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Comparative Nature of Revelation and its Types from the Perspective of the Holy Quran and the Testaments

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Abstract

SUBJECT AND OBJECTIVES: Revelation as the relationship between God and the holy prophets of which provides conditions to receive and declare the divine message. It is a phenomenon occurring among religions so that in order to understand it, requires a departure from material calculations and an understanding the divine world; because the phenomenon of revelation can be comprehend in the relation to God and the divine prophets and is done through the role of the angel of revelation.

METHOD AND FINDING: In this research, and according to the explained course, we try to study the nature of the phenomenon of revelation and the divine religions comparatively. For this purpose, a qualitative research method of library studies used for religious documents and sources. From this point of view, revelation is a phenomenon beyond the limit of human thought and scientific tools cannot recognize it as it will not experience or repeat again.

CONCLUSION: In the process of receiving revelation, the Prophet, in a heavenly relationship, receives truths from the unseen world by his heart, it occurs without the support of his organs and senses, and without the power of his thought and intellect. Therefore, some people believe in that the truth of revelation is unknown to man and it is not possible to provide a comprehensive definition for it. At the same time, what has been said try to bring the human mind closer to this phenomenon and spiritual connection. Therefore, the possibility of recognizing the nature of revelation does not require denying the principle of revelation and prophecy of the prophets, Because revelation and prophecy is a theological issue that has been confirmed by conclusive proofs.

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Introduction

All divine laws are issued from the same source, and religion is a truth beyond historical events and changes. Religion is a single truth that has appeared in various forms in various laws throughout history. The prophets are also messengers from God to tell the essence of the religion to the people.

On the other hand, no prophet has historically been in a position to criticize or deny the prophet before him; Rather, all the prophets confirmed the prophets before them and considered themselves the continuation of the same revelation and prophecy of the previous ones, except that the next law complemented the previous law and while it confirmed some of the rulings of the previous prophet, at the same time It has also changed some of its provisions; Therefore, all religions announce a single truth and all have been

revealed for the guidance and happiness of human beings.

The Holy Quran says in this regard:

“The same religion has He established for you as that which He enjoined on Noah -the which We have sent by inspiration to thee- and that which We enjoined on Abraham, Moses, and Jesus: Namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other things than Allah, hard is the (way) to which thou callest them. Allah chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)”. (Quran, 42: 13)

This Verse is used that the main text of the divine religions that was revealed to the prophets is a truth and no individual taste of them has interfered in the communication of revelation and mission.

Theoretical Foundations of Research

The word revelation and its derivatives, as derived from the words of Arabic lexicographers and lexicographers, have different meanings and uses; such as mention, inspiring, writing, mission and message, understanding and secret induction and etc.

The word is sometimes referred to as revelation and sometimes as an infinitive of revelation; but it seems to happen that both of the same meaning, just as the dictionary agrees that the comprehensive of all the meanings and uses of the word revelation is “rapid and latent understanding and induction”.

This common meaning applies to all instances and applications, whether it is the induction of a formative thing on inanimate objects or the instinctual instinct on animals, the understanding of innate and heart dangers on ordinary human beings, or the

understanding of the message of the Shari'a on prophets, whether by mention or secret writing; In all these cases, in a way, lies the characteristic of secret and rapid understanding and induction. (*Saeedi Roshan, 2009: 12*)

Ragheb writes:

Revelation literally means to announce quickly and secretly, that is, to instill something from one person to another in coding and to point to the beginning that only he understands and recognizes, sometimes using code words and language with an unmixed voice and Sometimes it refers to some parts of the body and sometimes it is accompanied by writing. (Ragheb Isfahani, 1992: 858, Following the Article of Revelation)

Accordingly, Ragheb considers writing, code and

etc, as the means of mention and considers the main and exact meaning.

Tabarsi also believes that revelation is the induction of meaning secretly and also means inspiration and mention; of course, it is comprehensive of all the meanings of secret understanding, and if revelation and revelation mean secret understanding and hidden word, it will be comprehensive of all meanings. (*Ghorashi, 2007, Vol. 7: 189*)

Some researchers have also said:

The principle of unity in matter: means the induction of one thing within another, whether this induction is formative or by entering the heart or the subject is due to science, faith, light, questioning or other things; Therefore, man can benefit from knowledge and certainty, whether through angels or without intermediaries and with occult

inspirations. (Mostafavi, 1955, Vol. 14: 56)

In defining revelation, Allameh Tabatabai has included the following elements and characteristics:

- *Secret speech with mention and like that. (Tabatabai, 1997, Vol. 2: 312)*
- *Understanding with indication. (Ibid, Vol. 12: 206)*
- *Accelerated mention*
- *Inducing and throwing meaning in a way that is hidden from the non-audience. (Ibid: 292)*

Therefore, the lexical definition of revelation from the point of view of Allameh Tabatabai is as follows: Revelation is a secret and hasty speech that is understood to the audience; In such a way that it is hidden from others.

The conclusion to be drawn from the writings of lexicographers is that "mention" is a sign of revelation and "speed" is one of its salient features. In the Holy Quran, revelation is also used to mean reference.

Ibn Faris has referred to this concept as follows:

Revelation means secretly transferring information to another. Revelation means pointing, writing, mission and message, and in general, whatever you instill in someone else, then everything that has been said about revelation goes back to that meaning. (Ibn Faris, 1979, Vol. 6: 93)

In the literal sense of revelation, the revealer can be God, angel, man, Jinn and devil; Just as the recipient of revelation can be: man, angel, Jinn, plants and animals.

On the other hand, the terminological definition of revelation is not much different from its lexical definition; Because in both areas there is talk of a connection with the afterlife, the special nature of this connection and its secrecy.

In other words, revelation, with all its features in the field of lexicography, has a special audience that is referred to as divine prophets in theology.

Ragheb writes: Revelation is the word of God that is instilled and thrown on the prophets and his friends. *(Ragheb Esfahani, 1992: 858)*

All the prophets throughout history have claimed to have a direct connection with God, that they have received truths that other human beings have been unable to comprehend. This special and mysterious connection is called revelation.

Allameh Tabatabai writes in the definition of revelation: Revelation is a special consciousness and understanding in the interior of the prophets, the understanding of which is not possible except for those individuals who are under the divine care. Revelation is a wonderful thing, such as esoteric perceptions, a mysterious consciousness that is hidden from the senses.

There are also definitions of revelation in Christianity that refer to some: John Hick sees revelation as a set of truths expressed in precepts and propositions that convey authentic and valid divine truths to human beings.

According to the "Catholic Encyclopedia", revelation can be defined as the transmission of certain truths from God to rational beings through means beyond the ordinary flow of nature.

The "Bible Dictionary" says: Revelation is generally meant to be inspired. Also, in the book "Treasure of the Talmud", which is a description of the Torah, it is said: God has revealed His will to the people through the words of the speakers who have been called prophets.

Prophecy is not a gift given by God voluntarily to some people; rather, it is the highest level of exceptional intellectual and intellectual preparation and equipment that human beings can achieve.

The condition that this book enumerates in order to attain the status of prophethood is that the blessed and holy essence of the "Shekhinah" does not descend except on a person who is brave, rich, wise and humble; therefore, if a prophet is arrogant, the prophecy will turn away from him, and if he becomes angry and furious, the prophecy will leave him. (*Kohan, 2003: 139*)

In general, revelation, meaning divine connection with human beings, is found in any religion that ascribes its origin to God.

The Islamic term revelation is slightly different from its Christian equivalent. Revelation in Arabic, meaning signification, in the Islamic term refers to divine guidance, and the Quran has repeatedly used this term to refer to the evolutionary guidance of beings and the legislative guidance of human beings. In the book "Introduction to the Great Religions" it is said: Revelation comes from the Latin root

meaning “emergence” and “unveiling” and in Christian terms refers to the appearance of God for human beings in order to save them.

In addition to the world of creation, which is the manifestation of the Creator, the salvation of the Israelites by the splitting of the sea, the commandments of the Torah and the life of Jesus are examples of Christian revelation.

Revelation in Judaism is almost like Islam, and according to the Jews, revelation and prophecy were interrupted around four centuries BC.

Unlike Islam, prophecy does not have a specific framework in Judaism and Christianity, and a range of prominent people like Abraham to very ordinary people, prophesy; Moreover, Jews and Christians do not consider the prophets infallible and attribute great sins to them.

Christians consider only Jesus to be infallible; because they believe that in addition to prophecy, he also had divinity

and God does not sin. (*Tawfiqi, 2015: 227 and 244*)

According to Christians, the most complete revelation is reflected not in the book but in man. They believe that Christ reveals God in his life and person and expresses his will for mankind. Jesus was a man in whom the revelation of God was fully manifested. (*Michel, 2017: 228 and 230*)

Revelation in the Old Testament (Jewish)

The Jews call their holy books “Tanakh”¹, written in Hebrew and some in Chaldean. These writings are called “Old Testament” by Christians and include 39 books and are divided into three sections: “Torah”, “Prophets” and “Letters”.

1. The word is made up of three letters “T” meaning Torah and in Hebrew “Tora”, “N” meaning prophets and in Hebrew “Nuiim” and “Kh” meaning letters and in Hebrew “Katwiim” with the conversion “K” to “Kh” is made according to the rules of that language. (*Tawfiqi, 2015: 97*)

The Torah includes “Book of Genesis”, “Book of Exodus”, “Book of Leviticus”, “Book of Numbers”, and “Book of Deuteronomy”. (*Tawfiqi, 2015: 97 and 108*)

The Old Testament has in some cases explicitly spoken of God's revelation and relationship with the prophets. Among other things, it is the revelation of the word of God about Israel and the word of God that spread the heavens and laid the foundation of the earth and made the human soul within him. (*Book of Zechariah, 12: 1-2*)

Some phrases have spoken of the revelation plummet; It is as if the revelation of God's word descends on the land of “Hadrakh” and “Damascus” is its place. (*Book of Zechariah, 9: 1; Quoted by Karimi, 2008: 394*)

The following is the type of revelation in the Old Testament, which is explained as follows:

A. Linguistic and Direct Revelation

It is understood from some passages in the Bible that God's revelation to Moses, as well as to some of the prophets, was verbal. Phrases such as “God said”, “God says”, “God's word came to me”, “God spoke to Moses”, and “I will speak to you” are repeated in the Bible. Other words, “God spoke to you through the fire, and you heard the words; but you did not see a face”, (*Book of Deuteronomy, 14: 13*) So the God addressed Moses and said: “Gather with me seventy of the elders of the Israelites, whom you know to be the elders of the people and their rulers”, (*Book of Numbers Numbers, 11: 17*) and other such expressions appear that the revelation of God to Moses was in the form of speech. (*Amini, 2014: 180*)

B. Revelation by Angels

Sometimes the revelation is communicated by the messenger angel. “The angel

of revelation appeared to Moses like a flame of fire from a bush, and God spoke to him". (*Book of Exodus 3: 2*)

Joseph says, "Blessed be the angel that kept me from all evil". (*Book of Genesis, 48:16*)

This divine angel enters the prophets in the following two ways:

- *In the dream of awakening: As it is said about Ibrahim: God said this to Abraham in the dream. (Book of Genesis, 15: 1)*
- *In the dream: At sunset, Abram fell into a deep sleep, while God told Abram. (Book of Genesis, 15: 12-13; Quoted by Parcham, 1383: 283)*

1. The Content of Revelation
- **Monotheism (Tawhid)**

The first message of divine revelation is monotheism. The first is the Ten Commandments of Moses concerning monotheism. Among the Jewish people, the

divine prophets fought against other idols such as "Sun", "Baal", "Zabub", "Malcolm" and "Tammuz". Isaiah also calls the God of Israel the one God of the worlds.

It is God who declares monotheism to His people through revelation to His prophets and punishes them if they violate it. Moses says, "If you worship the gods of the people of the neighborhood, his wrath will be kindled against you, and he will destroy you from the earth". (*Book of Deuteronomy, 6: 14-15; Quoted by Parcham, 2004: 284*)

- **Prognosticating Future Events**

The "Bible Dictionary" states: The prophets received future events through revelation; such as the salvation of the Jews from the Assyrians (*Book of Isaiah: 10*) or the deliverance of the world by Christ. (*Ibid: 11*)

It is stated in the "Dictionary of Biblical Theology": Revelation includes events that human

beings face during their lifetime. Events that involve the salvation and deliverance of God. Accordingly, such events have mysteries that human beings are not able to see; But God has revealed the secret to the prophets. (*Book of Isaiah: 11*)

- **Life Plan or Rulings**

After the migration of the Israelites and their deliverance from Pharaoh, the Jews needed a religion and rules of life; to this end, God gave the Ten Commandments to Moses so that he could teach them to the people.

The revelation contained the rules and regulations of life and encouraged people to obey them as long as they followed the commandments of the law.

Blessing will come to them in the property and wealth of many tribes and individuals, and they will overcome the enemies, and they will be strengthened and approved by God. There will be plenty of rain and crops and other benefits. (*Book of Deuteronomy, 6: 13-20; Quoted by Parcham, 2004: 285*)

- **Explain Ethical Issues**

The Books of “Deuteronomy”, “Leviticus”, and “Exodus” have repeatedly stated that there is a strong emphasis on help the disabled, treatment of workers and widows and orphans and neighbors, keeping their promises and respecting their parents.

Amos (Prophet) severely attacks the priests who trample on these issues and tells them: “You hate the righteous judges, you hate those who tell the truth, you trample on the rights of the poor, and etc”. (*Book of Amos, 5: 11-10; Quoted by Parcham, 2004: 286*)

- **Worship of God**

Worship of God has been one of the important issues of revelation in the Old Testament that God commands Moses in ten commandments to build a tent of worship with certain characteristics.

There are also many instances in the “Psalms of David” that call to worship God:
“O God! O my king! I will cherish you and praise you forever, I

will worship you every day". (Psalms David, Psalm 145: 1-2; Quoted by Parcham, 2004: 286)

2. Conditions for Receiving Revelation

The "Talmud" means education and comes from the Hebrew triple verb "lamad" -he mentioned- or the quatrain word "Telmiz" and its derivatives are related in Arabic, it refers to a very large book that contains Jewish hadiths and rulings, it is the interpretation of the Torah and it is also called the "oral Torah".

According to the "Talmud", prophecy is a gift from God that requires special conditions. One can receive revelation that after some stages has the "Holy Spirit": Shrewdness and agility brings purity to man, purity leads to purity, purity leads to piety, piety gives holiness to man, holiness makes man humble and humble humility cultivates the fear of keeping something in the human heart, the fear of doing something wrong causes piety and

religiosity, and finally piety and religiosity make a person have the "Holy Spirit".

In addition to moral conditions, being wise, knowledgeable, rich and long limbs is also a condition for receiving revelation. Moral deviations cause the blessing of prophecy and the benefit of revelation to be taken away from man temporarily or forever: "If a prophet becomes arrogant, prophecy will be removed from him, and if he becomes angry, his prophecy will leave him". (Kohan, 2003: 139)

3. The End of Revelation Despite the Continuation of Prophecy

The Jews believe that revelation has been discontinued since about four centuries BC and will be restored after the promised advent; (Tawfiqi, 2015: 110) although 48 prophets and 7 prophets women came after Moses for the Israelites; But they did not add anything to the Torah; because Moses, in addition to his own contents, also brought the

contents of all the prophets. (Kohan, 2003: 141)

It is also necessary to state that revelation is in the applications of the Old Testament, including idiomatic and special revelation of the prophets; because it also mentions the revelation and the "Holy Spirit" upon "Balaam Ba'ur", if he was not a prophet.

The author of the "Bible Dictionary", after stating some of the uses of revelation in the Old Testament, says: Generally, the meaning of revelation is inspiration; (Karimi, 2008: 394) Therefore, it can be said that the sum and result of revelation in Judaism is briefly as follows: the Torah along with the Sunnah of Moses (Tanh) and the Talmud (Interpretation and explanation of the Torah).

Revelation in the New Testament (Christianity)

The New Testament contains books that only Christians accept;

but the Jews do not accept any of them in their scriptures.

Christians believe in both the Old and New Testaments of the Bible. The Old Testament represents the Old Testament of God with the Israelites through the prophets before Christ, and the New Testament represents the new covenant of God through the incarnate God- Christ- with all human beings.

The New Testament is written in Greek and consists of 27 books, which are divided into four sections:

- *The "Gospels" include the "Gospel of Matthew", "Gospel of Mark", "Gospel of Luke" and "Gospel of Matthew John".*
- *"Acts of the Apostles" contains a book on the biography of the apostles.*
- *"Letters of the Apostles" including 13 letters.*
- *Revelation contains a book called "Book of Revelation". (Apocalypse of John)*

Christians do not believe that Christ brought a book called the “Bible”, the existing Bible is the account of his life and words by some of his apostles and followers; but because their authorship was inspired by God, they deserve the respect of the Bible and the inspiration of God. (*Michel, 2017: 62-64*)

The First Vatican Council states the new Catholic belief in the Bible: “Because it is inspired by the Holy Spirit, it can be said to have been written by God”. The word revelation has been used many times in the Old Testament; but in the New Testament the word “inspiration” is used more; therefore, the Christian direction has also witnessed the study of the concept of revelation from the Old Testament. (*Karimi, 2008: 400*)

In a general summary of the definition of revelation in Christianity, there are two views and beliefs:

A. Linguistic Theory

The Bible is a collection of teachings revealed by God, revealed by the prophets and recorded infallibly; This, of course, is the view that prevailed in the Middle Ages and is represented today by the more traditional forms of Roman Catholicism.

According to this view, revelation is a set of facts that are stated in rulings or propositions. Revelation conveys the original and valid divine truths to human beings.

According to the “Catholic Encyclopedia”, revelation can be defined as the transmission of certain truths from God to rational beings through means beyond the ordinary flow of nature”. (*Amini, 2014: 157-160*)

In this view, Christ was a human being and the son of Mary, a servant and Prophet of God. He preached the word of God to the people and was the promoter of the Torah; as Christ himself confessed, so did the predecessor Christians.

The same passage is used in some passages of the New Testament: "The God of Abraham, and Isaac, and Jacob, the God of our fathers, glorified his servant Jesus". "First of all, God raised up your servant Jesus and sent him to bless you to atone for each of you's sins". (*Acts of the Apostles, 3: 14*)

Jesus answered and said unto them, "My education is not mine; It is from my sender". (*Gospel of John, 7: 17; Quoted by Amini, 2014: 159*)

These phrases and the like make it clear that Christ, like the other apostles, was a human being and a Prophet of God, through whom he communicated his revelation to the people.

B. Non-Linguistic Theory

In Christianity, there is another theory in expressing the truth of revelation, which is completely different from the first view. This view derives from a particular Christianity. Some of the phrases in the Gospels appear in it, and Paul,

who was not an apostles and had never seen Jesus, worked hard to promote it.

In this belief, God is manifested in Jesus and came to human beings in a physical body, and whoever sees Jesus has seen God; because Jesus is the Son of God and the Father and the Son are one truth. Therefore, Jesus Himself is the incarnation of God's revelation. (*Amini, 2014: 159*)

Accordingly, the subject of revelation does not mean a set of occult knowledge and truths that have been instilled in the Prophet; Rather, it is the presence of God that enters the realm of human experience through its influence on history.

Paul says: "Christ is the sighted appearance of non sighted God. He is the son of God and superior to all beings". (*Book of Colossians, 1: 15*)

Christ was the only one who knew the Father and could tell him. (*Gospel of Matthew, 11: 27*)
Whoever sees Jesus has seen God. (Gospel of John, 14: 9)

In other words, the original and complete revelation is the person of Christ, and the “Word of God” is manifested in the human body and in God in the presence of Jesus. (*Parcham, 2004: 300-395*)

In “Paul's Letter to Colossians”, the purpose of the manifestation of God in the body of Christ is stated: By the work that Christ did for us, God provided a way to bring everything back to Him, both in heaven and on earth. Christ's sacrifice on the cross and the blood he shed for us have made peace with God.

Jesus made such a relationship with God possible by sacrificing his human body on the cross. It is as a result of this sacrifice that Christ has brought you before God. (*Parcham, 2004: 305*)

From this statement it becomes clear that the purpose of this revelation and manifestation of God in Christ is to reconcile man with God and to establish a relationship with him. It was God who took

the first step, and his attitude was absolutely loving.

The Bible is also God's plan, a message that benefits all humanity and prepares them to accept the scandal of the cross. The essence of revelation depends on believing in Christ and listening to the saving message of the gospel.

From the Bible point of view, revelation in history is not yet complete, and with the Second Coming of Christ, revelation will be complete, and the glory of God is for those who are saved and have risen as children and heirs of God. (*Parcham, 2004: 309*)

“John's Epistles” say: Yes, my children! Strive to have a close relationship with Christ so that when he returns we can welcome him with confidence, not with fear or embarrassment. (*Gospel of John, 1: 28*)

Yes, dear ones, we are truly children of God now, though we do not yet know what we will be like in the future; “But

we know for a fact that when Christ returns, we will be like him". (*Gospel of John, 2: 2; Quoted by Parcham, 2004: 307*)

Thus, the sum and result of revelation in Christianity are: The Bible along with the tradition of Christ; Of course, this Christian tradition still continues, because the churches are responsible for expressing these traditions, which are the approvals of the World Council of the Law of Faith and are under the authority of the "Holy Spirit" and in their view, are infallible. (*Tawfiqi, 2015: 180 and 194*)

Revelation in the Holy Quran (Islam)

The Holy Quran accepts revelation as a truth and attributes it to the prophets in many Verses; but in expressing its nature, except in the form of mention, there is not much explanation:

- *Verily this is a Revelation from the Lord of the Worlds:*

(192) With it came down the spirit of Faith and Truth- (193) To thy heart and mind, that thou mayest admonish. (Quran, 26: 192-194)

- *Say: Whoever is an enemy to Gabriel-for he brings down the (revelation) to thy heart by Allah's will, a confirmation of what went before, and guidance and glad tidings for those who believe. (Quran, 2: 97)*

In this Verse, one of the most important features of revelation, namely the direct revelation to the heart, is mentioned and it is said that "Gabriel" revealed the Quran directly to your heart (the Prophet); that is, the Prophet understands revelation with "Knowledge by Presence", contrary to the conventional teachings of human beings, which is done by acquired knowledge.

According to the Quran, revelation is a mysterious connection between God and

the chosen human beings who are called prophets, and God speaks in this special relationship with his prophet directly or through the angel of revelation, and instills rules, teachings and laws in his enlightened heart, and gives him a mission to communicate it to the people

1. Concealing the Truth of Revelation

Revelation is the basis of prophecy and is one of the essential and obvious matters of divine law. Revelation is a category whose nature is impossible for human beings to know; because this is not a material phenomenon to be known with the help of scientific tools in the natural world; But it is a fast and mysterious connection between God and the chosen human beings who are called prophets. (*Parcham, 2004: 158*)

The Holy Quran says:

Allah chooses messengers from angels and from men for Allah is He Who hears and

*sees (all things).
(Quran, 22: 75)*

God speaks to the Prophet directly or through the angel of revelation in this particular relationship; the special sciences then instill rules and regulations in his enlightened heart and give him a mission to communicate it to the people.

According to Allameh Tabatabai, the truth of revelation is unknown to man; because man has been deprived of this gift and has not tasted it, and has only heard some of its effects that have reached him from the Quran and through prophecy, which may not have reached all the attributes and may have other properties and branches that are described Not given. (*Tabatabai, 2007: 119-120*)

Probably what the Holy Quran explains in the quality of its revelation is that the revelation of this divine book was complete and that the God spoke to His Holy Prophet and he understood the word of God

with all his being and not only with his ear.

God says:

It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise. (Quran, 42: 51)

It is inferred from the Quranic Verses that revelation is not a rational-human consciousness or a knowledge derived from human genius or derived from great thought, mysticism and experience; Rather, it is superhuman consciousness and is a sacred-heavenly teaching and is considered an unseen teaching. *(Parcham, 2004: 159)*

In the meantime, the intellect, as it sometimes shows the way, sometimes goes wrong. Mystical discovery and intuition cannot be a guide either; because it

seeks to discover a series of truths of existence that are useful only to the mystic and the seeker and not to others; for this reason, God chose the path of revelation to guide man, which is free from any error.

In order to guide human society to some of His privileged and chosen human beings, God provided knowledge beyond human thought with definite signs and miracles in the form of revelation to ensure the revelation and its audience: *(Parcham, 2004: 157-161)*

We sent aforesaid our messengers with Clear Signs and sent down with them the Book and the Balance (of Right and Wrong), that men may stand forth in justice; and We sent down Iron, in which is (material for) mighty war, as well as many benefits for mankind, that Allah may test who it is that will help,

Unseen, Him and His messengers: For Allah is Full of Strength, Exalted in Might (and able to enforce His Will). (Quran, 57: 25)

Allameh Tabatabai writes in the interpretation of this Verse: The meaning of “Bayyinat” is the Verses of “Bayyinat” and it is emphasized that the messengers are sent by God.

The content of Verses, miracles, clear evangelism and conclusive proofs, and the meaning of “book” is the revelation that has the authority to write and become a book and its instructions include religious teachings, such as beliefs and righteous deeds. (*Tabatabai, 1997, Vol. 19: 171*)

Prophets are the mediators of divine grace from God for people to bring them to salvation. These are the ones who receive knowledge and perfection from God through human education and convey it to the people. This knowledge is revealed to the heart of the Prophet:

With it came down the spirit of Faith and Truth. To thy heart and mind, that thou mayest admonish. In the perspicuous Arabic tongue. (Quran, 26: 193-195)

What is meant by “Ruh al-Amin” is Gabriel, who is the angel of revelation. The word “heart” in the words of the God, wherever it is used, is the truth of man to which perception and consciousness are attributed, not the spruce-shaped heart located on the left side of the body.

Allameh Tabatabai writes in the following Verse:

Perhaps the fact that in the sentence “With it came down the spirit of Faith and Truth, to thy heart and mind” the foot of the heart and did not say that the trustworthy spirit revealed it to you, is a mention to how the Prophet of God considered the revelation and the Quran to be revealed? And from that, what took the

revelation from the soul was his soul, not, for example, his hand or other external senses. During the revelation to him, the Prophet of God both saw and heard without disabling his two senses of sight and hearing. (Tabatabai, 1997, Vol. 15: 317)

Therefore, the Holy Prophet received revelations with all his soul; Therefore, the truth of revelation is the cryptic understanding that comes from the nature of God and the person of the prophet receives it.

Accordingly, the revelation that has come in the form of religious texts for the guidance and happiness of mankind has no way in that error.

The revelation that descends on the Prophet is in the form of "Knowledge by Presence"; that is, the known essence is present in the eyes of the uniVerse, which is the Prophet, and there is no truth or falsehood in it; But it is higher than truth; that is,

"objectivity" and this category does not include "inspirations" and "inner revelations" that originate from states of taste. (Parcham, 2004: 161)

Therefore, in the first stage, the Prophet has an objective belief in the origin of his divine unseen and revelation, and in the next stage, he relies on an argument that he uses to complete the proof of creation.

It is not possible for people to know the truth of revelation, and the truth can be found through various examples; Therefore, observing the presence of the Prophet in the form of words does not fit and cannot be transmitted to others; But its content is transferable. (Parcham, 2004: 160-161)

2. Uses of the Word Revelation in the Holy Quran

The word revelation and its derivatives have been mentioned more than seventy times in the Quran, most of which are about God's special relationship with the prophets in conveying the message of

legislative guidance; However, a few instances of the use of this word in the Quran indicate that the concept of revelation in the Quran has a wide meaning, both in terms of its recipient and destination, as well as its sender and origin, although in all cases its general meaning means “Rapid and covert disclosure”, whether true or false.

Some of the Quranic uses of the word revelation are as the following description:

- *Inspiration or learning information from an unseen origin: Sometimes thoughts subconsciously enter the human mind, which comes in two forms, in some cases, this thought is foul and its source is evil: “But the evil ones ever inspire their friends to contend with you”, (Quran, 6: 121) and sometimes this thought is honorable, because its source is Rahmani: “So we sent*

this inspiration to the mother of Moses: Suckle (thy child); But when thou hast fears about him, cast him into the river”, (Quran, 28: 7) it means that we brought these things to the mind of Moses' mother or threw them into her heart. (Iskandarloo, 2000: 21) Considering that she was not a pious lady of the Prophet, revelation in this Verse means inspiration and contemplation in the heart; That is, the same hidden understanding, so if the word revelation is applied to evil instincts and temptations, it is because such instincts are hidden.

On the other hand, what is called “telepathy” today is a kind of inspiration. The transfer of thought from one person to another that is accepted in the

world of science and may have originated in the living or the dead. (Iskandarloo, 2000: 20)

- *Another key word is "indication" which in Verse 10 of Surah Maryam, reminds the flow of the proclamation of Zakaria to have a child and the fasting of his silence. According to the Holy Quran, he understands his purpose by referring to it as revealed in revelation. (Saeedi Roshan, 2009: 16)*

- *Instinctive inspiration to animals; The Holy Quran interprets the action of the bee as revelation: "And thy Lord taught the Bee to build its cells in hills, on trees, and in (men's) habitations". (Quran, 16: 68)*

The meaning of revelation here is hidden inspiration, that is, the bee understands its duty without having

a word and the other understands it, and does amazing things without any training. This instinctive inspiration is a kind of message from God, which is called revelation. (Parcham, 2004: 154)

- *Creational revelation; That is, the traditions and laws that govern the planets, the sky, the earth, the mountains, the plants, the inanimate objects, and the structure of human beings, in other words, their inherent structure is governed by revelation: "So He completed them as seven firmaments in two Days, and He assigned to each heaven its duty and command; And We adorned the lower heaven with lights, and (provided it) with guard. Such is the Decree of (Him) the Exalted in Might, Full of Knowledge". (Quran, 41: 12)*

The creation of traditions and systems hidden in the whole world of creation, which the heavens and the earth refer to in the Quran, so that each of them plays a special role for a certain time, has been placed in the nature of their existence through the Creator of the uniVerse. In the metaphor of the word revelation, the same amount is appropriate and sufficient for such an interpretation. (Shariati Sabzevari, 2015: 78)

- *Sharia revelation and God's special relationship with the prophets; Most of the uses of the word revelation and its derivatives in the Holy Quran mean this. Whenever the word revelation is used in an absolute and without symmetry, it means the*

same revelation for the prophets and a special message to them. (Ref: Quran, 6: 6)

Dozens of other Verses can be presented that reveal the God and the recipients of the revelation were divine prophets throughout history. The contents of revelation are the truths, teachings and messages that have been sent to human beings by God.

The highest degree of revelation and understanding of truths is the special relationship of God with the prophets and special chosen ones of God, which no one knows except the prophets and is not aware of its mystery and nature: (Amini, 2014: 24)

- *We have sent thee inspiration, as We sent it to Noah and the Messengers after him: we sent inspiration to Abraham, Isma'il, Isaac, Jacob and the Tribes, to Jesus, Job, Jonah, Aaron, and solomon, and to David*

*We gave the Psalms.
(Quran, 4: 163)*

- It is not fitting for a man that Allah should speak to him except by inspiration, or from behind a veil, or by the sending of a messenger to reveal, with Allah's permission, what Allah wills: for He is Most High, Most Wise.
(Quran, 42: 51)

In a general division, the types of revelation can be presented in the following formulation:

- *Direct revelation from the God that the message is instilled in the heart of the Prophet without intermediaries.*
- *Revelation through the angel who either sees the angel himself or only hears his message.*
- *Hearing a voice behind the veil and behind the curtain or creating a face; in such a way that no one hears except the Prophet.*

Therefore, the word revelation in its Quranic usage does not refer to legislative revelation and the connection between God's special message to the prophets; Although the common meaning of the term is the same; Therefore, the secrecy of the divine knowledge of the prophets has caused it to be called revelation in the Holy Quran.

In divine revelation to the prophets there is the same main attribute of symbolic and immediate awareness; That is, the divine messengers received the prophetic message of God quickly and secretly from the understanding of others.
(Saeedi Roshan, 2009: 18)

Allameh Tabatabai regarding the quality of revelation by the Holy Prophet believes that he considered the Quran to be an angel of revelation with his soul, That is, with his whole being, and not through physical and sensory means. *(Tabatabai, 2007: 121)*

Also, in addition to the fact that the meanings of the Quran are from God, its words are also from Him and the meaning of the heart is a truth from man to which perception and consciousness are attributed and that the Prophet of God when He was revealed, both seeing and hearing, without using his two senses of sight and hearing. (*Tabatabai, 1997, Vol. 15: 317*)

On the other hand, the term meaning of revelation in theology is the understanding of a series of facts and teachings or intellectual insights and behavioral instructions appropriate to the age given by God to the chosen people or the prophets, by other means than general methods of knowledge, such as experience and Mystical intellect and intuition are used to communicate and guide people. (*Saeedi Roshan, 2009: 19*)

Thus, prophetic revelation is a phenomenon beyond the horizon of nature and is a special kind of knowledge that

is available only to a certain group of people; Those who are powerful and receptive systems that have the power and competence to understand and receive messages from the unseen world. (*Saeedi Roshan, 2009: 19*)

Distinguishing between Revelation and Inspiration

The difference between divine revelation to the prophets and inspiration to the common man is that the source is hidden from the person who is inspired; That is, he does not know from what source he was inspired, while the source of revelation is known to the prophets, and they know with full knowledge that they are revealed by God, and every prophet, when he receives the divine message, knows with certainty who the sender is. (*Iskandarloo, 2000: 21*)

The result of this discussion is that revelation in Islam is the Holy Quran along with the Prophetic tradition, which means the words, deeds and

narrations of the Holy Prophet whose authenticity is no different from the Holy Quran; Of course, in the Imami and Shia schools, in addition to the Sunnah of the Prophet, the Sunnah of the Fourteen Infallibles also has credit after the Prophet.

A Comparative Study of Revelation in the Quran and the Testaments

1. Historical Background of Revelation

As mentioned, both the Holy Quran and the Bible speak of the key word revelation and its meaning, and in both they refer to legislative revelation.

The Holy Quran and the Bible state: When the revelation was revealed to Abraham, he laid the foundation of divinity among his people, and the prophets after him declared their duty to convey divine revelation and call for monotheism.

From the point of view of both books, revelation was a phenomenon that has been

going on since ancient times and a manifestation of it has been revealed in every period. (*See: Baqarah, 124-132; Book of Genesis, Chapter 15*)

2. Types of Prophetic Revelation

According to the Holy Quran and the Old Testament, the levels of revelation are shared in God's direct conversation with the prophets and indirect conversation by the angels. The Holy Quran adds another level of direct revelation, which is that God speaks from behind the curtain. (*Ref: Quran, 26: 51*)

In this case, God spoke to the Prophet without the mediation of an angel, such as God's conversation with Moses in Jabal Mousa as the voice of God was heard from the tree. (*Ref: Quran, 28: 30*)

The Old Testament also says in this regard that God spoke to Moses from the bush. (*Book of Exodus, 3: 4*)

He also believes that revelation is conveyed by

angels in two states, in the state of awakening and in the state of sleep, which some Jewish scholars have considered for revelation in this state, in which the prophets saw stories and dreams. Sometimes they knew its meaning and sometimes the angel of revelation interpreted it. Like the dreams of Zechariah and Daniel; But the Holy Quran does not elaborate on the dreams of the prophets and their descriptions.

3. Continuation of Revelation in the Coming Centuries

The New Testament places the inspiration that comes to individuals as revelation; In such a way that the twelve apostles after Jesus, who wrote his words, or Paul, who was not an apostle, have revelation, and basically in every period there are people who receive the divine message; But from the point of view of the Quran, this revelation and enlightenment is not an individual from the category of legislative revelation of the prophets.

From the point of view of the Holy Quran, not everyone can consider the result of their “Kashf” as a revelation; because revelation is a special relationship between God and the prophets, the secret of which is hidden from others, so the presence of the Prophet can not be transmitted to others.

4. The Role of Revelation in Guiding Man

The commentators have taken from the Quranic Verses that the principle of human guidance, which requires the necessity of revelation, is found in the divine laws; but each one directs and expresses it in some way.

According to the Holy Quran, human guidance depends on the evolutionary guidance of all beings, which is the responsibility of God; because man, although he has intellectual and natural powers; But his inner forces are not able to guide, and on the other hand, because he is a social being, the conflict of natural forces causes

differences in society and also the full recognition of human nature for human beings, it's impossible; Therefore, only God is the legislator.

God has prophets among His creatures who guide people to their own interests. In the Old Testament it is said that the revelation came to save the Israelites from the tyranny of the Pharaohs and also to have a prosperous life, peace and security, abundance of charity and material blessings and to know the Jews and worship him.

The role of revelation in the New Testament is in the incarnation of the word of God. God revealed His word with previous revelations; but in Christian revelation, he himself descended to mankind. The Bible revelation is a "Monzol" person instead of a "Monzal" book.

A man who has turned away from God because of man's sin and has been abandoned can do nothing; So God must take the first step, so He revealed

Himself in Christ so that man could reconcile with Him.

5. The Contents of the Revelation

Among the commonalities of the Holy Quran and the Bible are the contents of revelation; Such as theology and theism, prophecy, biographies of prophets and nations, the expression of the rules and laws of life and moral issues.

The Torah and the Quran have something in common in the field of monotheism; But the New Testament introduces the Trinity. On the other hand, there is no resurrection Day in the Old Testament; but the Holy Quran and the New Testament repeatedly speak of the resurrection Day and eternal life.

6. The Connection between the Re-Resurrection of Christ with Revelation

According to the New Testament, revelation is still incomplete and will be completed with the second resurrection of Christ; while

this point does not exist in the Holy Quran.

Allama Tabatabai, citing the Holy Quran, proves the issue of Christ's return, at which time all the "People of the Book" believe in him, and in the narrations related to the advent of Imam Mahdi, it is mentioned that at that time Christ will return and pray to him; But there is no mention of the perfection of revelation in those narrations. (Ref: *Parcham, 2004*)

Conclusion

The results of the discussions processed in this research can be summarized in the following key and practical points of the research text:

- *The literal meaning of revelation is the transfer of information to another quickly and secretly in a way that is hidden from others.*
- *Revelation is the term for a quick and mysterious connection between God and the chosen people called the Prophet. In this*

particular connection, God speaks to His Prophet directly or through the angel of revelation, and instills knowledge, rules, and laws into the enlightened heart of the Prophet, which is called legislative revelation; Of course, revelation in the Holy Quran has various uses, such as instinctive inspiration to animals, natural inspiration to humans, mention, Revelation of the devils, and etc., which is one of the common meanings of revelation to prophets.

- *The truth of revelation is unknown to mankind, and the definitions and descriptions of it in the Holy Quran or other holy books, to bring the human mind closer to this meaning.*
- *The levels of revelation in the Old Testament include verbal and*

- direct revelation and revelation by angels. This divine angel sometimes entered in the prophets dreams and sometimes in sleep.*
- *The content of revelation in the Old Testament was monotheism, the expression of future events, worship, explanation of moral issues and rituals and laws of human life.*
 - *Revelation in the New Testament has a hierarchy, which is linguistic revelation, which is the Bible as a set of teachings revealed by God, announced by the prophets, and non-linguistic revelation in the sense that the subject of revelation is the presence of God and Christ is the face of the invisible God.*
 - *In the New Testament, Christ is the manifestation of God in human form and the clearest manifestation of the essence of divinity. The purpose of this manifestation is to reconcile man with God and to establish a relationship with him; because it was God who took the first step and his attitude was completely loving.*
- *From the point of view of the Holy Quran, revelation is a symbolic connection between God and the chosen human beings who are called prophets. On the other hand, the Prophet receives the divine message with his soul and heart, and not through the knowledge obtained and the external senses. The various forms of this connection are direct revelation, revelation through the angel, and hearing a voice beyond the veil.*

- *According to the Holy Quran, revelation from the category of thought and mysticism is not rational awareness or derived from the genius of the Prophet; Rather, it is superhuman consciousness and an unseen doctrine.*

of revelation, is an impossible and invalid act according to the Holy Quran; Rather, God is the only unique being.

As a result, and by summarizing the above-mentioned issues, comparing the concept of revelation in the Quran and the Testaments, it is obtained that they have common axes; however, there are several differences.

In the meantime, the Old Testament seems to be closer to the Quran, despite its differences, due to its historical antiquity and greater preservation of originality and less distortion; but revelation, which means the manifestation of God in the human body, which the New Testament recognizes as the most complete type

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