



A Review on the Opinions Regarding the Effect of “the Culture of the Time of Quran’s Revelation on Quran” and Answers to the Doubts

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Abstract

The goal of this article is to study that if Quran has been influenced by the culture of Arab’s ignorant time. In the present study by referring to Quran the necessary information has been gathered, then by the method of library- descriptive (descriptive-analytical), the verses reprimanding this habit and the verses which offer their various components are studied. Also, the verses which talk in the way of Arab’s speaking style of the ignorant time and took advantage of the similes and allegories of that time are suggested and studies. The result of this study reveals Quran is a book which was able to create a culture for the Arab of the ignorant time while saving its guiding and everlasting aspect and obtained the positive elements of the culture of the ignorant time and developed them to overcome their incorrect culture.

Keywords: *Quran; Culture; The Time of Quran’s Revelation; Doubts*

Introduction

Although the origin of the claim saying Quran has been influenced by the culture of the time of its revelation was introduced by non-Muslims and they tried to attach the same beliefs they hold about Torah’s and Gospel’s being affected by their time to Quran, unfortunately the same idea was offered by some Muslims with different intentions. Muslims believed in eternity of Quran for all time and places and the usage of the language and words of the time of Quran’s revelation has no discrepancy with the everlasting aspect of Quran. The topic of Quran and the culture of the time of its revelation was a subject of debate since past and specifically it attracts special attention in present time. The importance of this issue is so high that a reasonable approach to this subject can lead to better understanding and interpretation of Quran concerning the verses related to the ignorant time. On one hand, accepting that Quran has been completely influenced by the ignorant time will lead to specific consequences which exclude Quran from being an everlasting book and a book of guidance and salvation for all people of the world and on the other hand if we say Quran has not been influenced by the culture of its time, we have to face some other consequences.

The present study aims at evaluating the relationship between Quran and the culture of the time of its revelation so as to illuminate the basic difference of Quran with other holy books, and to show how this

book could drive away the culture of ignorant time by rejecting its negative elements and boosting its positive elements.

In the present article, three opinions have been studied concerning Quran and its being influenced by the culture of its time and also evaluated some of their points. The author believes that Quran has rejected a part of the culture of the time of descending Quran and has accepted another part which was according to reason, Fitrah, human nature and previous divine customs. In addition, different types of Quran's interaction with the current culture have been pointed out and some related doubts are brought up and evaluated. Eventually, it is proved that Quran is a book which could create a culture for the Arab of the ignorant time while saving its divine and everlasting aspect to overcome their incorrect culture.

About the background of the research, it should be said that some writings about some opinions concerning Quran and the culture of its time have been published which are outlined here:

Books:

- DOUBTS AND REJECTIONS by Ayatullah Ma'refat
- Rostami, Heidar-'Ali (1392)., A Research on Relationship of Quran and the Culture of its Time, Qum: Research Center of Houzeh and University.
- Darvaze, Muhammad 'Ezzat, 1980 A.H., Al-Quran val Mulhidoon, Dar Qatbiyah, Damascus.
- Mas'udi, Sa'id, 1391 H.S., Quran And The Culture Of The Time Of Quran, Qum: Boustan Ketab.
- Thaqib, Firooz-al-Din, A Review on the Impact of the Culture of Ignorant time on Quran, Misbah al-Hidayat.

Articles:

- Ayazi, Muhammad-'Ali, 1376 H.S. A Research on the Language of the Tribe In Quran. Letter of Mofid, 9.
- Reza'i Esfahani, 1377 H.S., Muhammad 'Ali, The Impact Of The Culture Of The Time On Quran, Bayyenat, 26, 44.53.
- Eskandarloo, Muhammad-Javad, (no date), The Impact of The Culture of The Time on Abdul-Karim Soroosh, Orientalists' Quran-Research Journal, No.8.
- Rabi' Nataj, 'Ali Akbar, Mahdavi Azad Nabi, Ramidhan & Halimi Jolodar, Habibullah, 1391 H.S., A Review on the Opinions of Orientalists about Sources of Quran, Orientalists' Quran-Research specialized Journal.
- Daneshyar, Zohre, Quran and the Impact of the Culture of the Time on Quran, 1390 H.S., Name Jame'e, No.89.

The method of the present study is comparative, based on biblical texts (the Old and New Testaments) via library method.

1. Definition of terms

1.1. Culture

Many definitions and examples have been offered for "culture". (Husein-Zadeh, 1382 (2003), p.53 & Mo'in, 1364 (1985), p.2538).

Culture in Farsi is "Farhang" which consists of two parts. "Far" and "-hang". "Far" means spiritual power, majesty, dignity, and shine. "-hang" from Avesta root (stone) means pulling, weight, group and

modesty. The meaning of the two parts together is pulling up which means pulling out the collection of potential power and talents of a nation to establish phenomenal and unknown creativities of human beings (Mahmoodi Bakhtiyari, 1368 (1989), p.34).

According to the above-mentioned literal and expressional meaning we can say that: culture is a collection of knowledge, attitudes and values of a nation which become apparent in a society in the form of beliefs, ethics, and customs.

1.2. The Time

The Time means era and age. (Mo'in, 1364 (1985), p.1746; 'Amid, 1381(2002), entry of Zamaneh زمانه)

1.3. The culture of The Time

Here the culture of the time refers to “the culture of people of Arab Peninsula at the time of sending down Quran”. The culture of the time is the same thing that is called culture of ignorant time. It means “the contemporary culture at the time of Quran’s sending down in Arab Peninsula” and as the people of that time had different sub-cultures, such as polytheism, idol-worshipping, the culture rooted in Abrahamic school of thought, Judaism, and Christianity- all of these are included in the general meaning of “culture of the time”. Therefore, among various ideas about religion and culture, we base our study on general meaning of culture which regards religion as a part of culture. (Rostami, 1392 (2013), p.13)

1.4. Ignorance

Ignorance is the opposite of knowledge. (Farahidi, 1410 (1989), p.158) Raghīb al-Esfahāni said, “ignorance is of three types: first, being empty of knowledge; second, belief in something against what it is; third, doing something against what it deserves, weather the doer has true belief about it or not. (Raghīb al-Esfahāni, 1412 (1991), p.102)

Ibn Athir said, “the word ignorance has repeatedly used in hadiths and this is how Arabs were like before Islam: It means they were ignorant, had lack of knowledge of God, His Prophet and religious orders, they were proud and disobedient, (ibn Athir, 1386 (1966), p.323)

2. *The characteristics of the culture of the time of Quran’s sending down*

The culture of Arabs of that time included various wrong, superstitious, distorted beliefs, and illogical behaviors. The most authentic proof on this claim is the word of the holy Quran which asserts this fact in its several verses and reprimands them. We point out to some of these cases:

a) **Concerning wrong beliefs:**

1. Polytheism and idol-worshipping, 2. Heresy, 3. Restricted numbers of the followers of Abrahamic religion, Judaism and Christianity. 4. Ignorance and avoiding knowledge. 5. Distortion in worship and Hajj rituals.

b) **Superstitious beliefs**

1.majic and spell 2. Votary 3.banning meat of some animals 4. Imagining children for God 5. Regarding angels as being girls 6. Tatayyor 7.Azlam

c) **Cruel actions and measures:**

1.usury 2. Gambling 3.drinking wine 4. Showing off 5. **Nasi'** 6. Premature burial of girls 7.unfair inheritance 8.unsuitable marriage 9. Forced divorce.

3. *Theories about Quran's being influenced by the culture of its time*

Scholars have different theories regarding Quran's being influenced by the culture of its time which can be classified into three parts:

3.1. First theory: Quran's not- being influenced by the culture of its time

Some authors believe that Quran was not influenced by the culture of the time of ignorance at all and had no relationship with it; in the opposite, it always criticized that culture and even tried to make culture.

The opinion of this group is: the verses which cannot be understood if we do not refer to the Arab culture before Islam were influenced by that culture and the verses which have clear meaning without referring to the culture have not been influenced by that culture as we can see numerous verses in this regard in holy Quran.

The most significant reason of this group is: if we know Quran dependent on the Arabic culture, this will lead to God's being passive, while God Whose message is above time and place is far from any passivity. Quran is sent down in Arabic language because it was the language of that nation and they should use a language to transfer their ideas but it does not mean God had to go through the bottleneck of Arabic culture of the time of the Prophet. This issue is true for each texts and it does not mean God put contents in the restricted Arabic culture of the time of Prophet; the message of Quran is not specific to a region and limiting people to the culture of a specific time is in discordance with Quran's being for all time and era because it makes obstacle in its understanding for next generations. (Taleb, Talesh, 1382(2003), p.22)

3.1.1. Evaluating the theory

To evaluate this theory some points should be noticed: non-passivity of Quran, its being above time and place, needing a frame to transfer content, creating a culture by Quran which will be discussed in its place. But the significant point is the issue of lack of relationship between Quran and the Arab culture of that time; to understand Quran, it is essential to consider "the reason of sending down the verses", and "historical and geographical events" of Arab Peninsula. The result is we cannot deny the effect of the Arab culture of that time on understanding Quran but it does not mean Arab culture was effective on content-making and structure of the verses.

3.2. Second theory: Quran is totally under the influence of Arab culture of its time

Some authors and orientalist believe that Quran was completely under the influence of the time of its sending down and God was influenced by this culture and inserted this in the text of Quran. The main problem of this attitude is this attitude in interpreting a great part of the verses in terms of beliefs and values faces internal discrepancies.

If we accept that Quran is completely influenced by the culture of its time, we will face different challenges which some of them are pointed out here:

3.2.1. Incompatibility with the goals of prophethood

This theory is not compatible with the general goal of the Prophethood of prophets. Prophets had considered the level of understanding of public. The prophets had introduced the unseen concepts in a way that is understandable for all and not strange to them.

3.2.2. Incompatibility with holiness of Quran

Accepting the theory of reflecting culture of the time in Quran necessitates us to say that Quran is using wrong ideas and lies to make its message understandable or to say these things were mentioned to appeal people. It is unbelievable to say that Quran is from God Who is knowledgeable of hidden and not-hidden world but to make spirituality understandable, He revoked to false ideas.

3.2.3. The opposite result of propagation instead of answering the shortcoming

A group says Quran disagrees science so its Ahkam (rules) are not suitable for our age. The theorists of reflection of the culture of Quran's time in Quran answer this group like this: major parts of rules of Quran are to correct beliefs and only a part of them - which God purposefully includes them in Quran out of His knowledge – might be aligned with the culture of the tribe. Though this could answer mentioned problem, it makes another problem. How could we say Knowledgeable God of Unseen and mysteries puts false contents in Quran purposefully? God does not need such excuses.

3.2.4. Incompatibility with the Quranic verses

According to the verse 111 of Surah Yusuf, Quran contains lessons for the people of understanding, so how it could offer baseless and false ideas and then draw educational conclusions from them. This is while one of the basic programs of Quran is to struggle superstitious and false ideas of the ignorant era. God in various verses attacks common ideas of the ignorant time and even fights false rules or improper habits of that age. Therefore how could Quran, holding this attitude, entail wrong beliefs of the ignorant time and accept them in order to guide people?

3.2.5. Comparison between “Quran” and “Torah and Gospel”

One of the mistakes of some believers of the impact of the culture of the time in Quran is this; they compare Quran (which is from God) with the other holy books (the existing ones which are altered from the original ones) and this is while even Maurice Bucaille, the contemporary author, believes that Gospels are equal with the Ahadith of the Prophet which means as Gospels underwent alterations, the same happened for Ahadith. So Gospels are not equal with Quran. It should also be noticed that Bibles were collected by the fans of these religions and are not comparable with Quran at all.

3.2.6. Incompatibility with necessity of having deep look in Quran

There is no doubt that Quran took advantage of metaphors, allusions, and allegories but it does not stop us from contemplation on its words. Paying attention to the words is essential to have true elicitation. Quran is a book of guidance and explanatory of whatever meets spiritual needs of man. If Quran wants to speak about the needs of all members of societies in details, it requires a heavy volume which has its own basic problems. Therefore, Quran chose succinct method. In this way, more extensive lessons can be inferred from the verses. (Ayazi, 1378, p.151)

3.2.7. Emptying Quran from content and message

If we accept the theory of impact of the culture of the time in Quran, the words of Quran will be classified into main and subsidiary, substantial and accidental, eternal and impermanent. If this classification is considered about ‘Usul ‘Aqayed and Forou’ of Ahkam, it is acceptable; but if this leads to dividing the contents into verses carrying messages and those verses carrying no messages, it is not acceptable and can cause omission of an extensive part of Quran. Can we say that wherever we face the

verses about creation, skies and etc., if they are not compatible with science, they are based on the culture of the time? and other verses are expressing the eternal truth?

3.2.8. Rejection of eternity of Quran

If we accept this theory, Quran will be a literary book of the culture of Hejaz people based on a part of beliefs of people at the time of Be'that, a book which has been sent down in the language and based on the understanding level of people of a specific district; therefore, it cannot be a guiding book for all nations of all time and this book cannot include orders (Ahkams) which are eternal and instructive for all generations and this is in complete discordance with verses of Quran which addresses all human beings. (Anbiya surah, 107; Qalam Surah, 52; Saba' surah, 28; Forqan surah, 1)

3.3. Third Theory: accepting positive elements of culture and rejecting negative elements and, culture-making

It can be said Quran took a reasonable approach towards Arab culture in a way that it neither does accept that culture in complete form nor reject it completely. According to this attitude, Quran has three methods facing the culture of the time of ignorance: accepting positive elements which are compatible with reason and fitrah or have their root in divine religions or are a part of common life of that time. The significant point and next method is not only was Quran not passive but also it plays the role of culture-maker. And from the other hand it rejects and reprimands the negative elements of the culture of that time which rooted in ignorance and superstitious opinions, pride and prejudices which are explained in the following:

3.3.1. Accepting positive elements of culture

3.3.1.1. Culture based on reason and fitrah:

Quran does not reject behavior and belief which is based on awake fitrah and sound mind and accepts them. (Rostami, 1392 (2013), p.176)

3.3.1.2. culture of previous nations:

“ similarities of Quran and other divine books are correct issues which the Wise God includes them in all these divine books, time-free truth which even by extinction of Sharia' of Moses and Jesus are still true and repetition of them in one or several divine books do not mean they are influenced from each other.” (Rostami, 1392 (2013), p.177)

3.1.3.3. Culture of dialogue:

It is clear that dialogue among people has its specific place in each society and has some rules which are accepted and common in each society; these rules and contracts among Arabs might be different from other nations; Arabs speak in Arabic, a language which other nations may be strange with it. Metaphors, allusions, and allegories of this language may be totally or partially different with other languages. Its common expressions can be different from common expressions of other places. In this regard, Quran has no way unless accepting the common culture of dialogue as long as it does not contradict goals and fundamentals of its mission, it should have been sent in Arabic and used the common words and known expressions among Arabs to make itself more understandable.” (Rostami, 1392 (2013), p.185)

Quran also eradicates a part of the culture of that time which were wrapped with ignorant beliefs.

3.3.2. culture-making

Undoubtedly appearance of Islam had a great role in history and culture of Arabs in various ways. In religious aspect, Quran by using reason and fitrah fight polytheism and idol-worshipping and crosses them out and repeatedly invites people to thinking, and learning science.

In ethical aspect: by counting wrong habits, it offers a new plan and program in order to take a step towards proper lifestyle. In social aspect: it puts aside improper criteria of Arabs and announces the only means towards God is piety. In family aspect: it names many wrong habits of Arabs and replaces sound relations and its various forms with corruption and prostitution. In economical aspect, it openly fights usury and making unlawful money and introduces true economical values.

Advice of Quran to give loans with no benefit (Qard al-Hasaneh) is a small example of it. Quran in cultural aspect disagrees Arab of the time of ignorance who got used to cursing and nonsense in their speech or poetries and replaced them with good speaking colored with thoughts and wisdom. Therefore in a general look we can say Quran directly had an impact on the culture of the time of ignorance and included all aspects of it.

3.3.3. Rejection of negative elements

3.3.3.1. Disparaging the ignorance time in Quran:

Quran has used the term “ignorance” in four verses and when Quran is reprimanding it, it seems illogical to accept what it is called illogical. God in various verses invites people to thinking while thinking was not a part of the culture of ignorance time.

3.3.3.2. Contradiction of Quranic teaching with cultural elements of the time:

Qurānic criteria and teaching against what was established at the time of ignorance, were guided towards reason and fitrah. Quran talks about the system of Tashri’.

Quran talks about the main principles of religion, Tawhid, Ma’ad, and prophethood with no color of superstitions. It counts individual, social and religious beliefs and invites all to obey them.

4. *Studying doubts concerning the culture of the time and answering them*

Regarding the effect of the time on Quran, we can say there are two types of doubts which can be classified into two groups of basic doubts and extensional doubts:

4.1. Basic doubts:

These are doubts which are rooted in the knowledge about revelations; What causes some authors consider Quran to be reflective of the culture of its time is incorrect knowledge of them regarding divine revelation. These doubts trigger divinity of Quran and raise doubts about Quran being divine. (Mas’udi, 1391, p.64)

4.1.1. Studying examples of the basic doubts

4.1.1.1. First doubt: Devising environmental source for Quran:

By an outside look to revelation, it can be said that revelation is a phenomenon which is adapted to environment and is colored by environment. (Mas’udi, 1391 (2012), p.92)

Answering this doubt:

- a) God although does not have usual means of speaking like human beings, He is able to create voice and can create speech in forms of languages. Therefore, understanding truth is not limited to understanding by heart of the Prophet.
- b) Reflecting events of life is not in disagreement with divinity of revelation. Prophet is a human being and enjoys humanistic features. So these features should be noticed while he and other fellows are addressed by God.
- c) The claim that new Ahkam in Islam are much fewer than old Ahkam is a false claim. Islam offers new Ahkam suitable to the benefit and fitrah of human beings and if Islamic Ahkam were fewer than old Ahkam Muslims of the early time undoubtedly were rebuked by Jews and other ones.
- d) Quran says, "Quran is the Word of God and Prophet has no will power in revelation." Therefore this is a reason for declining words of those Muslims who believe revelation was influenced by Prophet. (Mas'udi, 1391(2012), p.97)

4.1.1.2. Second doubt:

Some say the reason of why Quran is influenced by the culture of time is human-devised nature of the words of Quran and believe that Prophet has expressed Quran suitable to the imagination of public and is devoid of any scientific discussions. The scientific expression which are in Quran about skies and the earth and others are to add to its *Istetrad* (rhetoric) in order to educate and spiritual train of men.

As understanding of human being towards God is different, their understanding of revelation is different. All divine books and *Sharayeh* refer back to a single truth, Quran also is the lowest level of that high truth which should not be sufficed to its words.

Answering this doubt:

- a) If the author accepts existence for God, so he should believe in His Individuality. The author does not answer this question: How could be a God which comes into life by nature?
- b) If understanding of human beings of revelation be suitable with his understanding of God, understanding of the author which his wrong idea was explained in previous note is wrong again, because a god Who has no individuality cannot exist neither inside nor outside of nature.
- c) This claim that revelation is the lowest level of truth should be clarified. If truth refers to the stable, unlimited and ongoing reality of existence, this would be different from revelation to the Prophet.(Mas'udi, 1391 (2012), p.103)

4.2. Extensional Doubts:

These are doubts which regard divine revelation being influenced from the time of revelation and have directly pointed out to the examples of these impacts. Some doubts claim that Quran has been influenced by language frames of the time of revelation. Some doubts say Quran has accepted sciences of the time of revelation and another group claims that superstitions, habits and rituals of the time of Quran's revelation have found their way into Quran.

Another group considers laws in Quran have been borrowed from laws at the time of Quran's revelation and some others believe Quran has accepted the social system of its revelation. And some Quran's compatibility with psychological and spiritual state of people pf that time is due to the effect of that time on Quran. (Masoudi, 1391 (2012), p.107)

4.2.1. Examples of Extensional doubts

4.2.1.1. First doubt

The language of the tribe: Quran has been sent down in Arabic language so it is only usable for Arabs and not all tribes and nations.

The answer of this doubt:

Quran has been sent down in Arab Peninsula and was dealing with people with special beliefs so it used their language. "The language of the tribe", besides its Arabic words refers to the connotation and cultural weight of words which make dialogues with listeners possible.

Regarding the intention of Quran from "the language of the tribe" in verse 102 of surah Nahl «و هذا لسانٌ عربيٌّ مبينٌ» and 195 of surah Sho'ara «بلسانٍ عربيٍّ مبينٍ» we see three theories:

First: the use of the language of the tribe means the use of words used by common people of that tribe.

Second: the use of the language of the tribe means Prophet in order to explain his ideas exactly must have spoken in an understandable level for people and the language he used must have embarked on an understandable frame of content not exceeding knowledge of people.

Third: the language of the tribe means Prophet in addition to observing the intellectual horizon of his listeners, should speak in a way that was not confined to the limits of his time and place. It means the language of the tribe not only should contain the words of the language of a nation prophet had been appointed for but also should be understandable for majority of his addressees. (This opinion is accepted.) (Ayazi, 1376)

In fact, it can be said the language of the tribe has especial connotation that each prophet after being chosen as a prophet and as soon as starting his mission should use to be understandable for people. This kind of speaking caused its own reactions among commentators such as:

1. Having the same language: some commentators say, God has chosen each prophet speaking in the language of the nation he is chosen for and as Prophet was appointed among Arabs, the holy verses of Quran were in Arabic so as people understand them.
2. Advertisement to the understanding level of society
3. The use of words and proverbs in their common meaning among people to make the words of God understandable.
4. Reporting questions, events, and happenings and the reasons of sending down verses based on what happened in reality.
5. Compatibility between needs and Ahkams: Islamic Fiqh is eternal and unchangeable and these elements in time and place conditions may offer different Ahkam and if this flexibility does not exist, Islamic Ahkam might be confined in frame of specific time and place. (Zamani, 1389, p.177)

4.2.1.2. Second doubts

Borrowing Quranic content from people's culture and life style: some orientalist think that the holy Prophet has adopted Quran from the culture and approved customs of people of Mecca. They say Quran has adopted from superstitious culture of the people of that time and as we see a series of Islamic orders like Hajj did exist among Arabs before Islam are repeated in Quran.

Answering this doubt:

- a) Abraham was the founder of Tawhid and Hajj and invitation to Tawhid is a common feature of all religions.
- b) Quranic proofs assert that the religion of Prophet has faced the culture of ignorant time in different ways: disapproving, approving, correction and establishing. Therefore, confirming Ahkam and reasonable customs of ignorant time does not mean Quran has been adopted from them. Quran in many verses and Mecca Surahs blamed and criticized beliefs and ugly habits of them.
- c) Similarity of some Islamic orders and customs of ignorant time like circumcision and marriage which exist in all Tawhidi religions but have superficial differences cannot be reasons for such a claim. (Rabi' Nataj., et al. 1391 (2012))

4.2.1.3. Third doubt

Adopting from poetries of ignorant time: having poets was of good features of ignorant time and it was a unique feature of Arabs. Some orientalist due to the similarities between rhythmic tone of surahs revealed in Mecca and Arab poetries imagined Prophet had adopted Quran from the best poetries of Arab especially poetries of Ommayeh ibn Abi Salt.

Answering the doubt:

- a) If Quran was adopted from the poetries of that time, it should carry similar meaning to them like tribal prejudices while Quran has blamed it. (Saba surah, 35/ Takathur Surah, 1-2)
- b) Arab life was ruled by tribal system and they were responsible to support their tribe no matter their tribe is tyrant or suppressed. But Quran disagrees this. (Nisa Surah 135- Houd 113)
- c) Quran had not adopted its words from Ommayeh ibn Abi Salt but in the opposite; some poetries of him adopted Quranic concepts as we see the same in the poems of Hafez and Saadi. (Rabi' Nataj., et al. 1391)

4.2.1.4. Fourth doubt

Adopting Quran from Sabe'an صابئان : some non-Muslim scholars know Sabe'an customs the base of Quran due to their similarities.

Answering doubt: the word Sabe'oun has repeated in Quran three times (Ma'edah, 69/ Baqare, 62/ Hajj, 17). Some said they are followers of Noah. Some believed they are those who left right path and distorted from the path of prophets. About this doubt we should say:

- a) At the time of appearance of Prophet in Mecca and his migration to Medina Sabe'an were not present in these two cities; they lived in Iran and Iraq, so adopting Quran from them is nullified.
- b) Similarity between Islam and Sa'ebe custom in terms of Sobh prayer is not correct because their prayer is different from Muslim prayer.
- c) Fasting was ordered by all Tawhidi religions, so there is no reason that Quran adopted this order from its previous religions, in addition Muslims fast during days and Sabe'an during nights.
- d) Hajj also was ordered by all religions but their procedure was different.
- e) Islam religion is different with Sabe'an in terms of different issues like inheritance, marriage, divorce, major ablution. (Rabi' Nataj et al, 1391)

4.2.1.5. Fifth doubt

Adopting Quran from Torah and Gospel: a group of orientalist claim that Quran is adapted from Torah and Gospel and Islam is influenced by Jewism and Christianity.

They tried to compare these religions with each other by drawing on their similarities and said Quran is adopted from them.

Answering the doubt:

- a) Torah and gospel were not translated into Arabic at the time of Prophet and also we should bear in our mind that the holy Prophet of Islam was illiterate; therefore, according to these conditions adaptation of Quran from Torah and Gospel seems impossible.
- b) If Quran's sources had been Torah and Gospel, Jews might have complained to the Prophet as they have done for Qiblah. So if they found any similarities they joined polytheist to undermine Islam.
- c) If Torah and Gospel were sources of Quran, there should exist no difference between them and Quran. While the verses of Quran show differences. For example the verse 30 of surah Tobah that 'Uzair is called the son of God by Jews and Christians know Jesus the son of God. But Quran rejects both.
- d) If Quran was adapted from Torah and Gospel, it confirms them their all beliefs; while in various verses such as 181 of Ale 'Imran surah and 64 of Ma'edah and 30 of Asra, their beliefs are subject of criticism.
- e) The claim saying Quran is adapted from Vahab ibn Manbeh is a lie as he was born a long time after the demise of the Prophet. (Rabi' Nataj et al., 1391 (2012))

4.2.1.6. Sixth doubt

Learning contents of Quran in a trip to Shaam (Levant): some orientalists say that the holy Prophet before his Be'that got Quran's content from Bahira and Nastura, the knowing scholars about the books of God, in his trip to Shaam (Levant).

Answering this doubt:

- a) This narration is not valid as it is narrated in different ways and the trip itself is subject of doubt.
- b) The Prophet based on some narrations was travelled to Shaam (Levant) at his 12 years old and became a Prophet at 40 years old. Therefore, logically it is impossible after a short meeting with 28 years gap, he offered the learned contents as a divine religion.
- c) If Prophet had learnt anything from Bahira, historians would narrate that.
- d) Debates of Christian monk show that the monk had given good news of prophethood of prophet.(Rabi' Nataj et al.1391(2012))

4.2.1.7. Seventh doubt

Personal reflection of Prophet: source of Quran

A group of orientalists claim Quran is a personal reflection which means Quran is derived from Prophet's contemplation and spiritual experience and then Prophet attributed it to God.

Answering this doubt:

- a) Quran is a miracle in terms of all its scientific, eloquence, and predictions. Being a human-made book is in exact opposite of its miracle side.
- b) Quran in some of its verses like 43 of Haqeh, 1 of Tahrim, and 72 of Asra states that Quran is not made by Prophet.
- c) If Quran was made by Prophet, the time of revelation should have also been at his hand, the story of 'Ous ibn Samit, the story of Quraish disbelievers about Zil-Qarnain by Prophet is a proof on this.
- d) Experts say the structure of Quran is different from the structure of Prophet's hadith.
- e) The theory of personal revelation is not compatible with Ayat Tahaddi. (Rabi' Nataj et al, 1391(2012))

4.2.1.8. Eight doubt

Satanic inspiration in revelation: a group of orientalists know satanic inspiration as a source of Quran.

They embark on myths like Qaraniq myth and some verses to prove their claim.

Answering the doubt:

- a) The document of Qarāniq myth is not authentic and quite a few number of scholars say disbelievers have made it.
- b) Accepting this myth is against Prophet's infallibility and verse of Tathir.
- c) Narrations of this myth are incompatible with each other and any one quoted it in one way.
- d) This myth is not compatible with logic if we pay attention to the mass media of that time. Because it is not possible an event happened in Mecca and in the evening of the same day its news had reached Ethiopia, and Muslims heard about it and came to Mecca to see it was a lie or not.
- e) Quran is far from any discrepancy. How can we say in the verses of Surah Najm idols are blamed at first but later on they are confirmed and then again are blamed?
- f) This news was quoted by some people like Ibn 'Abbās, Sa'id ibn Jubair and others who were not born at the time of this event. Therefore, in terms of 'Ilm Rijāl these types of narrations are weak. (Rabi' Nataj, et al, 1391(2012), p.29)

Conclusion

From what have been mentioned so far we conclude that even though orientalist tried to prove the revelation aspect of Quran is invalid or it is somehow an adaptation from previous books and customs, by more research it is proved that Quran is immune from any distortion and was not influenced by the culture of ignorant time. In fact it got positive elements of that culture and developed them. In another way, Quran made a culture and for this reason its relationship with the culture of that time was to prove and correct. And Quran openly rejected those elements which were illogical, unfair and against Sharia'.

The use of Quran from some metaphors, allusions, allegories and common expressions in that time was to make contents and divine goal understandable for people based on the level of their understanding and this is true for all prophets. Therefore, it is proved that Quran does not specifically attached to any tribe, culture or nation of Arab and this is not against Quran being eternal and for all the world.

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