

Paper Title:

Revelation is a historical crisis in the concept of orientalists*Qahtan Adnan Bakr and Abed Salih Mohammad*

Anbar University – College of Art

ARTICLE INFO

Article history:

Received in 2019

Received in revised form February 2020

Accepted 3/3/2020

Published 15/03/2020

Keywords:

Revelation,

Historical crisis,

Concept of orientalists,

ABSTRACT

Revelation was a major problem for orientalists, since they do not believe in the unseen world and are subject to sensory issues. They found in the revelation an unseen issue that exceeds their mental and religious perceptions, so they wanted to offend the Prophet Muhammad, peace be upon him in particular, and offense to Islam and Muslims in general. Therefore, the orientalists took an interest in the question of revelation, which is a miracle that they tried hard to persuade people that it is a lie according to their perceptions. That is why our research entitled (Revelation is a historical crisis in the concept of orientalists) came to highlight the orientalists 'concept of the revelation, their position on it and the reason for their interest in it in an attempt to reach the truth that stands behind their orientations and motives and the position of Islamic sources from their positions and show the truth of that miracle that confirms the ability of God Almighty and that The universe who is capable and capable of everything. We have relied in our study on many sources, the most important of which is the Noble Qur'an which does not come from falsehood, and he wrote the prophetic biography, the noble hadith and historical sources based on honesty and the presentation of the truth through narrations and reliable sources.

© 2020. All rights reserved for Government University of UK.

- Revelation is a language: we must give a definition of revelation in order for the reader to understand its meaning and to understand the circumstances of the Orientalists around it. Revelation is reference, writing, message, inspiration and hidden words. He said: Revelation revives him alive and reveals to God Almighty's saying: "So tell them to swear"[1] In the tide and the palace it is said: "Al-Waha Al-Waha" [2].

And revelation is the message that was revealed to the Prophet, peace and blessings be upon him, and the way it came down. The Holy Qur'an indicated to the revelation by God Almighty's saying: (God Almighty, the King of Truth, do not hurry with the Qur'an before)[3], that the authority of God be fulfilled for you. Hurry to read before Gabriel, peace be upon him, completed what he brought from the Qur'an for fear of forgetting [4].

- Revelation is a convention: which is the divine words that God Almighty gave to his prophets and messengers, and his seal, the Prophet Muhammad, peace and blessings be upon him, was cut off, and his death and transmission to the higher companion were interrupted by that revelation [5]. In everything, knowledge [6], so that the revelation ends with his mission, by the Almighty saying: (Today I have completed your religion for you, and I have fulfilled my favor on you, and I have

consented to you)[7].

- Orientalism is a language: the word Orientalism is derived from the substance (East), that is, the bright sun and its sunset [8], which is translated from the term (orientalism), which means in the Latin language (East) [9].

Orientalism as a term: every specialist from the western world works in the various fields of oriental studies, studies science, literature, languages, history and civilization for the Indian, Persian and Arab nations, and the name of the Orientalist was called a member of the Eastern Church and turned in the seventeenth century AD to what it means to know the study of the East and seek their knowledge [10].

- Revelation in orientalist perceptions: The researcher in this field cannot count the total of what orientalists said about the revelation, except that we will rely on models that serve as points of convergence of what they said and raised.

If interests conflict with facts in the hearts of people, the majority of them intend to lie, deny, oppose and try to refute the truth and not believe it, and from this standpoint it is clear to us the huge number of lies that were presented by the Orientalists from the Byzantine and European writers twelve centuries ago towards the biography of the Prophet Muhammad, peace be upon him and what Associated with it and from that revelation [11].

The orientalists tried hard to fight everything related to the Prophet's biography, the most important of which are his miracles, peace be upon him[12].

The Orientalists objected to the interpretation of the meaning of revelation and denied that its meaning was to receive the texts from God Almighty, and they promised him a suggestion, a sign, or a mental conversation, meaning that it is a feeling, an internal sensation, and a self-conviction without external communication, and this is what the Prophet, peace and blessings be upon him, portrayed according to their claim [13].

Karl Brockelmann goes on to deny the appearance of revelation in the cave of Hira, by saying that he is a sect in the form of Gabriel, believed by Muhammad that God inspired him to him and chose him as a prophet to guide the nation [14].

He thinks that revelation is a supernatural experience and Gabriel is a sect that was revealed to the Prophet, peace and blessings be upon him[15].

By this, Brockelman promised that revelation does not have an external source, but rather is from the inner subconscious of the Messenger. He denied the revelation's relationship with God Almighty and its descent into the Qur'an on the heart of the Prophet, peace and blessings be upon him. (D 322 BC)

and Plato (D 348 BC) that the feeling of the Prophet is the euphoria and grandeur that a person attains due to hunger and isolation [16].

The orientalist Gustav Le Pen crossed all limits in the interpretation of revelation and its signs on the Prophet, peace be upon him, describing it as a state of epilepsy, facial congestion, and nausea, upon him be upon him, peace and blessings of the Prophet. That people with a cold mood are the ones who create religions and lead people, and that hateful orientalist arrives at a misguided demonstration that says that the Prophet was deceitful and that his obsession always motivated him to break into obstacles and that his faith in himself made him impose that faith on others [17].

Gustave Le Bon goes on charges and falsification to confirm that the Prophet Muhammad took the foundations and teachings of his religion from previous religions because the Prophet, peace and blessings be upon him, was referring to them He reminds them of the Qur'an and demonstrates the sincerity of these religions and the truth of what was revealed to the prophets from Ibrahim to Jesus and that taking it from these religions was the reason for his success and the leadership of his people [18].

The orientalist accuses Montgomery Wat of the Prophet, peace and blessings be upon him, that the words that he claims were revealed were not the result of the moment, but he formulated it after a long period of time to see the imagination, and that what he says of the words shined in his mind as a result of thinking about the critical moments, it is not in the importance of the original experience [19].

Then another orientalist goes on to say: "Muhammad, as he tells it, used to suffer when the revelation received a severe attack so that the foams come out of his mouth, the head bends, the face is torn and screams ... and he sweats ... where his soul was at the height of its enthusiasm ... when Muhammad went in Deep thinking, in the meantime, he was suddenly taken by his faint and when he thought that the power of divine was running through him in the sense that extreme enthusiasm was a reason behind the revelation "[20].

A new saying to another orientalist shows us that the state of the revelation of the revelation of the Prophet, may God bless him and grant him peace, is bouts resulting from infection with malaria or other fever and perhaps this is a direct result of the revelation of the revelation in it to arrive by saying: "Whether it is epilepsy, malaria or spiritual coma, this will not affect the matter Something in spite of everything that was said in this matter, what was epilepsy to make from a prophet or a legislator, and what prompted epilepsy to the centers of appreciation and authority one day and what was afflicted by such cases in the old times is considered insane ... ". And he accuses him that a case Revelation is like a fortune-telling and that our Lady Khadija was aware that the Prophet, peace be upon him Why prayer

and peace go through an acute psychological crisis [21].

This is just the tip of the flood of accusations and slanders that the Orientalists woven out of their imagination and psychological perceptions that reflect their beliefs of Islam and its Prophet, peace and blessings be upon him, adopting the eye of the accusations made by unbelievers to the Prophet, peace be upon him, so God helped him with a book recited until the Day of Resurrection and ended the era of polytheism, injustice and servitude so that our Prophet can Bringing people out from polytheism to Islam from slavery to freedom from worshipping to worshipers to worshipping and unifying the Lord of servants alone has no partner who has no interest in the sight and he knows it.

And the reader of the falsehood of Orientalists becomes clear to him the truth for that falsehood and the motives that drive them as they write to their people to repel them from this great religion, but it is okay to know the truth of revelation in our Islamic sources from the Holy Qur'an to our historical sources.

It suffices to indicate the truth and truth of the revelation, the miracle of the Noble Qur'an, which has proven rationally that it is descended from God Almighty on His Messenger and that from its miraculous verses we have not indicated the revelation, its source, it is revealed by it, the house is upon it, and the way and the condition in which it was revealed [22].

God said (and what you Trjawa to be thrown to you book a mercy from your Lord) [23], and the lack of Almighty :(and also revealed to you a spirit of ordered us what you know what the book is not faith but we made Nora dedicate it from the starch of possessors and you, handing to the straight path) [24], And the Almighty said: (And what is pronounced on the whim * is that it is only a revelation) [25]. There are many Quranic verses that relate to that and which we cannot afford to mention.

And that whenever people strive hard with their minds and sciences in search of the truth, what they reach from the facts does not oppose revelation if they do not find evidence that indicates it, and that the more people search for the truth in strength, mastery and clarity, then they come closer to the truth of revelation [26].

All believers in God and His existence are eternal truth, they understand this truth as a stable God that does not change in relation to the past, the present and the future, and that they actually mean God Almighty and His divine attributes [27].

That discussing the mind and the limits of its awareness is OK if the search for the truth is a way to guide and prove the truth, and this was the method of the Prophet, peace and blessings be upon him before Islam, so his subconscious and his light realized the invalidity of his people's worship of idols,

and that the Orientalists and the conclusions they reached about revelation and most of the introductions that they took from them This result is fictitious opinions and invalid claims, and they were not fixed historical issues, and if the presentations were invalidated, the result would be unnecessary [28].

The orientalists deliberately avoided the truth with regard to revelation. They have gone beyond the Islamic sources that contended the Prophet, peace and blessings be upon him, and transmitted trusts from narrators regarding the hadiths of the Prophet, peace and blessings be upon him, or what they saw from the body that he had at the time of the revelation. The Orientalists did not rely on these reliable sources in a sign Stressing their intent to offend Islam, including with regard to revelation, woven out of their misguided perceptions, slander and challenges to the truth of revelation [29].

And some Muslim scholars have realized the interpretation of what the Orientalists call diseases as "a situation in which the state of the world is taken without death. It is the abode of the isthmus that takes place upon receiving the revelation, and when the general isthmus is revealed in it to the dead in many cases, God assigned his prophet with an isthmus in life to whom he cast his contained revelation On many secrets "[30].

The revelation of the revelation was heavy on the Prophet, peace and blessings be upon him, and that is why it required preparation. God Almighty indicated to the Prophet in the beginning of the revelation of the revelation that he would prepare according to what he had learned in the verses, by the Almighty saying: "O you, the one who prays. or Z and the column Koran Rtl nah * We will come to you in word heavy * the emerging night is heavier and Tia and I Qila * if you in the day long Sobha * I remember the name of thy Lord and devote thyself to him Tptila * Lord Mashreq and the Maghrib, there is no god but He, so take Him as an agent * and be patient with what they say and forsake them beautifully [31].

The revelation of our noble prophet was not the same as one, and it was from him that he comes to him like a bell-clay, which is the most severe type of revelation, as his forehead spotted a sweat on a very cold day and even his journey blessed him with him to the earth if he was its passenger and the revelation came to him once and his thigh was on the thigh of Zaid bin Thabit So she weighed on him until she almost satisfied her, and this image of revelation is the one on which the attack and the prosecution were raised by orientalists [32].

Here, every specialist can ask these orientalists about the epilepsy that they accuse our Holy Prophet (peace and blessings be upon him), so how can this pathological condition that they claim make the patient become so heavy that he will be blown away by his death as a result of that heaviness and that

the one sitting next to him feels that great weight on his thigh .

Then, the Prophet, peace and blessings be upon him, at the beginning of the call was seeing the true vision in his sleep, and then such vision would be fulfilled, such as the splitting of morning and historical sources, as a witness to that[33].

We conclude the response to these orientalists by describing the Prophet, may the peace and blessings of God be upon him, to repeat the revelation of him after the interruption by saying, peace be upon him, "And when I was in the midst of the mountain's net, I heard a voice from heaven saying: Oh Muhammad, you are the Messenger of God and I am Gabriel, he said, and I raised my head to heaven. In the form of a man who weaves his feet on the horizon of the sky, he says: Oh Muhammad, you are the Messenger of God, and I am Gabriel, so I stood looking at him, so I did not move forward, and I did not delay, and I turned my face away from him in the horizons of the sky, so I look on one side of it, but I saw him as well. Khadija her messengers in my request "[34].

So the Prophet, may God's prayers and peace be upon him, returned to Khadija, may God be pleased with her, about what happened and she said to him: "Go forth, cousin, and prove that the soul of Khadija is in his hand. Holy, holy, and who has the same leaf in his hand. The greatest law that came to Moses came and he is the prophet of this nation "[35].

As for the rest of the accusations and fabrications in which some orientalists described the image of the Prophet, peace and blessings be upon him when the revelation was revealed, there is no truth and it does not exist in any of the reliable sources such as their description Exodus from the mouth of the Prophet, peace and blessings be upon him, and this is a lie and slander in particular.

Conclusion

At the conclusion of that research, we come to conclusions, including: that the masses of orientalists wrote about the biography of the Prophet, peace and blessings be upon him, with the aim of pre-offending, as well as the motives of offense and hostility to Islam and his noble Prophet, and their claims were without reliable sources and most of them are falsified from the fabric of their imagination, then we did not find them have relied on our sources Historical or prophetic biography books or related narratives, just as the Orientalists' attempts at what they wrote were to deny the attribute of the prophethood on our noble Messenger trying to attribute the sources of Islam to Judaism and Christianity, then what the Orientalists wrote was directed primarily to their peoples in order to repel them from an identifier E Islam for fear of entering into it. In making a comparison between our

sources and their sources, their lies lie before the sun of truth, which does not stand in front of a dark night. Therefore, we call upon the sons of the West to get acquainted with the biography of the Prophet, peace and blessings be upon him, from our approved Islamic sources, the first of which is the Holy Qur'an.

References

1. The Noble Qur'an, Surat Maryam, verse: from verse 11.
2. See: Al-Razi, Zainuddin Abu Abdullah Muhammad bin Abi Bakr bin Abdul-Qader Al-Hanafi (d. 666 AH / 1268 CE), Mukhtar Al-Sahah, investigation: Youssef Al-Sheikh, 5th floor, Ideal House, (Beirut, 1999 AD), 1/334.
3. The Noble Qur'an, Surat Taha, verse 114.
4. Mustafa, Ibrahim and others, The Intermediate Dictionary, The Arabic Language Academy, Dar Al-Dawa, (d., 1960 AD), 2/1019.
5. Al-Barakati, Amim Al-Ihssan Al-Mujdadi, Jurisprudential Definitions, 1st Floor, Dar Al-Kutub Al-Alami (Pakistan, 1986 AD), 1/236.
6. The Holy Quran, Surat Al-Ahzab, Verse: 41.
7. The Holy Quran, Surat Al-Maedah, from verse 3.
8. Ibn Manzoor, Muhammad bin Makram bin Ali Abu al-Fadl Jamal al-Din al-Ansari al-Ruwa'afi al-Afriqi (d. 711 AH), Lisan al-Arab, 1st edition, (Bulaq, 1302 AH), 12/39.
9. Al-Zawy, Al-Taher Ahmad, Arranging the surrounding dictionary, on the way of the enlightening lamp, 2nd floor, Issa Al-Babi Al-Halabi Press, (Cairo, D.T.), Sharq Article, 2/702; PhD thesis, Imam Muhammad bin Saud Islamic University (Riyadh, 1406 AH), 17.
10. Looking: Kabashi, Orientalist Nicholson, 21.
11. Badawi, Abd al-Rahman, defending Muhammad (peace and blessings be upon him) against detractors from his ability, translation: Kamal Jad Allah, International Book House, (D., D.T), 3.
12. Al-Shami, Muhammad bin Yusef al-Salhi (d. 942 AH), The paths of guidance and guidance in the conduct of the best of servants and mentioning his virtues, the prophet's flags, his actions and his conditions in principle or reminiscent. .
13. Brockelmann, Carl (d. 1956 AD), History of Islamic Peoples, translation: Benni Amin and Munir Al-Baalbaki, Dar Al-Alam for Millions, (Beirut, D.T.), 36; Al-Omari, Walid Deleich, Biography of the Prophet in the British Encyclopedia, King Fahd Complex for Printing The

- Noble Qur'an, (Medina, D.T.), 23.
14. History of Islamic Peoples, 36.
 15. History of Islamic Peoples, 36; Watt, William (d. 2006 AD), Muhammad, peace and blessings be upon him in Mecca, translation: Abdul Rahman Abdullah Al-Sheikh, The Egyptian General Book Authority, (Cairo, 1415 AH), 25.
 16. See: The encyclopedia facilitated in religions, doctrines and contemporary parties, supervision, planning and review: Manea bin Hammad Al-Juhani, 4th floor, Dar Al-Nadwa Al-Alami for Printing, Publishing and Distribution, (d., 1420 AH), 2/794.
 17. Arab Civilization, translation: Adel Zuaiter, Hindawi Foundation for Education and Culture, (D., 2012), 118.
 18. The Arab Civilization, 122.
 19. Muhammad in Mecca, 112.
 20. Noldkeh, Theodore (d. 1930 AD), History of the Qur'an, Part I, Revelation to Muhammad, Between Denial and Psychological Interpretation, Translation: Reda Muhammed Al-Duqyqi, 2nd Edition, Ministry of Awqaf and Islamic Affairs, (Qatar, 2011), 233.
 21. Looks: Bodley, R.F., The Messenger - Hayat Muhammad, translation: Abdul Hamid Judah Al-Sahar and Muhammad Muhammad Faraj, 1st edition, The Library of Egypt, (Egypt, 1945 AD), Pages: 12, 58, 63.
 22. Al-Hassan, Muhammad Ali, Al-Manar in the Sciences of the Qur'an with an introduction to the origins and sources of interpretation, 1st edition, Al-Risala Foundation, (Beirut, 2000 AD), 1/59.
 23. The Holy Quran, Surat Al-Qasas, Verse: 86.
 24. The Noble Qur'an, Surat Al-Shura, verse 152.
 25. The Noble Qur'an, Surat Al-Najm, The Two Verses: 3-4
 26. Al-Asmari, Hassan bin Muhammad bin Hassan, modern scientific theories and their intellectual path and the style of Western Arab thought in dealing with it, a critical study, 1st edition, Rehabilitation Center for Studies and Research, (Jeddah, 2012), 2/238.
 27. See: Ahmad, Mirza Taher, Revelation, Rationality, Knowledge and Truth, (D, M, 2004), 3-6.
 28. Looking at: Al-Hassani, Muhammad Rashid bin Ali Rida bin Muhammad Shams al-Din bin Muhammad Bahaa al-Din bin Manla Ali Khalifa al-Qalamouni al-Husayni (d. 1354 AH), Muhammadan Revelation, 1st edition, Dar Al-Kutub Al-Alami, (Beirut, 2005 AD), 82.

29. Looking: Al-Khatib, Abdel Karim Younis (died after 1390 AH), Quranic interpretation of the Qur'an, Dar Al-Fikr Al-Arabi, (Cairo, 2010) 10/157.
30. Ibn Hajar al-Asqalani, Abu al-Fadl Shihab al-Din Ahmad bin Ali bin Muhammad al-Shafi'i (d. 230 AH), Fath al-Bari Sharh Sahih al-Bukhari, Dar al-Maarefa, (Beirut, 1379 AH), 358.
31. The Holy Quran, Surat Al-Muzzammil, Verses: 1-10.
32. Looking: Ibn al-Qayyim al-Jawziyya, Muhammad ibn Abi Bakr ibn Ayub ibn Sa`d ibn Shams al-Din (d. 751 AH), increased al-Maad in the guidance of Khair al-Abbad, 27th edition, Al-Risala Foundation, (Kuwait, 1994 AD), 1/60.
33. Looking: Ibn Saad, Abu Abdullah Muhammad bin Saad bin Munya Al-Hashemi (d. 230 AH), the Great Classes, investigation: Ihssan Abbas, 1st edition, Dar Sader, (Beirut, 1968 AD), 1 / 194-196.
34. Ibn Katheer, Abu al-Fida ', Ismail bin Omar al-Basri al-Dimashqi (d. 774 AH), The Beginning and the End, Investigation: Mustafa Abdel Wahid, Dar Al-Marefa for Printing, Publishing and Distribution, (Beirut, 1976 AD), 3/18.
35. Ibn Hisham, Abdul Malik bin Ayoub Al-Humairi Al-Ma'afiri Abu Muhammad Jamal Al-Din (d. 213 AH), Biography of the Prophet, Investigation: Taha Abdul-Raouf Saad, United Technical Printing Company, (D., D.), 1/221.