

Theoretical foundations of Orientalists about the nature of Quranic revelation

Riahimehr, Bagher

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 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.

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].

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

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

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"

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

8. 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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