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STUDYING THE WORD "REVELATION" AND ITS APPLICATIONS IN THE QUR'AN AND HADITHS AND THE VIEWS OF PHILOSOPHERS AND THEOLOGIAN

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ABSTRACT

The revelation is of particular wisdom and understanding within the prophets, whose understanding can only be understood by those who have been subjected to divine blessings. The Holy Quran has used revelation in its literal sense, including prophetic revelation; however, in all cases the use of revelation in the Qur'an refers to its literal and original root, which is the secret transmission. This article deals in part with the application of revelation in the Qur'an and its related verses are mentioned below. The importance of hadith themes in revelation has also been discussed in the hadith books as titles. The definitions of revelation in the Qur'an and the traditions are different from those of the mystics, philosophers and theologians. According to mysticism, the souls of the prophets, especially the soul of the Prophet (peace be upon him), need divine help, but they do not need angels. And the maximum role of angels is to accompany the prophetic soul or to convey the message of the truth of Muhammad to the prophetic soul. In the term prophetic philosophers, he was the same philosopher, but evolved with a deliberate power, and theologians study theological discourse in four areas (the origin of revelation, how the divine revelation relates to the prophet, the prophetic wisdom, and the revelation of the Qur'an). One of the turning points in this article is to address the linguistic and non-linguistic approach of revelation.

Keywords: Revelation, Quran, Narratives, Philosophers, Theologians.

INTRODUCTION

Throughout the history of Islamic science, there have usually been two common discourses in the interpretation of sacred texts. Discourse of expressionism and interpretation of discourse. The discourse of appearanceism was above all the literal interpretation of the Qur'an, and the discourse of interpretivism in addition to appearance appeared to interpret some verses. But recently a new trend has begun to turn into discourse; the epistemology of the subject of prophecy, especially the question of revelation, is one of the most apt philosophical and theological areas in which the challenges of breathing have been raised. Due to the particular nature of the revelation debate, most criticism focuses on its epistemological field. Following his critical approach in this area, Dr. Soroush has reported on the Prophet's mystical experience in two articles, "Muhammad, the Narrator of the Apostolic Dreams," neither sleeping nor symbolizing; It is supposed to reveal the mystery and facts of it by science. (See: Soroush, 1999, 10)

It is as if the Prophet's role in it is merely a witness to these facts in the dream and its narration to others. Soroush has also dreamed of the language of the Qur'an, dreaming and living, so he

suggests a way of sleeping in order to understand it. He has called this way of interpretation of the text interpretive and considers interpretive and interpretative methods to be a fruitful and difficult way. (Soroush, 1999, 10)

The discussion of "revelation" is one of the debates that has not been discussed independently and explicitly in the works of the ancients, but in the contemporary era, and more recently by religious intellectuals. Most of all, Professor Motahari has discussed this issue. What follows is an analysis of Mutahari's views on "revelation" and, using his ideas, the views of some contemporary religious scholars in the field of revelation will be criticized.

CONCEPTUAL:

Given that the words and expressions in every science seed the facts on the field of reason and the understanding and understanding of them takes place, before entering into any discussion, the words and terms that have the correct meaning and meaning in explaining it Discussions have played a role, it is said, so that the content of the fallacy is immune to sharing.

"Revelation":

✓ Lexical meaning:

The principle of revelation is the quick and secret gestures, and they have been spoken of in this word - meaning revelation - and of course this concept is in speech and the word; And is referring to some members or to writing and books. (Raghab Isfahani, 1991, 858)

On the root of revelation, Ibn Fars writes: "Revelation" is a root that implies the supply of hidden or non-hidden knowledge to another, and all uses of the word "revelation" refer to this root. . (Ibn Fars, 1983, 6/93) It seems that Ibn Fars's word is actually closer. In all Qur'anic applications of revelation, hidden transmission is taken into account, and for quick reference, it is referred to as "revelation" because it transmits material in secret. But the transfer, though secret, cannot be fast. The late Allameh Tabatabai also refers to this. (Tabatabai, 1970, 12/312)

✓ meaning of the term:

Rashid Reza believes: Some people say that revelation of the declaration of the Most High God is about a religious commandment to one of the prophets, but I (Rashid Reza) define it as: a kind of mysticism that one has in one's self. He finds it and is sure that it is from God, either through or without intermediary. (Rashid Reza, 1993, 109) The traditional (first) definition may be correct but not complete, and all the constraints are not mentioned; in his definition, revelation is also considered a kind of spiritual mysticism. And sensual intuition is not a term. Revelation is a thrilling message, but mystical discovery and intuition is a human need for austerity. There are also many sects that require independent articles. (Creator article)

The instinctual manifestation of the innate human consciousness (Iqbal Lahori's view) is not the right definition, because first of all, this kind of revelation is no longer prophets (general definition); The status of reason is higher than revelation. (Motahari, 1994, 53)

It is noteworthy that these definitions do not have the necessary comprehensiveness or are alien to the truth of prophetic revelation. A detailed description of complimentary defects requires separate articles. Some scholars have provided a good definition. Revelation is: "The special understanding of a series of truths and teachings by God to the chosen people (prophets), other



than through the ordinary way of knowledge (experience, reason, mystical intuition), to convey to the people And their guidance." (Sobhani, 2010, 12/128)

In the definition of revelation, Allameh Tabataba'i states: "Revelation is a special understanding and understanding within the prophets whose understanding is no more than that of individuals who have been subjected to divine revelations." (Tabatabai, 1970, 2/159) So revelation is, by implication, meaning in the heart; sometimes it is interpreted as heart-breaking or imaginative; Hear, but do not see Him As Moses (pbuh) heard the voice of God from behind the tree, but did not see him. Another is that the angel of revelation was sent from God to hear the revelation from him (Rashid Reza, 1993). 21) And the word of revelation, according to the author Al-Mannar, means: "The various meanings of the word have two things in common: one of secret knowledge and the other of urgency. So the truth of revelation in the above sense of the divine prophets is the mysterious intellect by which the prophets have the truth. Quickly and unknowingly perceive others. (Rashid Reza, 1993, 166)

✓ *The Uses of Revelation in the Qur'an:*

The Holy Quran has used revelation in its literal sense, including prophetic revelation. The word "revelation" and its derivatives has come to the Quran more than 70 times as a noun and verb. Revelation is sometimes God (Anfal: 12) and sometimes human (Anam: 112) and sometimes Satan (Anam: 121). From Ashraf the Creatures to the Jamadat (Zelzal: 4-5) they have divine revelation, and the recipient of revelation is in some verses the Prophet of God, and in other cases, the non-prophets, the bee, the sky or the earth. In all these, Lies hidden in a way that goes back to the literal root of the word. The most important uses of revelation in the Qur'an can be classified as follows:



Induction by God to the body, animal, angel, and human;

Induction of the Angel from Man to Man;

Induction from human to human;

Inducing the Devil to Others Now let us briefly explain the applications of revelation in the Qur'an.

Indication by God: In many verses of the Holy Qur'an, revelation refers to something that God has instilled in one of His creatures. This type of application of the Holy Qur'an can be classified as follows according to its application.

A) Commandment to the earth: In Zalzal's chapter, on the Day of Judgment, it is said: "يَوْمَئِذٍ تُحَدِّثُ" (Zelzal / 4-6) "أَوْحَىٰ لَهَا" means "أَوْحَىٰ إِلَيْهَا" Some have said that the meaning of revelation in this verse is commandment, therefore; "أَوْحَىٰ لَهَا" means "أَمْرَهَا" But because of this it is called a revelation that God's command to the earth is not natural. Some commentators believe that the verse implicitly implies that all beings and even creatures have life and intelligence, so that divine command and discourse are spoken and expressed (Tabatabai, 1970, 20/342)

B) Deception and Praise in the Sky: In the chapter of Salaat, following the account of the creation of the seven heavens, it is stated: "فَقَضَاهُنَّ سَبْعَ سَمَاوَاتٍ فِي يَوْمَيْنِ وَأَوْحَىٰ فِي كُلِّ سَمَاءٍ أَمْرَهَا وَزَيَّنَّا السَّمَاءَ" (Fosselat / 11-12) There are two well-known theories about this verse: First, after God created the seven heavens, He created the traditions and laws related to each of them in order to automatically perform His duties. (Sobhani, 2010, 83/8; Makarem

Shirazi, 1992, 229-228 / 20) Second, what is happening to man is divine. The angels receive it and bring it to the earth. (Tabatabai, the same)

C) Instinctive Inspiration for the animal: In the Sura of the Almighty God says: "وَأَوْحَىٰ رَبُّكَ إِلَى النَّحْلِ أَنْ اتَّخِذِي مِنَ الْجِبَالِ بُيُوتًا وَمِنَ الشَّجَرِ وَمِمَّا يَعْرِشُونَ؛ ثُمَّ كُلِّي مِنْ كُلِّ الثَّمَرَاتِ فَاسْلُكِي سُبُلَ رَبِّكِ ذُلًّا يَخْرُجُ مِنْ بُطُونِهَا شَرَابٌ مُخْتَلِفٌ أَلْوَانُهُ فِيهِ شِفَاءٌ لِلنَّاسِ إِنَّ فِي ذَلِكَ لَآيَةً لِّقَوْمٍ يَتَفَكَّرُونَ" (Nahl / 69-68) This revelation is seen as an instinctive inspiration or an induction of meaning in the animal's understanding through instinct. (Qomi, 1984, 387/1).

D) Induction of Angels: In the Qur'an, the relationship of God with angels is also expressed in the word of revelation: "إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَتَيْ مَعَكُمْ فَتَنَّبُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبُ إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَتَيْ مَعَكُمْ فَتَنَّبُوا الَّذِينَ آمَنُوا سَأَلْتَنِي فِي قُلُوبِ الَّذِينَ كَفَرُوا الرَّعْبُ" (Anfal / 12) "فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ وَاضْرِبُوا مِنْهُمْ كُلَّ بَنَانٍ"

E) Inward guidance in man: The last type of non-anatomical revelation is the conversation of God with his prophets and authorities in which no commandment or program is described. The divine apostles received two kinds of revelation from God: sometimes it was anathema and sometimes it was not. In the first type, they were obliged to preach, but to succeed in doing good or good. (Javadi Amoli, 1989, 7/149) According to the Shiites, this kind of revelation, which is interpreted as a transcendental or confirmatory revelation, is not specific to the prophets and includes the infallible imams. An example of this kind of non-commentary revelation in the verses of the Holy Quran is about a group of prophets: "وَجَعَلْنَاهُمْ أَيْمَةً يَهْتَدُونَ بِأَمْرِنَا وَ أَوْحَيْنَا إِلَيْهِمْ فِعْلَ" (Anbia / 73) "الْخَيْرَاتِ وَ إِقَامَ الصَّلَاةِ وَ إِيْتَاءَ الزَّكَاةِ وَ كَانُوا لَنَا عَابِدِينَ" It should not be forgotten that revelation does not mean that the dialogue of God with his special servants is limited to the above. For the mystics, God is always talking to his relatives and never having the pleasure of talking to himself. Does not deprive. These conversations are sometimes audible, sometimes intuitive and sometimes esoteric. However, addressing this issue requires further research and opportunity. (Tabatabai, 1970, 82-81)

F) Speech Relationship of God with Man: The Holy Quran states that God communicates verbally with human beings, both prophets and non-prophets. God Almighty says: "وَمَا كَانَ لِنَبِيٍّ أَنْ يَكْلِمَهُ" (Shora/51) "إِلَّا وَحْيًا أَوْ مِنْ وَرَاءِ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِ مَا يَشَاءُ إِنَّهُ عَلِيُّ حَكِيمٌ" (Shora/51) The first type of verbal communication is the inspiration and induction of meaning in the heart (Fayez Kashani, 1985, 4/381; Tabatabai, 1970, 18/107) In which no angel or other intermediary interferes. The revelation to Moses' mother and the apostle's revelation can be considered as such. (Story / 7; Maade / 111) The second type of God's verbal communication with humankind is the creation of speech through objects, which he calls the revelation beyond the veil. This is how God speaks to Moses through the tree. The Almighty God says in verse 30 of the Qur'an: "فَلَمَّا أَتَاهَا نُودِيَ مِنْ" (Ghasas/30) "شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَىٰ إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ" The third type of verbal communication is the message of the Word of God through the angel of revelation. It is such a revelation to speak of angels with Prophet Zechariah and Maryam. (Al Imran / 39; Al Imran / 43-42) As noted above, none of the three types of divine revelation to human beings belongs to the prophets.

G) Prophetic Revelation: The most common Quranic application of revelation is about the prophets, and the reference to revelation in the Shari'ah and theology is the same kind of revelation. Revelation to the Prophets There is no difference in the nature and manner of communicating revelation to others, As in the general verse



" و ما كان ليشتر أن يكلمه الله.... " (Shora/51) is used However, this type of revelation differs in content and purpose from that of non-prophets. In verse 163 of Nisaa, it is stated: "إِنَّا أَوْحَيْنَا إِلَيْكَ كَمَا أَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ إِلَى نُوحٍ وَالنَّبِيِّينَ مِنْ بَعْدِهِ وَأَوْحَيْنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ وَإِسْحَاقَ وَيَعْقُوبَ وَالْأَسْبَاطِ وَعِيسَى وَأَيُّوبَ وَيُونُسَ وَهَارُونَ" (Nesa/163) From the expression "Revelation to the Prophet is like revelation to Noah and the prophets after him

", it is understood that revelation to the prophets is in some ways different from revelation to others.

This revelation is called the "Epistle Revelation" or "Anatomical Revelation". (Shaker, 2015, 67)

Induction of the Angel from Man to Man: It was mentioned earlier that the Holy Qur'an has mentioned one kind of angelic revelation to man in the expression of all kinds of revelation to man: "أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بآيَاتِهِ مَا يَشَاءُ إِنَّهُ عَلَىٰ حَكِيمٍ" (Sora/51) According to the Qur'an and other scriptures, the angel descended upon the prophets and non-prophets and communicated the word of God to them. The revelation of the Quran to the Prophet was also the angel of revelation, Gabriel. "نَزَلَ بِهِ الرُّوحُ الْأَمِينُ؛ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ الْمُنذِرِينَ؛ بِلسَانٍ عَرَبِيٍّ مُبِينٍ." (Shoara/193-195)

Induction from human to human: God says about Zakaria of the Prophet: "فَخَرَجَ عَلَىٰ قَوْمِهِ مِنَ الْمِحْرَابِ فَأَوْحَىٰ إِلَيْهِمْ أَنْ سَبِّحُوا بُكْرَةً وَعَشِيًّا" (Maryam/11) As stated in the preceding verse, Zechariah will not speak to the people until three nights, The meaning of "فأوحى اليهم" is to understand them other than the language of speech which means the language.

Demon-inducing to others: In two verses of the Qur'an, demons and incarnations are mentioned in the word of revelation. "وَكَذَٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيَاطِينَ الْإِنْسِ وَالْجِنِّ يُوحِي بَعْضُهُمْ إِلَىٰ بَعْضٍ زُخْرُفَ" (Anam/112) And also verse "وَلَا تَأْكُلُوا مِمَّا لَمْ يُذْكَرْ اسْمُ" (Anam/121) is the reason for the revelation of the evil temptations, the secret or the speed of action in the course of such communication.

Human devils try to prevent others from being misled by them, and the devils of the jinn pass on to others without revealing and using the words they want. The Qur'an says: "إِنَّهُ يَرَاكُمْ هُوَ وَقَبِيلُهُ.." (Aarf/27) He (Satan) and his creatures will see you from where you do not see; that's mean "They carefully and covertly direct human beings into evil and cruelty without recognizing human perceptual powers." (Tabatabai, 1970, 72/8)

✓ *Revelation in the Narrations of Traditions:*

The importance of examining revelation in the hadiths is that the Prophet (peace be upon him) has experienced the most complete revelation. Helping the hadiths is important for understanding how the Qur'an is revealed in two ways: first in the semantics of revelation and the other in the interpretation of the Qur'anic applications of revelation. Since the issuance of hadiths was in or near the time of the revelation of the Qur'an, the revelations related to revelation in the interpretation of the verses express the meaning of revelation in the Qur'an.

For example, revelation in the verse "وَإِذْ أَوْحَيْنَا إِلَى الْحَوَارِيِّينَ" (Maedeh / 111) means inspiration (Faiz Kashani, 1985, 2/97)

The Importance of Hadith Themes of Revelation: Although one can find subtle details in the traditions of revelation, the following can be mentioned as a subject to be studied in the hadiths:

- Initiation of Revelation on the Prophet (peace be upon him) and how;



- The Prophet's Prophecy at the Reveal;
- How the angel of revelation appeared to the Prophet
- The Symbol of Gabriel and the Angels and Its Quality;
- The Hierarchy of the Transition of Revelation from God to the Prophet (see: Ibn Babveih, 1992, 264)
- Types of Revelation ‘
- The Position of Sacred Dreams in Revelation; (see: Klein and Al-Kafi, 1986, 176/1)
- The Difference of Revelation in the Prophet, the Prophet, the Imam, the Hadith, and the Normal; (Re: Majlis, 1982, 53/11/54; Klein and Al-Kafi, 1986)
- Satan's revelation to man and how to create temptation.

Given that secrecy is a feature of this particular source of knowledge, the Almighty God spoke directly or indirectly, through angels and angels, or through the veil and veil, to the prophets, which is It is the ordinary people who cannot hear, except the divine authorities who have broken the natural but also the light veils and entered the kingdom. As the great Prophet of Islam said to Imam Ali: "إِنَّكَ تَسْمَعُ مَا أَسْمَعُ وَتَرَى مَا أَرَى إِلَّا أَنَّكَ لَسْتَ بِنَبِيِّ وَ لَكِنَّكَ لَوَزِيرٌ وَ إِنَّكَ لَعَلَى خَيْرٍ" (Nahj al-Balagha, sermon 192)

Since such a meaning of revelation is meant in Muslim tradition and culture, it can be claimed that the word revelation in their tradition is a literal truth. Revelation in the Holy Qur'an, as mentioned, has many uses, but in each of them it has the literal meaning of meaning. Therefore, it is necessary to examine in what age this common culture and custom was created; did the Prophet's revelations have such a special meaning in the traditions and sayings of the Prophet (pbuh)? Has it gone away or has the term come true in the time of the infallible Imams? It can be inferred from the texts that the term has been widespread and commonplace until very distant past, at least until the age of the infallible Imams. Shiite and Sunni theologians have also applied the same meaning to the knowledge of the word. The term is so common that it is also used in dictionaries and dictionaries. With a glance at the use of revelation in Nahj al-Balagheh, one can clearly confirm the claim that in the era of the Emir of Al-Mu'minin and in his words, the revelation means a special source of knowledge or a special instrument of the Prophet (peace be upon him) and other prophets. It has been used in the sense of: "بَعَثَ اللَّهُ رَسُولَهُ بِمَا خَصَّهُمْ بِهِ مِنْ ... وَ أَحْيَاهُ" (Nahj al-Balagha, sermon 144) Or in another sermon: "وَأَشْهَدُ أَنَّ مُحَمَّدًا نَجِيبُ اللَّهِ وَ سَفِيرُ وَحْيِهِ وَ ... وَ خَتَمَ بِهِ الْوَحْيَ.." (Nahj al-Balagha, sermon 133) The result is that, with a glance at the religious texts, including the Holy Qur'an and the narrations, we are led to the conclusion that revelation in a particular application means the prophet's exclusive source. The term, rooted in the Qur'an, in the age of the infallible Imams, even in the age of Imam Ali (AS), means in the said sense. As such, it is a movable word, its literal meaning is quoted in the idiom of Muslim theologians, but also of the general Muslim, so that the word "prayer" in the absolute sense of the word is quoted in a special sense of worship in Islamic culture and so on. A pervasive truth has emerged. The characteristic of this resource is concealment, not speed. Thus, the word 'revelation' for this particular source of knowledge of the prophets is, at least, because it is hidden from others. As noted, the central element of revelation is the secret induction; this is evidenced by the Muslim intellectual word: the central



element of "revelation" is its stealth state, while "speed and speed" is its second element. It is clear that speech is the central element of the revelation, and the word of the Sheikh supports the view expressed; in addition, the Sheikh Mufid in his correction of the doctrine himself does not speak in the definition of revelation (Mufid, Beta). 56)

✓ *Revelation in the term Muslim mystics:*

Mystics regard the real existence as unique in the transcendent essence of the transcendent being, and describe the other possible existences, not the existence, but the manifestation and manifestation of the real being (Faiz Kashani, 1985, 98).

They call the essence of transcendence, without regard to names and attributes, "Authority"¹, "Unsee"², and "Public"³, which has no name or address. After the status of unity, there is the unity in which divine names and attributes are taken into consideration, From this world it is interpreted as the "Lords of Constantinople"⁴, the "Prophet of Islam"⁵ and the "Divine Testimony"⁶. In this world, the principle of the existence of other worlds simply exists. However, according to the rule "الواحد لا يصدر عنه إلا الواحد"⁷, the immediate creature of this world is "the first intellect" in the term of philosophers and "expanded existence" in the term of mystics. It is noteworthy that in the mystics 'and most philosophers' beliefs, the first issuance and the expanded existence is the same spirit of the Prophet of Islam, who is proud of the first manifestation and creature without divine intervention; As it is narrated from the Prophet of Islam that: "اول ما خلق الله نوري"⁸. After the singular spirit of the Prophet of Islam (PBUH), the Imams of the Prophet (PBUH) and the Prophet (pbuh) were created as a single intellect. The angels and spirits of the angels, including Gabriel, after the creation of the prophetic and volvi souls, are, in fact, the creatures and children of the sacred existence of the Prophet of Islam. As Imam Ali (as) says: "فإننا صنائع ربنا و الناس بعد صنائع لنا" (Nahj al-Balagha, letter 28)

Another point, according to mystics and commentators, is that the mysteries and revelations revealed to the prophets by the angels are from the intellect, and ultimately, the first intellect, namely the Prophet of Islam, and are mediated by it. God is revealed. From here the greatness and dedication of the prophetic spirit and the imams of the Prophet (s) are revealed to the prophets and their scriptures - even the Holy Qur'an - because their sacred existence is the principle of the Qur'an from which it was revealed (Tabatabai, 1970, 2/88) The last point is that the universe of the world, and at the head of man, the last and inferior worlds is possible; the very essence of their existence is also derived from the intelligible worlds. The human spirit has existed in the realm of the intellect as a very simple and collective being and has fallen from that world to that of the world. It is noteworthy that the transfer of the human spirit from the intellect to the world is not a literal (that is, empty) existence of itself in the intellect, but by its preservation. The prophetic soul is no exception to this principle.

¹ مقام احديت .

² مقام غيب مغيب .

³ مقام عماء .

⁴ اعيان ثابتة .

⁵ حضرت علميه .

⁶ شهادت مطلقه .

⁷ The one does not come from him except the one.

⁸ The first thing God created was my light.

⁹ We are the work of our Lord, and people are after us.



It has been clear from the past that human souls need divine guidance and help from angels; Prophetic self or conveying the message of Muhammadiyyah truth to prophetic self.

Which of the prophets' souls is attached to which authority and spiritual intelligence refers to the prophet's divisions. The Prophet may have a low intellect in the realm of dreams and dreams because of his low order, which suggests that he is far from the truth of Muhammadiyah, and may be another Prophet from the earliest manifestations of his first observance. The unseen truths, or hearing it with the power of the sword or the sword, which the Prophet Jesus and Moses exaggerated. The prophets whose authority is higher than the intellects and angels, the induction of revelation and the occult message and the total ejaculation and ascension of the angel of revelation takes place with the permission of the prophetic soul; They can see and interact with the angels and above them Gabriel in the form of the intellect in the form of "Intellectual parable" ¹⁰ and in the example in the form of "Example of an example" ¹¹ and in the world of nature with "An illusory parable" ¹² and thus the revelation of (Ibid., 77-79)

At first glance at the truth of the revelation of the prophets, it does not appear to be fundamentally different, but it is clear from the foregoing that there is a difference between the revelation of the Prophet (peace be upon him) and the other prophets, and that the truth of Muhammadiyah and the first being issued is the same. Prophet of Islam returns. The truth of Muhammadiyyah is the immediate and immediate Prophet and other prophets are prophets and are, in fact, the embodiment of the Prophet's Prophecy of Islam, and in fact, the revelation of the Prophet of Islam to God and the revelation of the other prophets is the revelation of the truth of Muhammadiyyah. Same, 88) Since in mysticism, the universe is the manifestation and manifestation of the existence of God, and the principle of all the manifestations of the universe is found in the divine essence in a very collective way, the Holy Qur'an, as one of the manifestations of the universe, was subject to the above rules, and It also has different templates and symbols that the Quran itself implies (Zokhrof / 4; Hood / 1; Vagheeh / 80) According to Imam Khomeini's view, "The truth of the noble Qur'an before being reduced to the homes of the Khalqiyya and presenting it to the present atheist is inherent in the doctrine and the truths of the Unity of the Prophet ... And not to the teachings of the heart, nor to the unseen revelation, except to the full revelation of God to the blessed essence of the Prophet Muhammad (peace be upon him).

The word of the Imam, which the Prophet could not utter and observe in his own words, is another witness that the Prophet did not hear the Qur'an in the same way, since in this case, the revelation and revelation of revealed verses to the people needed help and assistance. It didn't help. From the mystical point of view of the Qur'an, it is both divine and prophetic; in the sense that it is the source and source of the uniqueness of the Qur'an, it is the divine oneness and divinity that the Prophet receives from the Qur'an. The Divine and the Prophet are its interpreter and transmitters, but due to the low level of the Qur'an that Gabriel reveals to the Prophet's heart, this time of revelation is not a literal but an abstract form of revelation that the Prophet has in the form of a literal one. Communicates to the people.

¹⁰ تمثیل عقلی .

¹¹ تمثیل مثالی .

¹² تمثیل ناسوتی .

Revelation in the Philosophers and Theologians Soon after the passing of the age of the revelation of the Qur'an and the issuance of traditions, scholars have interpreted, justified, and explained revelations in various fields. Here we briefly explain the most important activities of philosophers and theologians.

Philosophers: Muslim philosophers have sought to provide philosophical and ontological justification of revelation. There has always been a question among philosophers, how God, being a completely abstract entity, communicates with and speaks to man, a material being. Philosophers have sought to establish an existential link between the human spirit and the Holy Spirit by analyzing the hierarchical existence of the world and to justify the process of revelation through this connection. Among Muslim philosophers, the theories of Farabi, Ibn Sina, Ibn Rushd, Suhrawardi, and Mulla Sadra are noteworthy. The theories of these philosophers are generally necessary and complement each other (Motahari, 1995). , 415/4; Suhrawardi, 1375, 2/259; Saeedi Roshan, 1375, 44-32; Ghaemnia, 1381, 42-41) Ibn Arabi claims to have received the book of al-Fakuz in his sincere dream of Prophet Muhammad (Ibn Arabi, 2006, 47).

For Farabi, a prophet is someone who has reached the perfection of speech and imagination and the driving force. The irony is that in the shortest time, his intellect reaches out from the potential intellect to the beneficent intellect, and becomes attached to the active intellect, and the beneficent intellect becomes material in the sense that it is the active intellect. Who attains such a position is a wise and a philosopher. For Farabi, the prophets are not the only prophets who are connected to the active intellect and are informed of the unseen or future events. Be informed of the secrets and future events.

So it became clear to Farabi that the prophet is the same philosopher whose perfection is also fulfilled and he sees and hears things in awakening. He attributes another attribute to the prophet, which relates to his motive and practical power. This is the attribute: Just as we are able to conquer any body in our body — the world of the Ascendant — so can the Prophet, in the world of Akbar — which is the material world — of any kind because of the Holy Spirit. To seize it, and thus, he is miraculous and miraculous.

The problem with Farabi's view, therefore, is that the position of philosophers and sages is higher than that of the prophets, because philosophers connect with their theoretical reason to the active intellect, and the prophets to their intellectual power. And it is clear that theoretical reason has a higher position than imagined reason.

In answer to the above forms, it is true that Farabi considers their philosopher superior to their prophetic prophet, and that which makes him a philosopher, links the theoretical reason to the active intellect, but he does not prophesy any. He thinks that he is a philosopher. The explanation that he believes that in every prophet both his theoretical reason is linked to active reason (the philosophical aspect) and his intellectual power (the prophetic aspect), unlike other philosophers and theologians whose only theoretical reason is to reason Active connected. Therefore, every prophet is a philosopher while not every philosopher is a prophet. Therefore, the position of prophets is not less than that of philosophers. It should be noted that, addressing the theory of the great philosopher, Farabi was because the philosophical interpretation that Farabi had made and prophesied was accepted by later philosophers and adopted almost the same interpretation with Mention a slight difference. Ibn Sina is no exception to this general rule, but he has repeatedly echoed Farabi's view. Therefore, it is not worth mentioning the differences between the two words. Although critical theories of philosophers, including Farabi



and Ibn Sina, have been criticized in the interpretation of revelation and prophecy, their purpose is not to disprove them; And the prophecies they have introduced are incompatible with the revelation and prophecy that the Qur'an and the Prophet (peace be upon him) have uttered. (Same, 259)

Theologians: Theologians design theological discourse in four ways: They had the major difference in the origin of the revelation with the denunciators of the revelation, in which the argument was extra-religious. Their main intra-religious debate focuses on two aspects: the revelation of God and the Prophet and the "revelation of the Qur'an". They interpreted the divine relation of God and the Prophet to verbal communication and subsequently interpreted the divine text of the Qur'an to divine Word, but different theories on how God verbally communicated with man (and how the word was attributed, spoken, and communicated). They offered revelation to God. Their pursuit of these two aspects of revelation led to the presentation of the Ash'arites and rhetorical theories of revelation by the Ash'arites and the Theories of Incidents and Creatures by the Mu'tazilites and the Imamis, and Hananabah based the theory of stopping on these two theories. They did. Their approach to revelation has been linguistic at this time. They have not raised any debate at this time on the axis of the Prophet's intellect. Theologians of the late age interpreted how the revelation of God and man and the revelation of the Qur'an were similar to their predecessors, but later in the following epochs, they gradually shifted to the prophetic sense, and their arguments about this axis gave rise to the theory. Special revelation or intelligence. The designers of this theory did their utmost in interpreting the Prophet's intellect and paid less attention to the linguistic aspect of revelation, due to the introduction of philosophical and mystical approaches to the revelation. Philosophers and mystics interpreted this axis of revelation with their foundations, so theologians also focused their gravity on defending their position as time and need centered on it. With the onset of modernism and modern tendencies of the age of modernity, past debates have evolved and taken on a new color, and one of the hallmarks of this period in the question of revelation was the emergence of a new explanation in the nature of the "revelation of God and man". This new attitude transformed the revelation from a linguistic to a non-linguistic approach and called religious experience. As such, Muslim theologians have presented many theories about these four axes of revelation, but the researchers have not done a coherent study to explain their theories, so it is possible to apply these theories with two linguistic approaches. And he did non-linguistically, there. The linguistic approach of revelation includes theological theories of the Imam Mu'tazilite events, the Ash'arite and rhetorical words of the Ash'arites, and the theory of stop, and the non-linguistic approach of revelation includes theories of revelation, or special intelligence and religious experience.

(A) Revelation linguistic theories:

✓ *Theory of Incident Theory:*

One of the linguistic theories of Revelation is the Theory of Incidents. This theory has been put forward by the Mu'tazilite theologians and Imamis in the interpretation of revelation; they believe that the revelation (Qur'an) revealed in divine revelation to the Prophet is a word of incident, created and combined with meaning and rhetoric. According to this theory, the Word is a transcendent being of the Divine essence and is not an intrinsic attribute but one of the divine attributes. God, therefore, creates this word, the words and the letters that tell the meanings in



another being - such as the Tablet, the Gabriel or the Prophet. (Abdul Jabbar, Beta, Commentary on al-Khamsah Principles, 528; Jorjani, 1991, 495/1) According to one religious theologian in the Mu'tazilites, "What the Mu'tazilites say is that we do not deny it, and we also say it, and call it a literal revelation and confession of its occurrence and this. We do that which is not in the essence of God, but we have nothing above this. "So the point of the matter is that all Muslims accept that God Almighty is theologian in this sense, and there is no difference between Muslims. The discrepancy in the meaning of speech means. (Sobhani, 2010, 193/1)

✓ *Theory of the Self and the Word of the Word:*

The theories put forward by the Kalabiya and Hanbalis of the hadith and the Ash'arites are called the theory of the verbal and theological. They interpret the revelation of the Qur'an in the word of God. They considered the Qur'an and the Word of God to be ancient and incomplete; even the people of hadith considered the scripture, the version of the Qur'an to be ancient and incomplete, and above all, they considered the human word in recitation of the Qur'an ancient. And the non-creatures thought. (See: Al-Abana, 76) The Ash'arites also considered the divine (Qur'an) and revelation to be ancient and non-created, following the beliefs of the Hadith and Hanbalis. Abu al-Hassan Ashari believes: "We say: The Qur'an is the non-created word of God; one who believes in the creation of the Qur'an is an infidel. The Ash'arites, however, realized the invalidation of the tradition of Hadith and Hanbaliyyah in the ancient and non-creation of the Word and the Quran, so they sought a solution and devised a theory of theological and literal word to solve this problem. The souls of God were considered ancient and non-creatures, and they introduced the literal word as an accident and the creature, and rendered the word of God and the Qur'an literally in opposition to the word of the soul.

The Ash'arites regard the word of the soul with arguments, meanings that are in the presence of God Almighty. It is the content of revelation, the content of revelation, the Word, and the Qur'an; it is ancient and un-created, and is considered to be the literal word for statements that suggest the content of revelation, the Word, and the Qur'an. In this sense, when we say: God revealed, that is, God manifested and downplayed His spiritual Word - as an inherent and ancient attribute of His essence - in the order and stage of the literal Word. Qushchi states: "The one who expresses the meaning of a commandment or prohibition or a call or news or intelligence or otherwise, finds in himself and himself a meaning which the words interpret. These interpretive words are called sensory words, and the meaning found in and of the soul, and the words are expressed, and their existence is the orbit of the living soul, and they do not differ in terms of terms, in terms of terms and terms. And the theologian intends to attain it in the listener, called the word of the soul.

Finally, the Ash'arites argue by drawing a logical analogy to the old and the inherent nature of the word of God: "The word of God belongs to him, and all that is attributed to God is old and inherent, so the word of God is old and inherent. (See: Sobhani, 2010, 191) Also for narrative reasons, especially the Qur'anic verses, they cite the non-creation of the scriptures. "إِنْ هَذَا إِلَّا قَوْلُ الْبَشَرِ" (Moddasser/25) The Ash'arites say: One who thinks that the Qur'an is a creature, makes it a promise to mankind, while Allah Almighty calls it an idol, and denies it. AK: Abdul Jabbar, Ibn Al-Abana, 56).



Therefore, the Ash'arites regard the word of the soul as human in the sense of its essence, but regard it as ancient in relation to God Almighty in terms of the essence of its nature, unlike the literal word in both cases.

✓ *Stop Theory:*

The theory of stopping has been put forward by Ahmad ibn Hanbal, the Imam of Hanbalah and his followers. It votes between the theories of the Mu'tazilites and the Ash'arites, and does not oppose the creation of the divine Word and the Qur'an. Ahmad ibn Hanbal believes: "Anyone who thinks that the Quran is a creation is rejected, and whoever thinks that the Quran is a non-creation is an innovator and an innovator." According to his tradition of tradition, he did not know how to immerse himself in matters that the righteous predecessor did not address. He knew science as something that the predecessor dealt with, and he knew innovation as dealing with issues that the predecessor did not address. Thus, in his view, because the question of the word has not been addressed by the predecessor and they have not addressed it, the processor is heretical. It was that he was stopping in the discussion of the Word of God. Researchers believe that the theory of stopping is related to the early life of Ahmad bin Hanbal. During this period, he considered the Qur'an to be a discussion of the creation and non-creation of the Qur'an. At this time, he had been subjected to various forms of persecution, such as imprisonment and torture, but in later periods, especially after the abolition of torture and when the trustee of the Abbasid Caliphate, endorsed Ahmad and Asked about the reasons for his claim, Ahmad bin Hanbal insisted on the non-creation of the Qur'an, but he was not impressed with the old Qur'an. This is what Ahmad ibn Hanbal says about the tendency to believe that the Word of God is non-creature: "The Qur'an is not the Word of God and is not a creature, so anyone who thinks the Quran is a creature, then he is an infidel, and everyone thinks The Qur'an is the Word of God Almighty, and stop saying that it is a creature or not a creature, he is more evil than the first, and whoever thinks that our rhetoric is a creature recitation - though in the Quran itself does not say a creature - is rejected, and everyone He does not exaggerate, he is like them. "

B) Non-linguistic theories of revelation:

✓ *Theory of Special Revelation or Intelligence:*

The theory of revelation or special intelligence is a theory that focuses only on the non-linguistic aspect of the nature of revelation and focuses its discussion on the two axes of the divine nature of the divine and prophetic revelation and the special wisdom of the prophet. Slow. This theory conveys the essence of revelation in a fast-paced, hidden series of truths and doctrines, and insights and behaviors commensurate with the age of God to the chosen people (prophets) who, in no other way than through general ways of knowledge - such as experience and reason, and Mystical intuitions - that is, through an independent and specific intelligence of the Prophet. The earliest scholars of theology, who have accepted this theory, may include: Muhammad ibn No'man- Sheikh Mufid, who died in 413 AH. Abu Hamed Ghazali, died in 505 AH and Ali ibn Muhammad Jorjani, who died in 816 AH.

The following scholars who have adopted this theory in revelation include: Sobhi Saleh Mohammad Abdoh Mohammad Rashid Reza (Rashid Reza, 1993, 101) Mohammad Hussein Zahabi Allameh Tabatabai (Tabatabai, 1970, 158-158) and Motahhari (Motahhari, 1994, 33).



Revelation is the highest and most manifestation of guidance. Revelation has guidelines that are beyond the reach of sense, imagination, reason, science, and philosophy. And nothing replaces it. But revelation that has such a character is anatrical revelation, not propaganda. To the extent that human beings need propaganda revelation, the degree of reason and science and civilization has not reached the level that they themselves can be called to invite, propagate, teach, and interpret and exercise ijthihad in their religion. The emergence of science and reason, in other words, the growth and maturity of humanity, will automatically end the propaganda revelation, and the scholars will be replaced by such prophets. As the Qur'an states in the first verse that comes down, it speaks of reading, writing, writing, and science: "خَلَقَ الْإِنْسَانَ * أَفَرَأَى بِاسْمِ رَبِّكَ الَّذِي خَلَقَ * عَلَّمَ الْإِنْسَانَ مَا لَمْ يَعْلَمْ * الَّذِي عَلَّمَ بِالْقَلَمِ * أَفَرَأَى * رَبُّكَ الْأَكْثَرُ * مِنْ عَلَقٍ" (Alagh/1-5) These verses implicitly understand that in the Qur'an the task of teaching and propagating and preserving the heavenly verses is passed on to the scholars and that the scholars are replaced by the prophets. (Motahari, 1994, 1/36)

The truth is that connecting to the unseen and witnessing to heavenly truths, hearing the mystery of the occult, and finally (becoming) aware of the unseen, is not prophecy, the prophecy is "the news of recollection" and not "whoever came to know it, brought the news". The Qur'an bans the illumination and inspiration of all those who purify their inner being: "وَأَوْحَيْنَا إِلَىٰ أُمِّ * إِنَّ تَتَّقُوا اللَّهَ يَجْعَلْ لَكُمْ فُرْقَانًا.." (Anfal/29) and "مُوسَىٰ..." (Ghasas/7)

Some have attempted to conclude that theologians and philosophers who interpret revelation generally adopt a non-linguistic approach to revelation. They say: Muslim theologians and philosophers from al-Farabi and Ibn Sina to al-Ghazali, etc. have had such a view of revelation; then they have stated that Martyr Motahari's interpretation of revelation is precisely based on such a view. But in response, it should be said, first, that these scholars were in the capacity of expressing and analyzing the special wisdom of the Prophet and did not come up with the language of revelation; They have also dealt with the linguistic aspect of Revelation; Since proving this argument requires reviewing their works and prolonging the vocabulary, it is omitted (Motahari, 1994, 40-35).

✓ *Theory of Religious Experience in Islamic Revelation Religious:*

Experience in its general sense encompasses any intuitive and personal reception of human beings with the immaterial world. To put it bluntly, any sense, perception, and perception of the individual, which associates man with the supernatural, the occult powers of man, and other beings of the material world, is called religious experience. Religious experience in a particular sense is an event in which God seems to have revealed, manifested, or manifested Himself in man. In other words, the religious experience is a kind of revelation or manifestation of God to the emperor.

The so-called background of the so-called "religious experience" goes back to the nineteenth century and the work of Schleier, after which extensive commentary is given. Schiller Macher (1834-1768) Protecting Christianity and preventing the new generation from deviating from that religion, it provided a religious experience in interpreting the text of the Bible - until then, the revelation and the Word of God. He claimed that the essence of religion, the innermost feeling and attention to the infinite, is the ultimate, and that religious thoughts, beliefs and practices are not part of religion. Schleier Macher does not regard the basis of religion as a revelation, nor as a knowledge of wisdom, nor as a moral will, but as an emphasis on "religious



liberty." Religion is a matter of lived experience, not of dead formal beliefs; it cannot be delivered to moral or practical or theoretical wisdom; it must be measured by itself and understood according to its own standards. He organized this claim by the term "total intuition" or "intuition of his union with the world" and then explicitly used the term "religious feeling or (experience) without intermediary and above any mistake and misunderstanding." These two interpretations are about the identity of the perception or feeling that is intended, which is immediate, direct, and intuitive, in which there is a higher self-awareness and reliance on God in the two opposing feelings of pleasure and The pain results. The religious criterion for religious experience, according to Schiller, is the direct conquest of God or being over the human soul, and religiosity is the feeling of absolute dependence. While the originality of religious consciousness in his view is focused on two things:

1. This awareness can only be described precisely with a sense of total dependence, which is quite different from other self-consciousness.
2. This consciousness is not man-made and is not dependent on cultural concepts and elements and does not rely on concepts or thoughts or any cultural perceptions.

Schleier's followers, in further elucidating and disambiguating the term religious experience, have also compared the religious experience with moral, aesthetic, and so on. Religious experience has some similarities with moral experience, but it is not the same because, according to Schleier, morality is the duty of man to the world, but religion is man's dependence on or dependence on the world. Ethics, according to James, requires obedience, but they are voluntary and selective; Kierkegaard's remark, too, is that morality is the universal duty of human beings and their response to law, while religion is a response to the moral law. In other words, there is an absolute duty before God, because religion means being against the absolute, so, for example, when commanding a child to be slaughtered, religion takes a position beyond morality.

Religious experience is based on two pillars: First: the transcendent or the ultimate, second: the sense of dependency, the feeling of inability, the temptation and belonging to that transcendence. Religious experience is a perception of a sense of transcendence or absolute devotion to the ultimate. William James, in explaining the nature of religious experience, also refers to its perceptual dimension, and believes that the subject and belief of faith, in the presence of religious empiricists, not as rational concepts, but as The face of pseudo-tangible realities is directly perceived. This is a perception, accompanied by a sense of reverence that, according to Radolf Eto'o, is compounded by mystery, fascination and amazement. (Barpore, 246) This experience, of course, appears in all aspects of the lives of all religions, whether in the prophets like Isaiah, in the collective experience of the children of Israel in the face of God, or in the writers of the New Testament. In sum, Schleier Machar considers religious experience to be something distinct and superior to religious concepts and teachings based on rational concepts and explanations and arguments.

In sum, according to Schleier Macher, religion is nothing but intuition and a feeling of absolute dependence on the transcendent. At the same time, intuition and emotion are actually one thing, although they are two terms: religious experience means that intuition and emotion, in his view, are the central axiom of religion: that which is unmediated and can be reasonably reasoned. No expression. For Schleier Macher, thought is beyond the sense of relying on infinity. This is the same immediate religious feeling that is associated with intuition, to which it belongs infinite.



Religious Feeling, A Kind of Consciousness of God, This feeling is superior to our intuition of absolute dependence on being and ultimately God; this feeling is the very center of religious consciousness.

Explaining the Doctrine of Revelation:

Dr. Soroush can be considered one of the greatest critics in the field of Islamic theology and philosophy, and in particular the localization of Protestant theology in the present day. Following his new claim, he puts the prophetic revelation of the dream as if the Prophet's role was merely intuition of these truths in his dream and its narration to others. He suggests sleeping to understand it. He calls this way of interpretation of the text interpretive and considers the interpretive and interpretative methods to be a path to salvation. In presenting his theory, he speaks of a new paradigm that has never been used before. Therefore, the concern of the present paper is to present a picture of Soroush's new theory as well as a reflection on criticism according to the view of Shahid Motahhari.

Soroush sets out six steps and stages to substantiate his alleged discourse, starting with seemingly plausible premises, then arguing his claim. The stages of Dr. Soroush's reasoning in explaining the dream of the Messenger are as follows:

1. Revelation is the product of the apostle's religious revelation and experience. Muhammad, therefore, as a prophet, expresses his observations and revelations as a revelation.
2. All the Prophet's observations occurred in dream and dream.
3. If the revelation of the Prophet is a dream, then the language of revelation will also be a dream.
4. If it is a language and a dream, then its language will be real, not virtual, ironic and metaphorical. Therefore, the Prophet reports everything he has dreamed in real language to others.
5. If we come across a text that is a dream and its language is real, the way to understand it is interpretation.
6. Common Theories (Appearance and Interpretation) None have the power to respond to the understanding of similar, disordered verses. Therefore, to understand the text one has to resort to interpretation.

• *The Principles of Revelation Dream Theory:*

The first proposition that can be considered as the main basis of the dream theory of theology is the emphasis on the role of the Prophet's narrative and the rejection of his audience in the revelation of the Holy Quran. In a supplement to this basis, Dr. Soroush introduces the concept of dream. On the basis of these principles, the author of the essay "Muhammad-narrator of the Prophetic Dream" deals with the implications and implications of his theory. The first requirement in his words is to emphasize the humanity of the Holy Quran and to deny its downward spiral. Another requirement, according to their claim, is the dream language of the Qur'an. He says: Regardless of the existential and epistemic issues of dream and dream, there is a phenomenological approach to the category of revelation and he believes that because the beautiful Quran is the language of dream and dream, it is equivalent to knowing the language of awakening and trying to interpret it or whatever. The kind of interpretation permitted or ironic and the symbol in it is enormous error and fallacy. The last requirement in Dr. Soroush's



words, which he himself emphasizes, is the transition from the interpretation and interpretation of the Qur'an to its interpretation. He himself refers to this transition as a paradigm shift and a fundamental paradigm shift.

- ***Apparatus of Revelation Imagination:***

The Dream Imagination Theory, a supplement to Dr. Soroush's multiple appendices, first elaborated; They can have adverse consequences for this area.

The first requirement to be considered in this section returns to the author's dream theory. One of the important foundations of Dr. Soroush's theory is the truth of the Prophet's speech in the narration of his dreams. In fact, from his point of view, Prophet Muhammad is a truthful narrator who is immune from error and error in expressing his experiences and dreams. (See: Soroush, article by Mohammad; narrator of the Apostolic Dream 2) But it must be admitted that the narration of the Prophet's dreams and the belief in the truth of his speech in this narration are incompatible positions and its association with the content of many verses impossible. Confirmation of the transformation of society The two positions of narration of dreams by the Prophet and the belief in the truth of his speech are verses in which there is the action of "the heart and its derivatives and all the acts that are addressed to the Prophet, believers and even infidels." . Such verses, which are immediately found in most of the suras, if considered to be a dream or religious experience of the Prophet; It will require that the Prophet's "impersonation of the Prophet" be considered a liar or to accuse them in a more moderate manner of ignorance of what they have said. (Re: Makarem Shirazi, 1992, 6/27/26) Accordingly, either the doctrine of prophetic revelation must be rejected or the terrifying necessity accepted.

Another requirement of prophetic revelation dream theory is that of Dr. Soroush's claim to phenomenological attitudes, the problem of prophecy returns to itself. In his two essays he argues that his theory is based on the phenomenology of revelation and its language and does not accept or reject prophecy and revelation. But it must be borne in mind that, contrary to their claim, doubt about the prophecy and mission of the Prophet (peace be upon him) is one of the essential components of this theory. That is to say, on the assumption of neglecting the Qur'anic verses, the doctrine of dreaming emphasizes the human origin of the word of truth and the religion of Islam, and denies the miracle of the Qur'an. However, the miracle of the Qur'an is the main witness of the prophecy of the great prophet of Islam, and the denial of that miracle can seriously challenge the accuracy of the prophecy claim and the basis of Islam. It affirms the three Qur'anic verses in the Qur'an that Allah has extended to the entire Qur'an (as / 34-33; Tales / 50-49), the Quranic verses to the Ten Suras (Hood / 14-13) and the Quranic verses. Has invited a surah (Yunus / 38; Baqarah / 24-23).

Another requirement of the theory of dreaming is the following claim of the illusion of dignity of the respected author. Dr. Soroush believes that talking to oneself, thinking of oneself, or feeling heard and addressed, is the result of the misery of the dream world, in order to explain his theory and to address its possible incompatibility with the mainstream of the Qur'anic verses. In such cases one would mistakenly assume that he was told to say or hear, while in all these cases the listener and speaker are the same person and the notion of duality and love is illusory. In order to prove his point, he cites evidence from Rumi and Ibn Arabi. (Re: Soroush, Mohammad; narrator of the Apostolic Dream 2) In examining the approach presented by Mr. Soroush, he argues that in order to resolve the incompatibility between the two positions of



revelation and divinity, the theory of neo-duality is proposed; -Kand, but it also presents the author with lesser consequences. Noting that in the tradition of Islamic thought of Mawlawi, this Arabic and Dr. Soroush are a bit opposed to the elite and first-rate scholars. But the claim that these elders are in conformity with the holy nature of the Prophet (peace be upon him) is unreasonable and does not accept any common sense. This is because Mr. Soroush's illusion of duality requires such a ridiculous claim. That is to say, the Prophet, as the Ashraf and the Creator of the creatures, did not realize the unity of meaning in the narration of his sacred dream, and had the illusion of duality, audience, and capacity, making this communal misconception a futile interpretation. It is noteworthy that the author goes even further and cites the presence of great figures such as Mawlawi and Ibn Arabi as proof of his claim. The problem in the narrative of his dreams is the basis that no common sense would admit.

The doctrine of dreaming requires the connection of the noble body of the Prophet with falsehood, ignorance and illusion of revelation and even the denial of his prophecy. Another requirement of this theory is to return to the word of revelation. The Qur'an is undoubtedly the source and basis of all Islamic schools and religions and the source of unity for all Muslims in the world. (Al Imran / 103) This issue is due to its divine and inhuman origin (Tobeh / 6, Shora / 51) And its content is complete in all dimensions. Acknowledgment on the basis of revelation is not only a denial of the divine and divine aspect of the Holy Quran, but it also challenges its comprehensiveness and perfection and will require maximum divine discourse. It should be noted, however, that the need for generosity in the content of the Qur'an may be incompatible with the principles of Dr. Soroush, as he acknowledges the authenticity and richness of the Qur'an in place of his articles. Also, in order to overcome the ignorance of the narrator of the dream, its claims and propositions are probably falsified. Accordingly, one must either deny the doctrine of divinity, its divine origin, and its fullness and fullness in its dimensions, and dismiss the views of all Muslim and non-Muslim scholars as inaccurate and incorrect in its interpretation of theology. Rejecting the doctrine of revelation by fleeing its irrational devices. Of course, the implications of this doctrine are not limited to the Prophet's Islam and the Qur'an, but first they challenge the scriptures of the prophets and later the prophets' books of the Prophet and the independent law. Because, on the basis of the prophecy and revelation, some prophets were required to record and record the divine Word, And others, because of their higher capacity, have offered independent religion and law. However, on the basis of the dreaming of the prophecy, the criteria and proper areas for separation cannot be provided (see: Tabatabai, 1970, 146-145 / 2).

The last requirement to be considered in this article is to return to the Quranic narrative and language. Explaining that the theory of dreaming, despite its literary-mystical style, with all the technical terms added to its literary richness, negates the most important characteristic of the Prophet's prophecy. According to this theory, he reduces the Prophet to a mystic who is the product of the narration of his mystical experience and what he has dreamed of is the Qur'an. But it should be noted that reducing the Qur'an to the reporting and narration of the Prophet's mystical experience would require the similarity of the language of its narration to other mystical compilations, which would obviously be incompatible with the principles of Mr. Soroush's theory. In explaining the above incompatibility, it should be said: Historical examination shows that most of the great mystics, regardless of the accuracy of their claims, have inconsistency and ambiguity in the word due to their mystical experience. Stace argues:



"The contradiction is in the narrative of the quality of the sacred and mystical experience that occurs due to the ontological inhomogeneity of the mystical soul and we for the sacred experience (the unseen worlds). Regarding the study of the Qur'an and the possibility of manifestation of Satan in expressing the quality of the sacred experience by the Prophet, it should be said: The Prophet in his narration of his sacred experience and dream, or that the Qur'an is a heterogeneous existence, and consequently in his narration, the contradiction and ambiguity Or, for the sake of the Prophet's existential excellence, his dream of the above-mentioned heterogeneity is a consequence of his transcendent narrative of ambiguity and contradiction, and ultimately clarity. It should be borne in mind, however, that the prophetic revelation is quite a mystical revelation from the mystical vision of the Prophetic dream, and the attribute of transcendence and closeness to the sacred domain of transcendence increases the likelihood of contradiction and the illusion of unity.

Both of these assumptions are incompatible with the principles of Dr. Soroush's consideration of the compatibility or incompatibility of the aforementioned with Dr. Soroush's dreaming principles. The assumption, based on the negation of the prophetic inhomogeneity and consequently a clear and distinct narrative, is incompatible with the necessity of transitioning from interpretation to interpretation and essentially any change of fundamental pattern in the attitude towards the Qur'an. Because such a premise excludes the need for interpretation, interpretation or any other specialized view of the Qur'an for the sake of clarity and distinction. And in fact, the Qur'an's verse, for its clear version, will be intelligible to everyone with little awareness and no homework, as God says: "... شَهْرُ رَمَضَانَ الَّذِي أُنْزِلَ فِيهِ الْقُرْآنُ هُدًى لِّلنَّاسِ ..." (Baghareh/185) In examining the second premise, the assumption of ambiguity, inconsistency, and possibly satire in the Prophet's narrative is also incompatible with the foundations of the visionary theory. Because the scripture of the Qur'an is such a great accusation. But accepting such an assumption is two-fold. Thus, contrary to the interpretations of the claimants, the doctrines are contradictory and contradictory to the claim that the claim of the height of the veil and the manifestation of the divine essence as well as its union with the divine essence are divine. Consequently, the interconnection of the Qur'an under any heading is considered to be an obvious offensive feature.

RESULT:

According to commentators, scholars, philosophers and theologians, there are many definitions of the word "revelation". But what can be taken from all of them is this: "Revelation is the induction of meaning in the heart; That is, the various meanings of the word have two things in common: one of secret knowledge and the other of urgency. So the truth of revelation in the above sense of the divine prophets is the mysterious intellect by which the prophets perceive the truths quickly and in secret from others. Sorted as follows: 1. Induction from God to human, animal, angel, and human; 2. Induction from angel to human; 3. Induction from human to human 4. Induction of demons to others. This article briefly discusses the applications of revelation in the Qur'an. Since the issuance of hadiths was in or near the time of the revelation of the Qur'an, the revelations related to revelation in the interpretation of the verses express the meaning of revelation in the Qur'an. As an example of revelation in verse "وَ إِذْ أُوحِيَ إِلَى" (Maedeh/111) It means inspiration. But the most important hadith themes on



revelation: the beginning of revelation to the Prophet (peace be upon him) and how it was; the prophetic states at the time of revelation; how the angel of revelation appeared to the prophet and...

It is clear from the contemplation of Muslim mysticism that, according to mysticism, there is a difference between the revelation of the Prophet (peace be upon him) and other prophets, referring to the truth of Muhammadiyah and his being the first Prophet of Islam. The truth of Mohammedia is the Prophet without any intermediaries. And the other prophets of the prophets are, in fact, the manifestation of the prophecy of the Prophet of Islam. To the extent that the Imam (as) states that the truth of Muhammadiyah was present during the numerous revelations of the Quran by Gabriel and in fact, the decline of the status of Muhammadiyah to the noble heart of the Prophet in the world.

Therefore, from the point of view of Imam Khomeini, the Qur'an is first under the dominion of the holy soul of the Prophet, and by teaching the Prophet and the Qur'an descending in the lower forms, it becomes available to others.

Muslim theologians have also offered a number of theories about these four axioms (the origin of revelation, how the divine revelation relates to the prophets, the wisdom of the prophets, the revelation of the Qur'an), but the scholars have consistently studied and interpreted their theories. They didn't. It is possible, therefore, that these theories did so with both linguistic and non-linguistic approaches. The linguistic approach of revelation includes theological theories of the Mu'tazilites of the Imamite event, the Ash'arite and rhetorical words of the Ash'arites, and the theory of discontinuity, and the non-linguistic approach of revelation includes theories of revelation, or special religious experience.



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