



Issue (4): summer 2024 AD - 1446 AH
issued by Baratha Center for Studies and Research
Eitiqad.barathacenter.com
ISSN: :3005-9577 :3006-9513

Revelation

as Transcendent, Certain Knowledge

- **Editorial** » Revelation as Epistemic Reference Leading to Salvation
- **Focus** » Divine Revelation, Dialectic of Communication between Absolute, Finite.
 - » Criticism of Soroush's Revelation Foundations.
 - » Satan, Prophet, Revelation: Analytical Deconstructive Study.
 - » Revelation as Special Perception beyond Senses, Mind.
 - » Holy Quran: Divine Revelation, or Human Authorship!
 - » Revelation between Islamic, Orientalist Perspectives
- **Studies and research** » Life Experience according to Mulla Sadra, Dilthey's Perspectives.
- **Reading in a book** » Knowledge of Revelation: Epistemic Lessons.

Revelation as Transcendent, Certain Knowledge

1st year - Issue (4): summer 2024 AD - 1446 AH

ISSN:



: 3005-9577



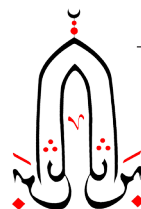
: 3006-9513

Eitiqad
For Kalām Studies
& Religion's Philosophy

issued by:

A quarterly journal concerned with studies
of contemporary issues related to faith,
theology and philosophy of religion

www.barathacenter.com
Eitiqad.barathacenter.com
Eitiqad.magazine@gmail.com



Baratha Center for
Studies and Research
Beirut- Baghdad

Scientific Body:

- Dr. Mohamed Kabeer: (Philosophy of Religion - University of Oran 2 Mohamed Ben Ahmed - Algeria).
- Asst. Dr. Wissam Hassan Falih Tawij. (Contemporary Arab Islamic Philosophical Thought - University of Kufa - Iraq).
- Dr. Khalil Hassan Al-Zarkani: (Islamic History and Civilization – Iraq).
- Dr. Mohammad Hadi Humayun: (Culture and Communication - Imam Al-Sadiq University (AS) – Iran).
- Dr. Qassem Pourhassan: (Participant - Islamic Philosophy - Imam Al-Sadiq University (AS) - Iran).
- Dr. Mohammad Rajab: (Participant - Theology and philosophy of religion - Matrouh University - Faculty of Education – Egypt).
- Dr. Hassan Amoura: (Science of speech - University of the Levant - Syria).
- Dr. Raed Jabbar Kazim. (Contemporary Arab Thought - Al-Mustansiriya University - Iraq).
- Sheikh Dr. Ali Jaber: (Islamic Philosophy - Lebanese University - Lebanon).
- Sheikh Dr. Mohammad hijazzi: (Islamic Studies - Islamic University - Lebanon).
- Sheikh Dr. Mohammad Shaqeer: (Islamic Philosophy - Lebanese University - Lebanon).

Editorial Board:

- Dr. Ibrahim Nasrallah: (Philosophy of Values - Damascus University - Syria).
- Sheikh Dr. Arkan Al-Khazali: (Islamic Philosophy – Iraq).
- Dr. Ali Ahmed Al-Dairi: (Discourse Analysis of Philosophical, Sufi and Theological Texts - Bahrain).
- Sheikh Dr. Ali Mantash: (Arabic language and Literature – Islamic University - Lebanon).

General Supervisor:
**Sheikh Jalal al-Din
Ali Al-Sagheer**

Editor in chief:
Dr. Mohamad Mortada

Managing Editor:
Sheikh Mahmoud Saraeb

Managing Director:
Sheikh Samer Ajami

Technical Director:
Mr. Khaled Mimari

Proofreading:
Dr. Mahmoud Al-Hasan

Translators:
Mrs. Lina al-Saqer
(English)

Dr. Mohamad Firas Al-helbawi
(Persian)

Hussein Jahjah
(Persian)

Eitiqad
**For Kalām Studies
& Religion's Philosophy**

Eitiqad magazine, for theological studies and philosophy of religion, is a quarterly magazine, issued by the "Baratha Center for Studies and Research" in Beirut and Baghdad. It is concerned with studies of contemporary issues related to faith, theology and philosophy of religion. Because it presents genuine Muhammadan visions in these areas, it is concerned at the same time with approaching the doubts and problems related to these topics, and discusses them with an objective, rational approach.

■ index ■

Editorial

6 Dr. Mohammad Mahmoud Mortada

■ Revelation as Epistemic Reference Leading to Salvation

Focus

11 Qasim Shuaib

■ Divine Revelation, Dialectic of Communication between Absolute, Finite

12 Dr. Abdolhossein Khosrowpanah - Mohammad Qomi
Translated by: Hussein Jahjah

■ Criticism of Soroush's Revelation Foundations

13 Dr. Sattar Jabr Al-Araji

■ Satan, Prophet, Revelation Analytical Deconstructive Study

14 Dr. Hassan Ibrahim Amoura

■ Revelation as Special Perception beyond Senses, Mind

At Upcoming issue

Miracle

Allah's Graciousness, Compelling Proof

■ **Magazine Message:**

The magazine seeks to achieve many goals, which we summarize as follows:

- ▶ Spreading genuine culture on contemporary issues in faith, theology, and philosophy of religion.
 - ▶ Confronting contemporary suspicions raised by the West related to these issues, especially the movements of atheism, skeptics, and agnostics.
 - ▶ Criticizing of contemporary Arab thought according to the "Westerners" who represent an extension of Western thought and its suspicions.
-

Editorial

Revelation as Epistemic Reference Leading to Salvation

Editor –in– chief

Dr. Mohammad Mahmoud Mortada

Allah, Almighty, created humans, and endowed them with a set of powers and tools, providing them with various forms of guidance to assist them in the task of building the world, in accordance with their role as its vicegerents, and to secure what they need for their journey of self-fulfillment, for which they were created.

Among these forms of guidance is divine revelation, which emanates from the truth, and is inherently free from error and deviation.

This guidance is one that doubt cannot tarnish, illusions cannot mix with, and no error can exist into it. This is due to two reasons: first, it is from Allah, Almighty; and second, divine grace necessitates that humanity be provided with a stable knowledge they can rely on, trust in its authenticity, and receive with both reason and heart, in a state of conviction and contentment.

It is the guidance, through which humanity recognizes its Lord, and from which it knows his way of life and worship. To this guidance, one directs the thoughts and efforts, and purifies the intentions and deeds. Beyond this guidance, no higher guidance exists. It is like the light, that no light follows, and the wisdom that time's passage and the changing days cannot diminish. It remains vibrant and flourishing in intellects and psyches, firmly established in the peaks of evidence and proof. Its allure captivates the stars and planets, and it gently reaches those who seek it, like a fruit on a nearby branch, or a flower for those with refined taste and pure hearts.

Those hearts condescend disputes and animosities, turning toward the vast signs of the universe to the Creator, without looking back at anything else. This guidance encompasses all good and virtues, full of sincerity and perfection. If there were any possibility of error in it, humanity would require a higher knowledge, but error cannot be in it. Its source is Allah, Almighty, the one who has it is the Holy Spirit, and its recipient is the infallible, truthful and trustworthy Prophet.

In this context, religious texts and rational evidence confirm that all prophets and

15 Sheikh Hassan Mustafa Al-Harakah

■ **Holy Quran: Divine Revelation or Human Authorship!**

16 Sheikh Dr. Lobnan Hussein Al-Zein

Revelation between Islamic, Orientalist Perspectives

Studies and research

17 Ali Sadeghi Nejad - Dr. Mahdi Monfared
Translated by: Dr. Mohammad Firas Halbawi

Life Experience according to Mulla Sadra, Dilthey's Perspectives

Reading in a book

18 Mr. Nabil Ali Saleh

Knowledge of Revelation: Epistemic Lessons

outcomes of belief in the principle of divine kindness. By this principle, Allah, Almighty, has decreed that He will provide guidance and send messengers, ensuring that human minds are not left wandering, swinging between whims and conventional relativity, without any reliable reference point, to which those in disagreement can turn.

All intellectual projects that sought to undermine the principles of Islamic governance, challenge the concept of the imamate, restrict the freedom of ethics, or deny the existence of the supernatural world, have all collided with the fixed conventional reference, within the Islamic knowledge system (Qur'an). At times, these projects attempted to strip the Qur'an of its effectiveness, by claiming that it was merely relative interpretations by the Prophet, constrained by a specific time and place. At other times, the projects divided it into Meccan and Medinan parts, or into the permanent and the changing. All of these attempts were made in order to escape

what this Islamic system imposes, with the result being that their rejection of it ultimately undermines the entire foundation.

In any case, this issue of "E'tiqad" magazine addresses contemporary issues, and responds to the doubts raised about the revelation. It also explores the dimensions of this divine communication from various philosophical and epistemological perspectives, in a serious attempt to offer a comprehensive understanding of the revelation as a means of guidance and direction.

With the evolution of time, and the emergence of contemporary interpretations, it has become necessary to research again this fundamental concept to explore its nature, characteristics, and its impact on both the individual and society. Our present age is witnessing profound questions related to the nature of the revelation, and the extent to which personal and cultural experiences influence this divine communication.

At the same time, there are attempts to understand the revelation within a modern philosophical and epistemological framework.

In this context, we present the article "Divine Revelation, Dialectic of Communication between Absolute, Finite", which addresses the nature of the relationship between Allah, Almighty, and humanity. The article sheds light on how knowledge is transferred from Allah, the Infinite Absolute, to humanity, the finite being. It discusses the philosophical questions, surrounding the descent of revelation, and how humans are able to understand its message. This is done through discussing the interaction between the Creator and the created.

The article seeks to clarify the relationship between the Absolute and the finite, the complete and the incomplete, and how the revelation serves as the link that transmits wisdom and knowledge from Allah, Almighty, to humanity.

The article "Criticism of Soroush's Revelation Foundations" deals with the subject of the revelation from a contemporary epistemological perspective. It reviews the critical perspective

messengers, headed by the final and best, our Prophet Mohammad (PBUH), are infallible from everything that conflicts with the mission of the preaching and guidance. They do not make mistakes, forget, distort, neglect, or conceal. Allah, Almighty said: {Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.}[Al-Hajj, verse 75]. Allah, Almighty also said: {By the star when it descends * Your companion [Mohammad] has not strayed, nor has he erred * Nor does he speak from inclination * It is not but a revelation revealed * Taught to him by one intense in strength}[Al-Najm, verses: 15-].

Revelation does not negate the function of the mind, nor does it diminish its value. Instead, religious texts consider the mind as an inner messenger, appointed by Allah, Almighty, as the basis for moral responsibility. Quran extensively speaks about the positive role of the mind, and its necessity for faith. There is not a single verse in Quran without an encouragement, and a clear call to use the mind, activate its role, and engage in thoughtful reflection on both the psyche and the universe to arrive at the ultimate truth and solidify it in the mind. The Quran calls for reflection and contemplation in all aspects of life and existence, so that the rational person may reach firm and certain belief in Allah, acknowledging His oneness, and that He has no partners. Moreover, everything that comes to us through the messengers and prophets is just, true, and honest. The need for revelation can even be seen as a logical necessity, based on the principle of divine kindness.

Whatever the matter, the revelation is linked to two matters:

*The first: the prophetic psyche is distinctive from other psyches in its ability to receive the revelation. The connection of revelation to the prophetic psyche, and its role, is something that scholars, who adhere to basic rational principles and its accepted truths, have not denied. However, some have gone as far as to consider revelation as a product of the human psyche. The truth is that the prophetic psyche's role and distinction cannot be denied; otherwise, the concepts of divine selection and preference would hold no meaning. However, the superiority and distinction of the prophetic psyche are seen in its unparalleled capacity to receive revelation, not in its role as the creator of it. If the revelation were the product of the prophetic psyche, there would be no difference between Qur'an and the Prophetic Sunnah. Additionally, the revelation is broader than the revealed Book itself; not everything revealed is part of the Book, except what is explicitly stated in revelation as being part of the Book.

*The second: divine kindness. Analyzing the Qur'anic text with literary tools might seem like a common academic practice; if it doesn't add new knowledge, it doesn't detract from Qur'an. However, the very act of analyzing the Qur'anic text- using Western cognitive methods and applying hermeneutical techniques- provides the opportunity to establishing assumptions that contradict the foundations of Islamic belief. The infallibility of the Qur'anic text from distortion- while its role is a clear explanation of everything and its containing of absolute and eternal knowledge- are not only beliefs affirmed by the verses of the Qur'an, but also inevitable

some Orientalists, who attempted to portray the revelation as a psychological experience of the Prophet. The article explains that Sayyid al-Hakim approaches the revelation from both a rational and deeply spiritual perspective, defending the concept of revelation as a divine, objective connection, independent from the subjective reflections of the Prophet. This confirms that revelation is a true connection that transcends any psychological experience.

We hope that this issue of “Etiqad” magazine will be a call to further research and analysis on the subject of the revelation. We call on academic institutions, universities and seminaries to intensify studies in this field, given its importance in understanding the Islamic religion, and responding to the doubts raised about its foundations, including the revelation. The revelation is the backbone upon which the Islamic doctrine stands. Studying it carefully means gaining a deeper understanding of the divine message, and its interaction with humanity throughout the ages.

Finally, we hope that this issue will provide a valuable intellectual contribution that enriches the reader’s mind, and encourages reflection on the sacred relationship between the Creator and the created, as manifested in the great message of the revelation.

presented by researchers Abdul Hussein Khosrowpanah and Mohammad Qomi, in analyzing Abdul Karim Soroush's perspective on the revelation, which were influenced by Western hermeneutic and linguistic theories. Soroush sees the revelation as a subjective experience of the Prophet that has two dimensions: the "imaged", which appears in the Quranic text, and the "unimaged", which represents the inner experience. The article systematically criticizes this argument, highlighting the weaknesses of Soroush's theory, such as the vagueness of the argument, the confusion of topics, and his claims that lack evidence. The article also explains the influence of Western theories on Soroush's interpretation of the revelation as a linguistic text subject to subjective experience, and how these perspectives have raised wide debate among scholars.

The issue also includes the article "Satan, Prophet, Revelation: Analytical Deconstructive Study", which raises a sensitive question about the possibility of Satan's interference in the revelation, and presents the difference between the divine revelation and the satanic revelation. The article relies on Quranic evidence that confirms the purity of divine revelation and its protection from any external interference. It also explains that the revelation represents a source of purity and knowledge, not affected by satanic forces, nor subject to confusion and distortion. This study provides opportunity for discussion on the importance of distinguishing between the pure revelation of Allah, and the whisperings of Satan, and sheds light on the meaning of the revelation in the Islamic religion as a tool of guidance, free from impurities, or non-divine interventions.

The article "Revelation as Special Perception beyond Senses, Mind" presents an analytical study of the nature of the revelation as a type of supersensory perception, and explains that it is not a human perception subject to mind or sense, but it is a kind of super-perception that is granted to the prophet directly from Allah, Almighty. The article also discusses the differences among revelation, inspiration, and reveal, explaining how revelation grants the prophet knowledge that ordinary humans cannot access through conventional epistemological methods. This study attempts to highlight the unique characteristics of the revelation, and how this limited human perception constitutes a means of conveying transcendent knowledge.

The issue also addresses the nature of the revelation and the distinction between it and human speech, through the article "Holy Quran: Divine Revelation, or Human Authorship!" which discusses the doubts raised about the source of the Holy Quran, and refutes the claims of Orientalists, who assert that Quran is a human product. The article reviews linguistic and epistemological evidence, proving that Quran is a divine revelation, characterized by transcendent eloquence, free from human influence. The aim of this article is to affirm that Qur'an is the pure word of Allah, transmitted by the Prophet without alteration or modification.

The perspective of Sayyid Mohammad Baqir al-Hakim, regarding the revelation, is addressed in an article that tackles the suspicion of "psychological revelation," a notion put forward by

Criticism of Soroush's Revelation Foundations⁽¹⁾

Mohammad Qomi⁽³⁾ Dr. Abdolhossein Khosrowpanah⁽²⁾

Translated by: Hussein Jahjah⁽⁴⁾

■ Abstract

The issue of revelation, and how it was received from the Prophet, has been a subject of continuous research and debate in the history of Islam. Nowadays, there are some figures, such as Abdolkarim Soroush, who have been widely influenced by the hermeneutic and linguistic theories of some Western thinkers, by raising doubts about the linguistic nature of revelation. Those also caused - by questioning the source of revelation - a great difference between the perspectives of ancient and modern scholars. With the emergence of this trend, Soroush's perspectives on revelation faced significant criticism from seminary and university scholars. However, the foundations on which it was based have not received much discussion. In this article, we seek to deduce the foundations and premises of Soroush's perspectives on revelation and criticize them, which generally go back to the following premises: Religious knowledge, epistemology, hermeneutics, and linguistics. It has been shown that Soroush's perspectives are marred by fundamental problems, which are: Ambiguity and generalization of theories, weakness of methodology, confusion between different topics, inaccurate comparison between Islam and other religions and sects, claims devoid of evidence, and relativity in his knowledge.

Keywords:

Soroush, revelation, religious knowledge, epistemology, hermeneutics, linguistics.

1 - "نقد مبانی وحی شناسی سروش" "Criticism of Soroush Revelation Foundations", Qabasat Magazine, Year 26, Issue 100, Summer 1400 AH.

1 - Professor of Philosophy Department, Institute of Islamic Culture and Thought - Iran

1 - PhD student in Transcendental Wisdom at the Institute of Wisdom and Philosophy Research in Iran (Assist-author)

1 - Professor at the seminary [al-Hawza] in Qom.

Divine Revelation, Dialectic of Communication between Absolute, Finite

Qasim Shuaib⁽¹⁾

Abstract

This research focuses on the concept of prophetic revelation and the dialectic of communication between the absolute divine self (Allah, Almighty), and finite mankind.

Therefore, it dealt with the implications of revelation in language, religion and philosophy, the position of those who deny the Prophecy, the approach of some philosophers to this concept in order to rationalize it, and the criticisms that were directed at those approaches.

It did not neglect the way in which the revelation presented itself, and its depiction of the manner of communication between Allah, Almighty, and the Prophet.

Keywords:

revelation, the Prophet, heretics, orientalists, philosophers.

1 - Researcher in Philosophy and Islamic Studies - Tunisia.

■ Revelation as Special Perception beyond Senses, Mind

Dr. Hassan Ibrahim Amoura⁽¹⁾

■ Abstract:

The introduction to the article explains the fact that the Prophet received knowledge directly from Allah, Almighty, without passing through ordinary human sensory or mental links, then clarifies the concept of revelation as a supernatural perception that differs from ordinary intellectual feeling, and the characteristics of revelation as being esoteric and supra-sensory, and characterized by elevation, purpose, and privacy.

We discuss, in the research, the concept of revelation from a philosophical perspective, and the doubts that were raised about the revelation of prophecy, in a way allowed for doubting his divinity and distorting the biography and heritage of the Prophet. On the other hand, we explain revelation from a theological perspective, the truth of the idea of “divine speech” among the various sects, and the theory of the new theologians.

The research also shows the nature of the divine connection between Allah, Almighty, and the Prophet is a divine gift that cannot be acquired, the differences between revelation and the rest of the sources of knowledge (sense, reason and inspiration), and rational and transmitted and historical evidence that prove that revelation is not the product of the senses or the mind. It also explains that if the soul turns away from the motives of nature, it will be connected to happiness, as the divine holiness will be reflected upon it, and will see the greatest signs of Allah, Almighty. Therefore, the revelation that descends is received by the soul without the participation of the apparent senses. The conclusion is some results and recommendations.

Keywords:

Revelation, Sense, Reason, Prophecy, Religious Experience, Perception.

1 - Syrian researcher, PhD in Philosophy and Islamic Theology - University of Tehran.

Satan, Prophet, Revelation Analytical Deconstructive Study

Dr. Sattar Jabr Al-Araji⁽¹⁾

Abstract

The divine revelation to the prophets, (PBUH), constitutes the foundation of the Islamic message and calling. The survival and purity of the Islamic worldview depend on the integrity of this foundation, as any distortion or tampering with it undermines this view, and distorts the image of the Great Prophet (PBUH), whom Islamic sources consider the best of prophets and the most honorable of human beings. Therefore, this issue requires a careful research to confront the suspicions and slanders based on fabricated narratives and Israeli stories.

The research here deals with basic issues, including: The concept of Satan in language and the Qur'an, its relationship to the human and prophetic psyches, and claims of "casting Satan" into the Muhammadan revelation, such as the myth of the "Satanic Verses".

Keywords:

Prophet, Satan, Revelation, Satanic Verses, Israeli Stories, Islamic Heritage.

1 - Professor of Quranic and Theological Studies, Islamic Philosophy, Sufism and Contemporary Islamic Thought - College of Arts, University of Kufa, Iraq.

Revelation between Islamic, Orientalist Perspectives

Evaluative Study of Revelation Discussion for Sayyid Mohammad Baqir al-Hakim

Sheikh Dr. Lobnan Hussein Al-Zein ⁽¹⁾

■ Abstract

Revelation has descended throughout humanity history to individuals whom Allah, Almighty, has chosen for this purpose, namely the prophets (PBUT), in whom Allah, Almighty, created the readiness and capacity necessary to receive it; in order to convey His guidance to people.

The perception acquired through revelation is a special perception that differs from all other human perceptions shared by all human beings, as Allah, Almighty, creates it in His prophets (PBUH) ,in a way that is free from ambiguity or error, and they do not need to use reasoning, seek evidence, or establish proof.

This article deals with the subject of revelation and its discussions, which were raised by (Sayyid Mohammad Baqir al-Hakim) (may Allah sanctify his secret) in his book “Sciences of the Qur’an”. It shows al-Hakim’s fundamental approach to this important and sensitive subject, and his criticism of the uncertainty of “psychological revelation” that was adopted by Orientalists, through these three dimensions:

- 1- The conclusive historical evidence, and the nature of the circumstances that the Prophet (PBUH) went through, refuse to believe in and accept this theory.
- 2- The content of the Holy Quran, including legislation, ethics, beliefs and history, does not agree with this theory in interpreting the Quranic revelation.
- 3- The Prophet’s (PBUH) position on the Qur’anic phenomenon clearly testifies to the rejection of interpreting the Qur’anic phenomenon by the theory of psychological revelation.

Keywords:

Revelation, Mohammad Baqir al-Hakim, Orientalists, Types of Revelation, Psychological Revelation, Inspiration.

1 - Professor at Al-Mustafa International University, writer and researcher in Islamic and Quranic studies - Lebanon.



Holy Quran: Divine Revelation or Human Authorship!

Sheikh Hassan Mustafa Al-Harakah⁽¹⁾

■ Abstract

Revelation is a supernatural communication between Allah, Almighty, and His Messenger. Orientalists and modernists have raised many uncertainties to make doubt on the divine source of Qur'an. In this article, we discuss three main uncertainties:

1- The uncertainty of psychological revelation: This uncertainty claims that revelation is merely a psychological state, and that the Prophet Mohammad (PBUH) relied on his genius and ideas, benefiting from previous religions such as Judaism and Christianity.

2- The uncertainty of religious experience: This uncertainty assumes that revelation is a sensory experience or a sensory perception similar to the mystical reveal, but it lacks evidence for this alleged similarity between revelation and mystical reveal.

3- The uncertainty of intertextuality (quoting from previous sources): This uncertainty claims that Qur'an has multiple original sources, including pre-Islamic poetry and previous religions, basing on an alleged similarity between Qur'anic verses and poetry by Imru' al-Qais and Umayya ibn Abi al-Salt. The article, then, discusses the accuracy and correctness of these uncertainties, and concludes that the Qur'anic text is unique and authentic.

Keywords:

Qur'anic Phenomenon, Revelation, Orientalists, Modernists, Psychological Revelation, Religious Experience, Intertextuality.

1 - Professor of Higher Levels at the Seminary of «Al-Rasol Al-Akram», and the Seminary of «Al-Imam Al-Hadi».

Reading in a Book

Knowledge of Revelation: Epistemic Lessons

Mr. Nabil Ali Saleh⁽¹⁾

■ Abstract

Humanity is unable to secure the movement of his existence in this life, and live in safety, peace, and spiritual and material integration without standards and controls beyond the will of the mind and senses, so that humanity, his mind, and his personal attachments have no interest in them. Hence, the prophets and messengers came with heavenly messages to guide humanity. The prophets did not come with heavenly messages from their own ideas, but rather they came to them through revelation. This book - which we review in this article - sheds light on the issue of revelation, as an essential value in the system of religious beliefs, especially our Islamic religion.

The author of the book explains the meaning of revelation, and elaborates on the deconstruction of this concept, showing the difference between it and other religious concepts; such as the concept of the prophetic experience, the concept of inspiration, the concept of mysticism, and others. The book also emphasizes that the phenomenon of revelation is a sacredness far removed from sense, experience, reason, conjecture, guess, whims of the psyche, the mood of the Prophet, and his inspiration. However, it is a special case, a special path, and a hidden connection and communication, which some of Allah's sincere servants obtain, in order to receive the formative truths of existence and the messages of human perfection. They also obtain truths to convey to people on the path of guiding them to salvation and perfection, and building life on the foundations of justice and divine values.

Keywords:

Revelation, Quran, Believe, Prophecy, Knowledge.

1 - Syrian writer and researcher.

Life Experience according to Mulla Sadra, Dilthey's Perspectives⁽¹⁾

Dr. Mahdi Monfared⁽³⁾

Ali Sadeghi Nejad⁽²⁾

Translated by: Dr. Mohammad Firas Halbawi⁽⁴⁾

Abstract

Dilthey is one of the philosophers of life who have examined the concept of life. There are many similarities between his perspective of "life experience" and Mulla Sadra's concept of life in transcendental wisdom.

The term "life experience" in this article is not the lived experience in Dilthey's philosophy, but rather any temporal view of life, which studies human activities over time. The study of the general goals and the overall approach of these two philosophers, as well as the special features of life experience, shows a kind of convergence and agreement on that issue that enables us to compare the perspectives of these two thinkers. Therefore, this article will address matters such as the history of the sense of experience, its chronological record, and how it is perceived. The flow of life, also, and the active, shared and direct perception of life are among the most important points of similarity between the two philosophers. That is, the psyche is accompanied, during the life, by the maturity of values, so it completes itself through the voluntary work emanating from it, and as a result, it determines its own ideal body.

Keywords:

Authenticity of Existence, Life Experience, Movement in Essence, Dilthey, Mulla Sadra.

1 - Persian original: Journal of Philosophy of Religion, Vol. 16, Issue. 3, Qom, Fall 2019, pp. 479- 498.

2 - PhD student in Philosophy and Islamic Theology, Qom University, Qom, Iran.

3 - Assist. Prof. in Department of Philosophy and Islamic Theology, Qom University, Qom, Iran.

4 - PhD in Persian Language and Literature, Lecturer at Damascus University.