of real dreams, and there are few people who have not slept in their lives and have not seen wonderful things in their dreams; Sometimes, what he saw in a dream, sooner or later he sees the same or its interpretation in waking life. Such a problem is not beyond normal time and place and beyond the power of the body.

To prove the existence of the soul, Ibn Sina explains the state of sleep: "Where the human's external senses fail; But the inner powers of man in that state have perceptions that happen after that."

The facts that are obtained for humans through true dreams are not obtained through normal sense and reason; Rather, it is through the spirit and in a special way that a window of the unseen is opened to man, and the revelation communication is not the physical communication of the prophets; Rather, it is a spiritual connection; For this reason, in the narrations, the truthful dream is counted as one of the seventy parts of prophecy. (Majlisi, 1403, vol. 61, pp. 90 and 91)

b) Smiling spray and communication with spirits

Today, communication with spirits has become a science. Many people have been able to communicate with the spirits of others through spirit. Farid Vejdi, in his reports about the spirit, considers about three hundred magazines and newspapers from the "spiritual" population that are published all over the world (Vejdi, 1971, vol.4, p. 705).

In order to express the independence of the soul and weaken the theory that the soul is one of the physical and chemical properties of the brain cells, Ayatollah

Makarem Shirazi states the results obtained by psychologists and psychoanalysts about the soul and its relationship with other spirits as follows. :

- speaking in a non-native language (a person who is put into a magnetic sleep and contacts spirits can sometimes speak in a language he has no familiarity with);
- solving complex mathematical problems by those who had no preparation to solve these problems;
- writing the spiritual contents of the tablets that were placed in a box and closed and sealed;
- the removal of objects from the earth by spirits, without anyone touching them;
- Apparition of ghosts in (special) meetings

These are issues that great scientists have observed and admitted to be true. These results have been reported using the books of the world after death authored by Leon Dani and the principles of psychoanalysis authored by Freud and Ali Atlal al-Mahhab al-Madi. (Makaram Shirazi, 1376, pp. 267-269)

c) Magnetic dreams (hypnotism)

For more than a century, scientists have experienced the spiritual dimension of man through "magnetic sleep". The existence of a mysterious force in the human body without resorting to material means has attracted the attention of scientists since ancient times. But later they called it "magnetic force".

In artificial sleep, man performs amazing actions that indicate the authenticity of the inherent existence of the human soul and soul; Without the senses being involved in it.

A person who has fallen asleep in this state, his behavior is different from the normal waking state. In the sleep state, he remembers things that he cannot remember in the normal state. Even the forgotten contents that are not remembered by a person in a normal state are remembered in artificial sleep; However, it becomes clear that the forgotten contents are not completely lost; Rather, they are stored in a place where a force normally prevents them from being remembered. This is the "subconscious motivations or subconscious mind" of man.

Also, regarding the proof of the soul from the point of view of experimental sciences, we can mention telepathy or the emotional and intellectual connection between two people without being physically and outwardly connected, as well as the issue of abstracting the soul. (ibid., pp. 275-293)

Therefore, despite all these philosophical and experimental evidences, there is no room left for denying the soul, and man can communicate with this dimension of his existence with the abstract world. As a result, the idea of the polytheists who said to their prophets: "You are nothing but human beings like us" (Ibrahim, verse 10) or "If a prophet wanted to come to us, he must be of the angels" (Momenun, verse 24) is false; Because they only consider the material aspect of humanity. It is also the basic idea of experimental scientists who base their knowledge on experience and accept things that can be tested and do not accept anything else, such as souls and abstracts. This idea was considered null and void with the progress of psychoanalytic knowledge and the like.

Therefore, according to the law of Sankhit or his material dimension, man is connected with the world of matter, and with his soul, which is single, he can communicate with the world of singles, and this is the intellectual possibility of revelation.

8-4 Quranic evidence

The Holy Qur'an also considers man to be a two-dimensional being and in several verses it has mentioned the existence of the soul and its creation apart from the body.

In a verse after the report of the evolution of human creation from clay, it is said: "...and I breathed into him a spirit..." (Al hajr, verse 29) I breathed into him from my spirit (which is a worthy and great spirit).

¹⁴ Sheikh Al-Raees Bu Ali Sina, 1405, Chapter 7, p. 348. He also refers to the drunken state, when the external senses and the internal senses are removed from perceptive activity and they cannot understand the sensible and sensible things correctly; But in such a situation, a person knows about himself and is not oblivious to himself.

In a verse, God says:

We created a man from mud; Then we placed him in a safe place as a sperm; Then I covered the sperm with alqa, and the alqa with mastication, and the mastication with bone, and the area around the bone with meat.

This is the evolution of human material creation. In the following, he says: "...then the creation of the last creation..." Then We gave it a new creation. (Momenun, verse 12-14)

The meaning of "...the sign of the last people..." is the existence of the human soul and his original existence, which is also specified in other verses; Among the things that he says: "God started the creation of man from a flower; Then he created his generation from an extract of insignificant and worthless water (semen); Then he made him sound and breathed his soul into him" (Sajdah, verses 7-9).

Imam Sadiq (peace be upon him) also says: "God created creation and spirit; Then he commanded an angel and blew into it" (Majlisi, 1403, vol. 61, p. 32).

This is the same human being that is composed of a material body and an immaterial soul. The material existence of man is one type of creation and the non-material existence is another creation. The truth of man is his soul and his immaterial existence, which gives man the merit to connect with the supreme source. Let the angels prostrate to him, and let him be the supreme being and the caliph of God.

While the Qur'an considers human beings to be material beings, it also considers the revealed relationship between man and God as possible and says: "Say, 'Inna Bishr, I am attached to you and to you...'" (Kahf, verse 110) O Prophet! Tell them

I am only a human like you; But it is revealed to me. (Hossein Alavi Mehr, 2013, pp. 35-29)

9. Conclusion

The Holy Qur'an itself has emphasized the divine nature of its text and the non-interference of other than God in providing it with internal evidence in numerous verses (The Holy Qur'an: 82:19, 4:6, 92:6, 6:2, 27: 45) But these internal evidences are not enough to prove the divinity of the Qur'an in the eyes of non-Muslims, because according to them, the author of the Qur'an could have provided verses to prove the divinity of the text. It is here that in order to prove the divinity of the Qur'an and reject the doubts of researchers who have been and are seeking to prove the sources and sources for the Qur'an, external evidence must be cited. The best way to use this external evidence is to prove the contrary. This means that by examining all possible possibilities in compiling the Qur'an, except for the divine and heavenly source, we can reach the desired hypothesis, that is, the revelation of the Qur'an.

In this research, we have seen that the hypotheses of the Quran's adaptation from sources other than divine revelation, in its entirety, are rejected for many reasons. These hypotheses are basically based on two bases and presuppositions. The non-revelation of the Qur'an and the existence of similarities or correspondences between the text of the Qur'an and the sources before it. What Western researchers have always expected and concluded from these assumptions is the adaptation of the Quran from the sources before them. Sources that include oral and written sources. These two divisions also include sub-branches such as Jewish-Christian sources, culture and customs of the time of descent, and sources from other cultures and religions. We also knew that the whole hypothesis of adaptation is seriously criticized. With this statement, two possibilities can be imagined from the similarities and correspondences of some content of the Qur'an with the sources that have been introduced by non-Muslim researchers as the source of the Qur'an. Adapting the Qur'an as a later source from earlier sources or adapting all these sources from a single source. Most of the western researchers have chosen the first of these two possibilities and have tried to prove it by presenting numerous evidences. This is despite the fact that there is no reason or preference for choosing the first possibility and rejecting the second possibility. Moreover, a lot

of evidence supports the second possibility. The reason for the superiority of the second possibility over the first is that between the statements of the Qur'an and the sources before it, such as the Torah and the Bible, as two important alleged sources in the hypothesis of adaptation, although there are similarities and in some cases, agreement. The differences in some principles and even in details are so great that the hypothesis of adapting the Qur'an from them poses a serious challenge. Ziyar, if the Qur'anic propositions are taken from earlier sources, it must have gone through strong mental filters and filters to create the current text of the Qur'an with this mastery, purposefulness, and beauty of meaning and words. Finally, the findings of the research show that the theoretical foundations of Orientalist revelation are in conflict with Islamic religious thought, and that each of these principles faces serious problems. And none of them are accepted by Muslims, their claims have methodological problems even based on their own foundations.

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