

Investigation and criticism of Iqbal Lahori on the analogy of revelation and religious experience based on the supreme wisdom

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Abstract

There are two main views about the nature and nature of revelation: propositional revelation and experiential revelation. Based on propositional revelation, God reveals truths and propositions to the Prophet, but based on experiential revelation, the Prophet had an encounter with God and Its interpretation conveys its encounter and religious experience to others. In his works, Iqbal did not speak explicitly about the meaning or nature of revelation, but there are two opinions about Iqbal, one is a famous and inferred opinion that he believed in the point of view of religious experience, but according to the second theory that was quoted from Iqbal himself in the book "Zinda Roud" that he He believes in language and propositional revelation, so there is no difference between the Supreme Wisdom and Iqbal Lahori's view on revelation, but according to the famous opinion, criticisms can be considered based on the Supreme Wisdom.

This article, in fact, aims to criticize the famous view; It is based on transcendental wisdom. After describing the perspective of religious experience and its basic concepts, as well as the description of revelation from the perspective of transcendental wisdom, this article reviews and reviews this perspective, and the differences between revelation and religious experience based on transcendental wisdom.

Keywords: Iqbal Lahori, transcendental wisdom, revelation, religious experience

Introduction

The basis of the sending of prophets and the boundary of

distinguishing divine religions from human schools and thoughts is "revelation", which is a category beyond the horizon of human thought and proves its authenticity and truthfulness with definite reasons and signs in its text. And it is only given to some deserving people from the side of God Almighty. From the point of view of Muslims, revelation is a sacred, meta-experiential, meta-historical and unseen phenomenon that was instilled by God to the prophets for the guidance of mankind. And the Holy Qur'an is the manifestation of divine revelation, whose wording, form, words and language are also the divine word according to the consensus of Muslims. Regarding the nature of revelation, there are two main views:

1. Propositional point of view, based on which revelation is a form of information transfer. God conveys truths to the Prophet, which together form the basis of revelation. This view of revelation is called "propositional view".

2. The view of religious experience or empirical revelation attributed to Iqbal Lahori in Islamic thought, according to which, revelation is not the transmission of revelation statements and truths, but rather the Prophet's encounter with God and the interpretation of religious experience.

This article examines and criticizes the view of Iqbal Lahori's religious experience regarding revelation based on transcendental wisdom, which is actually the main question of this article, which itself has two sub-questions such as:

1. Is revelation a religious experience?
2. What is the view of supreme wisdom about revelation?

Therefore, this article consists of four parts:

1. The view of the religious experience of revelation.
2. Iqbal Lahori's view on revelation
3. The view of supreme wisdom about revelation.
4. Criticism of the religious experience of revelation based on transcendental wisdom

1. The view of the religious experience of revelation

1.1. Definition of "experience" and "religious experience"

The word "Experience" means experience, proof, effort, test, as well as dangerous and activity. The root of this word shows that the meaning and concept of experiment and experience is hidden in the main structure of this word¹ and the mere feeling of something cannot be called Experience; But in the modern English language, especially from the time of John Locke² onwards, this word, with a kind of development, has been applied to everything that is found in the human mind and every inner feeling that a person has; Although there is no experiment and repetition in it.

For this reason, those who believe that the way of knowing is only in sensory knowledge are called Empiricist⁽³⁾. In the Persian translation of the word experience, its old usage is usually taken into account, while this word is also used in other meanings such as feeling and mood in late English, and the main attention of religious philosophers in the discussion of religious

experience is this. The meaning is late. Therefore, some translators have found the term "religious state" or "religious feeling" more appropriate for the translation of Religious Experience⁽⁴⁾.

Regarding religious experience, various definitions have been mentioned⁽⁵⁾ but a short definition can be said, religious experience means "intuition that has no natural explanation. The intuition of God, the ultimate being, angels, heaven, hell, purgatory, heavenly beings, hellish people and those who have passed away are examples of "religious experience"⁽⁶⁾.

Experience in this definition does not mean the term in experimental sciences (repeated tests). Experience means inner feeling; emotional not through the five senses; In other words, intuitive knowledge of a transcendent being or beyond the material world is called "religious experience". This heart and intuitive encounter is sometimes attributed to God himself and sometimes to truths from that world. It is also possible to remove wishes, gratitude, and the like. But the usual philosophical view of religious experience has a much more precise and limited horizon and deals with experiences that a person considers to be a kind of experimental awareness of God."⁽⁷⁾

1.2. The perspective of the religious experience of revelation

In the era of modernity, a different perspective on the phenomenon of revelation emerged, according to which, revelation is not a divine teaching, but an interpretation of the inner manifestation and interpretation of the prophet's religious experience. Proponents of this view claim that this theory, in the thought of religious reformers of the 16th century; That is, Martin Luther and Jean Calvin, and even before them, it has its roots in the New Testament and the early church.⁽⁸⁾

According to them, the source of reliability and validity of the revelation was not in the written text, but in the person of Christ; That is, he was the inspiration and audience of the revelation. The Bible was important in the sense that it was an honest witness to the events of salvation during which the divine love and forgiveness manifested in Christ was reflected in their own personal circumstances [and other believers].⁽⁹⁾

Therefore, according to this view, the content of revelation is not a collection of facts about God, but God enters the realm of human experience by influencing history. According to this point of view, theological rules are not based on revelation, but rather they are expressions of human efforts to understand the meaning and importance of revelatory events.⁽¹⁰⁾ Revelation is a type of religious experience. They emphasize with God and consider the nature of revelation to be this encounter; In other words, revelation in this view does not mean that God has inspired a message to the Prophet; Rather, the Prophet had an encounter with God and he has an interpretation of this experience and encounter. What we know as the "message of revelation" is actually the interpretation of the Prophet and his interpretation of his experience. Also, there are no sentences exchanged between God and the

Prophet, the experience itself is free of language. Language is the form in which the Prophet conveys his interpretation to others.

The first person in the Christian world who reduced revelation to religious experience is Schleier Macher¹¹, the founder of the new theology, who equated "revelation with the development of God's soul in religious experience." (12) He uses that religious experience never means a moment of pure awareness of God. Knowing about God means having a relationship with things, and therefore knowing about the (relative) feelings of others is called the feeling of absolute dependence. (13)

Schleier Macher's view on empirical revelation was followed by some liberal theologians. Rudolph Bultmann, one of the most important contemporary Christian theologians, believes that revelation is God's great actions in Jesus Christ and therefore, the revelation event is not a proposition, but "God's revelation" (14). "God's word is an event; An event that occurs in an encounter is not a set of ideas, nor for example, an event that occurs in me as a manifestation of His mercy and meets me and is confronted" (15). In explaining this attitude, John Hick believes that revelation is not a set of divine facts; Rather, it is the effect of God's presence in human religious experiences... an experience in which people are always connected with God and God is constantly connected with people. The emphasis on the development of God's revelation, through the flow of salvation history, is in line with this theory (16).

2. Iqbal Lahori's view on revelation

In the world of Islamic thought, the first thinker who spoke for the first time about religious experience and the similarity of revelation with it is Iqbal Lahori. There are two types of Iqbal's view on revelation, one is as it was narrated from Iqbal himself¹⁷ that he believed in linguistic and propositional revelation, like other Muslim philosophers, the general public, and learned sages, etc. Therefore, in this opinion, there is no difference between the supreme wisdom and Iqbal Lahori's point of view about revelation, and the latter, which is famous and inferred from his words (ref: Iqbal Lahori^{18 19}:) that he believed in the point of view of religious experience or experimental revelation. The book "Revival of Religious Thought" begins its speech in this context with a quote from Abdul Qudous Ganghi (one of the Indian Sufis): "Hazrat Muhammad, peace and blessings of God be upon him, went to heaven and ascended and returned; By God, if I had reached that point, I would never have returned to earth." (20)

Iqbal occasionally discusses religious experience in some cases of his book. In the discussion of "difference between Prophet" and "Arif" he also mentioned the Prophet's experience (21.) It turns out, his return is not very beneficial for all humanity; But the Prophet's return has a creative and fruitful aspect; For the Prophet, it is the awakening of his psychological forces that shakes the world And these forces are calculated in such a way that they completely change the human world. In the Prophet, there is a desire to see the religious experience become a living universal force. In this way, his

return is a kind of practical test of the value of his religious experience. overflow, and seeks to find opportunities to justify the forces of social life anew or give them a new shape (22.).

Referring to the inner experience of prophecy, he claims: "The work of this thought is that it opens up a new perspective of knowledge for us, in the field of inner experience (23). And he writes: "The prophet can be seen as a type of He defined inner self-awareness, in which "unity experience" tends to overflow its limits and find opportunities to justify the forces of social life anew or give them a new form; In his character, the limited center of life sinks into its infinite depth, only to emerge again with a new force and overthrow the old and introduce new paths of life." (24).

Therefore, prophecy and prophethood are a kind of religious experience, and for this reason there is no difference between prophets and mystics;

The only (psychological) difference in the expression of these two types of self-awareness of prophets and mystics is that the mystic does not want to return to the life of this world after the peace and assurance he finds with the "unity experience", while the prophets are concerned with reformation. They have the society in mind and are not satisfied with saving themselves; Therefore, the return of the Prophet has a creative and fruitful aspect.

Iqbal Lahori with influence from the analysis of August Kent (25). From the stages of history, he believes that the prophets belong to the era of the rule of instincts. Comte's plan of evolution in the field of evolution of human thought (three-stage law) is:

A. The stage of theology (theological), according to which thinking about the world is dominated by supernatural considerations, religion and God.

B. Our metaphysical (philosophical) stage, in which recourse to supernatural forces is replaced by philosophical thought about the nature of phenomena, as well as the development of mathematics, logic and other impartial systems of thought.

C. The proof (scientific) stage, in which science or the careful observation of empirical facts and the methodical testing of theories, become the dominant methods for condensing knowledge.

Based on this, Iqbal Lahori believes that:

A. "Man has experienced his childhood and adulthood; during childhood, a person is under the command of lust and instinct, and during adulthood and after puberty, under the rule of reason, which is the only reason for his mastery over the environment, and because reason was born, it should be strengthened by preventing other forms of knowledge. Therefore, in the new era (human adulthood), something called inductive reason has emerged, which has made man master the nature and the surrounding environment and It is the place of instincts". (26)

B. Prophethood is a kind of mental energy by which individual thought and choosing a way of life can be saved through following orders, judgments, choices, and ready-made ways of action; However, in the new era, with the birth of reason and the queen of criticism, which is the end of the age of instinct control, the veil of revelation is dismantled and prophecy is stopped. Therefore, revelation and prophethood belong to the era of instinct control; Because revelation is a kind of instinct. ^(27.)

3. Revelation and the view of supreme wisdom about revelation

3.1. The meaning and concept of revelation.

According to the lexicons, the comprehensive meaning obtained from various texts for revelation is "secret introduction and understanding". This understanding and hidden transmission is done in different ways: pointing, writing, secret speech, casting on the heart, construction of nature, embedding instinct and ⁽²⁸⁾ Scholars of the word believe that revelation is a principle and rule for conveying "science" and other things. The characteristics of revelation are: quick reference to the writing and mission, and sometimes the announcement in code and interpretation, and sometimes in the sound without composition, referring to some members, and sometimes in the inspiration and hidden words. Therefore, being hidden, quick and mysterious is considered one of the main elements of revelation (Amoli Javadi, 1389: 53).

3.2. The truth and nature of revelation by Mulla Sadra.

Mullasadra's view on the phenomenon of revelation is the same as Farabi's view ⁽²⁹⁾, which in short is: the connection of the prophet's soul with the abstract entities of the world of reason (especially active reason) and the observation of all facts. The existence that is written in the tablets of Mahfouz (world of intellects) and erasing and proof (of celestial souls) ⁽³⁰⁾ Revelation is often of the nature of knowledge and understanding, not of movement and action; Although man seeks help from channels of thought during action; And knowledge and understanding is a special mode of existence that is different from nature; Although it accompanies his nature ⁽³¹⁾. Scientific revelation is from the source of knowledge, and science is from the source of existence; Whether acquired knowledge or face-to-face knowledge. Revelation from Sankh knowledge is present, not acquired; Of course, it is a special type of present knowledge, not its absolute. And it is possible that sometimes something is instilled in the heart in the form of acquired knowledge and it is one of the types of revelation ^(32.).

3.3. The levels of revelation near Sadra.

Mullasadra believes that the revelation is first transferred from the realm of command to the realm of the soul and then to the world of imagination, and from there to the world of sense, i.e. the eyes and ears of the Prophet ⁽³³⁾. He considers this method of descent to be the highest and best type of revelation and emphasizes that according to the degrees of the prophet's soul, we may witness other levels of revelation. The difference between the types of revelation and the diversity of its levels in the eyes of

Mulla Sadra is the level and degrees of the prophets. He believes that the revelation came down to the Prophet in three ways: a. Seeing the exemplary face of the revelation angel. b. Seeing the original face of Gabriel's sanctity or active intellect. c. Receiving direct revelation from God without the mediation of the angel of revelation.

According to his belief, prophets are not equal in receiving and imparting revelation. A "prophet" sees and hears what God inspires in the form of words, letters, and sounds from sciences and meanings in his sleep, but he does not see the angel when he is awake; Unlike the "Messenger" who also sees the angel while awake and hears his voice and words ⁽³⁴⁾. The prophet sometimes observes a person by seeing the inner sense; But he does not hear a word from him. According to Sadra's wisdom, the Messenger has a higher rank in receiving and imparting revelation. Of course, the apostles are not the same in receiving revelation; Some of them believe that revelation is mediated and some of them are indirect. The owner of supreme wisdom has explained the difference in the types and degrees of revelation even in the case of a single messenger, like what was narrated about the beloved Messenger of Islam ⁽³⁵⁾.

He accepts it and considers the reason for it to be the various states of the Prophet himself according to his spiritual condition and the degree of his advancement in the ranks of the world of intellects, and in which rank and house he perceives the revelation ⁽³⁶⁾. This is why the Holy Prophet sometimes compares revelation to the bell of a jar; Sometimes, he also talks about the visualization of a property similar to a human being in front of him. Of course, in some times and circumstances, the soul of a prophet becomes so polished and transparent and reaches the perfection of detachment that he is freed from all physical occupations and his intellect becomes real; It is in this situation that the Prophet, with his inner and wise eye, sees the active intellect, which is his holy teacher, in the same manner and character as him, and receives knowledge from him.

The diagram of stages and degrees of revelation and revelation communication according to Sadra

Stages of revelation	Types of revelation	Officials and ranks of self
Excellent stage. Celibacy	direct revelation	mission position
second stage. Tjardruh	The revelation of the birth of Gabriel's original face	mission position
The third stage is celibacy of the soul	The revelation of the fruitfulness of the example of Gabriel	mission position
The fourth stage,	Seeing an angel in a	The position of

Tajardrouh	dream and hearing his voice	prophethood
The 5th stage of celibacy of the soul	Hearing the voice of the guardian angel without seeing his face	Hadith authority
The sixth stage	Communication in the kingdom world in Stein's dreams	The position of parents and righteous people

3.4. The linguistic nature of revelation with Sadra

Mullasadra considers the outward appearance of the words of the Qur'an as its intellectual meanings, as a whole, revealed from the upper world in the world of persons and objects, which, of course, are absent from our hearing and sight. This clarifies the general opinion of Mullasadra, who believes in linguistic revelation; on this basis, Mullasadra first refers to some views and thoughts of his time about this ⁽³⁷⁾ and then discusses his own opinion. He considers the common view of theologians and some commentators to be that what is meant by the descent of revelation is that Gabriel hears God's words in the sky and sends it down to the Holy Prophet; But some people have complained that the word of God is not a sound, how can Gabriel hear it? The Mu'tazila answered: God creates sounds and letters on the tongue of Gabriel, and this is what is meant by the divine word. Ash'areh have answered in a different way: it is possible that God made Gabriel listen to His words and instructions and then equipped him with a phrase that expresses it. Also, it is possible that God created a writing in the same way on a preserved tablet and Gabriel read it, or that God created sounds in a special body and gave them to Gabriel, which are the sounds of God's words.

But some people have complained that the word of God is not a kind of sounds, how can Gabriel hear it? The Mu'tazila answered: God creates sounds and letters on the tongue of Gabriel, and this is what is meant by the divine word. Ash'areh have answered in a different way: It is possible that God made Gabriel listen to His words and instructions and then equipped him with a phrase that expresses it. Also, it is possible that God created a writing in the same way on the safe tablet and Gabriel read it, or that God created the sounds in a special body in a piecemeal form and provided Gabriel with these sounds that are the voice of God's word.

Mulla Sadra here also refers to a third point of view, according to which, angels are also physical, and the angel of revelation, after listening to the words or reciting the meanings by heart, or using the preserved tablet and preserving the knowledge, descends from the upper world to the lower world. He recites them to the Messenger. Mulla Sadra considers this opinion to be the opinion of the master of controversy and imagination, and far from insight. Another opinion was also popular during Mulla Sadra's time, which

is also not acceptable to him. This view considers the process of revelation as a spiritual meeting between the King of Revelation and the Noble Prophet, which interprets the intellectual appearance of the King of Revelation on the Prophet as the descent of revelation, which in fact, due to the analogy between the sensible and the perceptible, interprets the descent of the intellect as the descent of the senses.

Based on this, the descent of Angel is nothing more than a metaphor, and at the same level, the descent of the Qur'an will also be a secondary metaphor. Mulla Sadra considers this saying like the previous opinion of deviance through correctness, and both of them are caught in extremes: the previous view is caught in analogy and this view has gone to extremes in Tanziyyah. According to Mullasadra, this view is against the prophetic hadiths and the consensus of Muslims on the opinion that the Prophet saw Gabriel and other close angels of God with his physical eyes and heard the holy word of God from them with his physical ears. Of course, this point of view has not been expressed in a revised and comprehensive form and parts of it are scattered in his different books⁽³⁸⁾.

4. Criticism of the empiricist view of revelation based on transcendental wisdom

In this case, we mention three types of criticism:

1. Criticisms about the process of religious experience.
2. Criticisms regarding turning to this vixenarian view of experienced religious revelation
3. Differences between revelation and religious experience.

4. 1. Criticisms about the process of religious experience.

From the point of view of scientists, this process of religious experience has been subjected to serious questions, and its face is not clear and transparent and free of conflicts and challenges; And we can refer to the following questions:

1. What criteria can be used to distinguish religious experience from moral, aesthetic, happiness, wonder, etc.?
2. Can an experience be called religion? Now that we have no knowledge of it? Isn't finding the religious content through experience "submitting the object to the soul"? Therefore, it is not possible to explain religious experience without referring to religious beliefs, concepts and teachings.
3. Why should we consider Hinduism and Christianity as religions, but not consider "Marxism" as a religious tradition or be skeptical about the school of "humanism"?
4. If a person considers an experience to be religious, should the observer and audience also consider his experience to be religious?
5. Is it possible to consider the validity of religious experience as generality and consensus? The way a group of mystics come with this?

4.2. Criticisms with regard to turning to this view of vixenism of experienced religious revelation.

At the beginning of the discussion, we noted that the empiricist view of revelation or the identification of revelation with religious experience is derived from the Christian religion and arose in the light of certain causes and factors.

1. This solution shortens the human hand from revealed truths; The separation of the revelatory experience, its report and interpretation, documents, fallibility and conflict with modern sciences to the stage of report and interpretation, meant that we do not have access to the revelatory experience. The only way that mankind could get the experiences of the prophets was through the prophets' own reports of their experiences; The experiences of the prophets were the field in which human beings encountered God, and if there is a conflict and error in these reports, the human hand will be cut short from the divine field.
2. This solution is against the claims of religions themselves. Religions claim to convey truths to others through the reports of prophets; And the authors, instead of emphasizing the experiences of the prophets, emphasized their reports of revelation, therefore, this solution has cleared the face of the problem instead of solving it.
3. This solution is not consistent with the historical reality of religions either; In history, we see that prophets emphasized their reports of revelation when they claimed to be prophets; That is, they invited others to listen to the message of revelation and obey its commands and commands. Prophets never invited others to have experiences like theirs.

4.3. The difference between revelation and religious experience

According to the criticisms expressed on the empiricism of revelation, it became clear that there are fundamental differences between religious experience and revelation, which completely rejects the sameness of the two. Examples of distinctions are as follows:

A. The term "religious experience" has a special meaning that was brought up in the modern period among Christian theologians due to crises in Christianity, while in Islamic culture there are none of these factors and grounds for the emergence of religious experience; Even the interpretations of "intuition" and "revelation" which are common among our mystics ⁽³⁹⁾ It tells about a kind of awareness (subtle awareness of divine truths). Being the owner of experience, discovery, and inspiration of a person never makes him worthy of the position of prophecy and revelation, and the phenomenon of revelation is always accompanied by full awareness, and every prophet is completely aware of the reality and within this phenomenon, alertness and mysterious intelligence.⁽⁴⁰⁾ and for this reason, what is in the circle of the Prophet's awareness and consciousness and is free of any ambiguity cannot be

attributed to the unconscious part of his existence., it is certainly not possible to refer and deliver divine revelation to the level of normal human experience, especially in a world where the existence of higher experience attainable for humans as a god-like being has become very rare ⁽⁴¹⁾.

B. Religious and mystical experiences are usually associated with ambiguity and cannot be clearly understood. Its ambiguity is so much that the owners of experiences and mystics admit that they are not able to express and describe it⁽⁴²⁾; Because what is attributed to religious and mystical experiences is often the result of a lot of effort and effort in a subject or the result of spiritual austerity or the result of a long series of thoughts about a subject and the result is what is obtained from these ways. It does not create 100% certainty in the human soul, and experience always remains a phenomenon related to the "self" of the discoverer and experimenter. Contrary to the revelation, which is completely clear and obvious (to the prophet personally), and the prophet provides what he has received from God, clearly and without the slightest ambiguity, to the people ⁽⁴³⁾. Therefore, revelation is reassuring (this is another difference between revelation and experience). When the revelation was revealed to the Prophet, it made him determined and firm in the path he took, and without any doubts, he accepted heavy social struggles and endured a lot of hardships to fulfill his mission.

C. In religious and mystical experiences, we witness a kind of inconsistency, and the experiences that happen to the experiencer at different times and situations are not the same. Many participants of the experience have differences with each other in the experience, and sometimes it is clear that the subject of the experience is wrong; Therefore, they need a standard and measure to separate the correct and divine experiences and evidences from the false and satanic evidences, while no difference can be seen in the prophetic revelation; There is no difference among the prophets, but their perceptions are the same. Therefore, it is stated in the Holy Qur'an: "Musadaqa lama bin yadiyeh" ⁽⁴⁴⁾. That is: the last prophet confirms the previous prophet; As the former prophet gives good news to the future prophet. If there are differences in the perceptions of the prophets in some cases, those differences are also foreseen. If the revelation was non-divine and from man himself, there would be a difference in obtaining it, while the Qur'an itself, the Prophet, thinkers, mystics and theoretical mystics analysts all claim that the revelation is infallible and if not It was because of this that there was a lot of difference in it; "And lo kan man in the presence of other than Allah, there are many differences" ⁽⁴⁵⁾. However, religious and mystical experiences are never immune from error, and for this reason, mystics have mentioned different types for theology and experiences, among them, Merciful theology and satanic theology ⁽⁴⁶⁾

D. In mystical discoveries and intuitions, detailed news about the past and the fate of different peoples and nations does not come, but it comes in revelation. Parts of the Holy Qur'an are dedicated to mentioning the

conditions of the past nations, from the distant past until the time of the revelation of the Qur'an. And the Qur'an has stated the conditions of the past for the purpose of warning and learning lessons. In mentioning the events of the peoples of the past, the Holy Quran has sometimes mentioned such small things as if those events are happening right now in front of our eyes. The expression of such content does not exist in Kashf and mystical intuitions. There are news about future events in the Holy Quran and their authenticity has also been proven ⁽⁴⁷⁾.

E. Another difference between revelation and religious experience is related to the leadership and Sharia creation of revelation. A prophet, although it starts from the spiritual path towards God and getting closer to his essence and cutting off from the creation, which requires giving up on the outside and paying attention to the inside, but finally by returning to the creation and the outside, in order to correct and organize the Human life and its guidance ends in a correct path ⁽⁴⁸⁾. Even though Iqbal Lahori offers an empiricist interpretation of revelation, he still pays attention to this feature and expresses it as follows: "The inner man does not want to be after the peace and assurance that he finds with the "experience of union". slowly, return to the life of this world; When he returns by necessity, his return is of little benefit to all mankind. But the Prophet's return has a creative and fruitful aspect; It returns and enters the flow of time, with the intention of capturing the flow of history, and in this way, creating a new world of ideal perfection. For the esoteric man, the peace resulting from the "union experience" is the final stage; For the Prophet, it is the discovery of his psychological forces that shakes the world, and these forces are calculated to completely change the human world" ⁽⁴⁹⁾.

After mentioning the words of Iqbal and confirming this difference between revelation and religious experience, Professor Motahari writes: "Therefore, leading the creation and organizing and moving human forces in the direction of God's pleasure and the good of humanity is an inseparable requirement of a prophet." ⁽⁵⁰⁾

Another point that should be taken into consideration regarding the distinction between revelation and religious experience is the influence and direction of revelation from the culture of the time. Usually, the teachings and messages that the prophets gave to mankind as revelations were in conflict with the culture and beliefs of their time. And this indicates the direction of revelation from the culture of the descent era. Prophets often put new traditions and thoughts in their place. This transformation originates in part from the knowledge that they received from God in the name of "revelation". But religious experiences, based on constructivism, feed on the beliefs and culture of the time. From the constructivist point of view, Among their national followers, the religious and mystical experiences of Hindu mystics are Hindu-like, and the experiences of Jewish mystics are Jewish-like, and the experiences of Muslim mystics are Islamic; That is, in all of them, the

experience occurs in a way that the culture allows more than their experience, and the linguistic frameworks, beliefs and even religious and sectarian values are effective in shaping and determining the religious and mystical experience. According to this point and based on constructionism, which is accepted by most of the analysts of religion based on earthly and natural, a clear distinction should be made between revelation and religious experience⁽⁵¹⁾.

Conclusion.

According to the view of transcendental wisdom, the claim of religious experience and the discovery of intuition can be easily accepted by the claimant; (In the sense that accepting a religious and mystical experience does not create religious responsibility etc. for others, because religious experience does not have epistemological validity, at least for others. But the claim of "revelation" of religious and mystical experience, even though the claimant It cannot be easily accepted because revelation is an unusual phenomenon that is specific to special people (prophets), while religious and mystical experiences are things that have been achieved as a result of the efforts of individuals, and to a large extent. Therefore, since revelation and prophethood are reserved for God, there is no acquisition in them, rather they are a gift (to the prophets).



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- ¹⁵ Rudolf, 2013: 97
- ¹⁶ Hosseini, 2002: 52
- ¹⁷ Mr. Dr. Javid Iqbal, his son, writes in the history of his life and thoughts: "Once, the head of the public school in Lahore asked Iqbal if you think the concepts of the Quran were revealed to your Prophet (PBUH) and he understood them. Did he express it in his own words, or did the words and their concepts come down to the heart of that Prophet in the form of revelation? Iqbal answered: The words of the Qur'an were revealed to that Prophet in the Arabic language and in exactly the same form. The head of Lahore University is very surprised And he says: I cannot understand how a high-grounded philosopher like you has strong faith in the inspiration of words? Allamah Iqbal answered him: Doctor, I am not a prophet and I am only a poet, but when I am in the mood to write poetry, the poems come down to me in an organized manner, and I do not lack anything. And caste and meddling, I am quoting them, maybe when I wanted to make corrections in these poems, but this correction of mine seemed very primitive and absurd compared to the original and revealed poetry, and I had to I want to leave the poem in its original state. Therefore, this possibility exists when poetry is revealed to a poet in its entirety, what a wonder it is that the Qur'an is revealed to our great prophet in a complete literal form" Javid, Iqbal "Life and Thoughts of Allamah Iqbal Lahori", vol. 1, pp. 244 and 245.
- ¹⁸ Mohammad Iqbal Lahori, Revival of religious thought in Islam, p. 44. (This work is actually the result of seven lectures that were delivered in 1928 at the request of the Moras Islamic Society in the cities of Morasi, Hyderabad, and Aligarh and for the first time in 1930 in Lahore. And it was published in English with the title: The reconstruction of religious thought in Islam.
- ¹⁹ ref: Iqbal Lahori 25, 26, 34, 144, 146, 143
- ²⁰ Iqbal Lahori: 143
- ²¹ ibid
- ²² ibid
- ²³ ibid: 147
- ²⁴ Ibid.: 144
- ²⁵ Rec: Delaney, Tim, 2008, Ch2:42-44. and Aron, Raymond, Ch5:81, Turner, 2018: 28; Malcolm Hamilton, 2017: 38; John McQuarrie, 2015 : 196
- ²⁶ Ibid.: 145
- ²⁷ Ibid
- ²⁸ Johari, 2019, vol.6:2520, Farahidi, 1409 AH, vol.3 : 320, Isfahani : 515
- ²⁹ Farabi: 88, Jafar Al-Yasin, 1405 AH: 648)
- ³⁰ Mulasadra, 1386: 355
- ³¹ Javadi Emali, 2019: 56
- ³² ibid
- ³³ Mullasadra, 1366, vol. 1: 301, vol. 6: 278. 1366: 350
- ³⁴ Mulasadra, 1366, vol. 1:300
- ³⁵ ibid
- ³⁶ Ibid.: 301
- ³⁷ ibid: 298-296
- ³⁸ Ibid.: 299, Jafari, 2019, No. 2: 5 and 34
- ³⁹ Qaysari, 1375:107, Mulla Sadra, 1366, Vol.455:2, Ekfiri, 1389:35

⁴⁰ Tabatabai, 1393, Vol. 12: 423

⁴¹ Hossein Nasr, 1379: 267

⁴² James, 1391: pp. 49-48., Iqbal Lahori, 1381: 67. Afgiri, 1389: 35

⁴³ Javadi Amoli 1392:41

⁴⁴ Al-Baqarah: 97

⁴⁵ Al-Nisa: 82

⁴⁶ Nasri, 1380: 119-118

⁴⁷ Sadeghi, 2012: 249

⁴⁸ Motahari, 1386: 151 and 304

⁴⁹ Iqbal Lahori: 143

⁵⁰ Motahari, 1372, Volume 4: 164

⁵¹ Sadeghi, 2012: 246