

# “Quran; Time culture and ethnic language reflection”

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**ABSTRACT:** As the all-mighty Lord states in various holy verses, Quran is descended to people in Arabic. The 4<sup>th</sup> verse in Abraham Chapter says. "No prophet is sent to any ethnical group to reveal and recite the truth, but speaking in their language." Definitely, holy Quran is recited in Arabic. Arabic is the language spoken by the contemporary people to whom Quran is recited. If consider the theory saying that language of ethnic group is not just words and voices but the culture of that specific ethnicity as well. Quran is revealed in the language of specific ethnic group and thus influenced by that cultural ethnicity. In effect, it is under the impact of the uncivilized, pre mature culture of pre-Islamic world. The issue stated is in contrast to the pure essence and holiness of Quran's revelation. In this article not only are we introduced with the definition of language but we are also presented with the nature of existing culture of the contemporary ethnic group in the era of Quran's revelation and different types of Quran's confrontation with them. Meanwhile, theories claiming the impact of contemporary cultural ethnicity of Arabic language on Quran's revelation are presented, analyzed and interpreted.

**Keywords:** Ethnicleanguagecontemporaryculturalethnicity,culture, Holy Quran and The era of Quran's revelation.

## INTRODUCTION

Holy Quran is the unique heavenly book revealed in human world, expresses exact divine words revealed for holy prophet of Islam Mohammad (PBUH):

«وَمَا يَنْطِقُ عَنِ الْهَوَىٰ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ (النجم/٣-٤)

Never it was deviated or modified and no one has been authorized to interfere in the contents of the sacred book; because Lord had divinely guardians to protect the sacred content:

« إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَإِنَّا لَهُ لَحَافِظُونَ ( الحجر / ٩ )

Nevertheless, currently some Muslim and non- Muslim Orientalists have claimed that Quran is based on beliefs, ideas and customs of people lived in the era of Prophet Mohammad (PBUH). Indeed it is not a farfetched reflection of self-interested non -Muslim Orientalists; but unfortunately Muslim writers and researchers have supported the self-interested expression.

Some scholars have emphasized on ethnic language, they have professed that sacred Quran expresses ethnic language, it is intrinsic and dispensable; majority of verses and teachings are invalid and incomprehensible. Some scholars observe that customs and beliefs, education and word view of people of Quran revelation era are expressed by Quran; in other words; ethnic culture has impacted on Quran. This is why Quran is in Arabic language and illustrates culture of Arab people; some Arab theoreticians believe that Quran is a cultural product, it is formulated in peculiar Sociocultural conditions; even language of Quran is originated in the culture of revelation era.

This paper is explaining culture of Quran revelation era, also Time culture and ethnic language reflection to clarify concerning roots, criticize and discuss some viewpoints of some scholars and theoreticians to illustrate the facts on Quran, time culture and ethnic language reflection.

### **Definition of culture**

Dehkhoda Dictionary states that: "culture is an old word divided in two parts "Far" and "Hang" its Avestan root is "Thang"<sup>1</sup> that means dignity, and education (Dehkhods, Bitā, the term named culture). According to

Moein dictionary, culture means customs, all sciences, education and arts of a nation are called culture, also, it is a book including words, languages and descriptions, science, knowledge and literature and breeding (Moein, 2007: culture) it means planting and growing plants too. (Andrew Miler, 2006)

"Alsaghafah" is an Arabic word that means Farhang in Farsi but culture in English another meanings are strength, acumen and astuteness (Ragheb Isfahani, 1991; Ibn-e- Manzour, 1993; Mostafavi, 1981). other meaning is conceive through diligence and awareness (Torih, 1996). also means finding (Ghorashi, 1992). those who understand quickly are named cultured men too (Khalil Farahidi, 1989).

According to interpreters it means obtaining something skillfully and carefully, thus it is equivalent to culture and civilization (R.K : javadi Amoli, 2008; Makarem Shirazi, 1995; Gharaati, 2004). Almizan has called it conception (Tabatabaei, 1996). and Majmaolbayan has referred to it as "Saghaf" that means success and prompt achievement (Tabarsi, 1993). Holy Quran has referred to it conscious achievement, verse/57 chapter Alanfal says :

فَإِذَا تَتَفَقَّهُهُمْ فِي الْحَرْبِ فَشَرَّدْ بِهِمْ مَنْ خَلَفَهُمْ لَعَلَّهُمْ يَذْكُرُونَ ( الانفال / ٥٧ )  
Or (Alahzab /61) that says: مَلْعُونِينَ أَيْنَمَا ثَقِفُوا أَخْدُوا وَقْتُلُوا تَقْتِيلًا

Therefore, according to the above mentioned statements, culture is equivalent to the Arabic word "Alsaghafah, whereas " Alsaghafah" means conscious achievement, and Arab people call dexterous and skilful man «رجل ثقيف» (Ragheb Isfahani, 1991). accordingly science and culture is named «ثقافته» in Arabic.

Phrases in dictionary have many definitions; some people said culture has 250 meanings. (Gharaati Moghadam, 2004). but others say it has 400 meanings (Rouholamini, 2000). some definitions are discussed in different domains:

Martin<sup>1</sup>, the cultural sociologist, has referred to culture as an intellectual and valuable item in human life, it is a criterion to eminently differentiate human life from that of animal life (R.K, Martin, 1970). and Ridgeway<sup>2</sup> a specialist in social groups has referred to culture as a collection of stored information. (R.K: Ridgeway, 1983).

Muhlman<sup>3</sup>, the cultural anthropologist said: all forms of life including intellectual foundation of man are named culture, so, culture is not just concerning to a specific system but all intellectual and human sciences (R.K: Muhlman, 1976).

Islamic philosopher, Allameh Jfari said: culture is a necessity and an appropriate quality for material and intellectual activities of human being concerning to common sense and sublimated emotions in evolving life. (Jafari, 2009). accordingly, culture involves both material and intellectual activities; therefore, culture is not a limited but an extensive category.

In this paper, we have defined culture as a concept including all forms of life, intellectual sciences, and conscious human activities; it is both material and intellectual.

### **Cultural features in the revelation era of holy Quran**

Holy Quran revealed when there were peoples with different customs and traditions some of them rooted in divinely revelation and previous religions including Hadj but some of them rooted in their divine nature including Generosity and hospitality, also, some of them rooted in their social life and type of their tribal life such as sales and trading; some customs and traditions mingled with idolatry and superstition and transformed to satanic form. Hence some people had been affected by idolatry and superstitious customs of ignorance era, never the religious world had seen such people except in that era, in other words, they imitated derided and reprehensible ideas of their ancestors, so, some of them are discussed here.

There was not a government in Arab peninsula, their primitive community was ruled by tribe leader (R.K : Saleh, 2004). they were nerves spiritually (Hetti, 1987). their business smeared with lucre (RK: Fakhr Razi, 1999). they were not a united disciplinary and peaceful tribes in the community, (Lukas, 2005). they were Jewish, Christian, and Magus (R.K: Nas, 2002; Lubon, 2008; Yaghoubi, Bitā; Yaghout Homavi, 1995; Ibn-e-Calbi, 1985; Taher Moghaddasi, 1995). Majority of Arab tribes worshiped idols, they were polytheist, according to the history idolatry was very widespread. Ibn-e-Calbi expressed that majority of Arab were heathen (R.K: Ibn-e-Calbi, 1985). some of them are discussed in holy Quran<sup>1</sup>. moreover, they worshiped Fairies and angels, they were superstitious (R.K: Alusi, 1924).

Many of them lacked intellectual science In respect of culture, they comprehended more tangible objects than concept In respect of cultures (Lobun, 2008). again, they used to read poetry in arbitration and combat, they were skilful in oration and poetry (R.K: Hamo, 2008). they expressed their purpose via poetry in their campaigns. (R.K Yaghoubi, Bitā).

In summary, the sense of superstition, irrationality, idiocy, and ignorance had thrown them out of the direct path of Islam.

### **Holy Quran detests culture of revelation era**

Pre-Islam Arabs or Arabs of "Jahiliyyah Period" are detested by holy Quran, they were detested because they just ignored divine guidance, they were not wise and literate but they lived in vanity and foolish state, their behaviors were not righteous and based on reasoning (Tabatabaei, 1996). Superstition, myth and falsehood pervaded their living system instead of truth and right culture.

These false behaviors are detested many times in holy Quran<sup>1</sup>, and are referred to as :

( ) « ظَنَّ الْجَاهِلِيَّةَ » Imran a(١٥٤ / , ) « حُكْمَ الْجَاهِلِيَّةِ » Maedah al(٥٠ / ) ; « تَبَرُّجَ الْجَاهِلِيَّةِ » alahzab / 33 ;  
( ) « حَمِيَّةَ الْجَاهِلِيَّةِ » Alfath(٢٦ / )

Holy Quran intends to avoid them following anti Islamic rulers or irreligious behaviors and whim based acts, non Islamic dress codes and indecent are detested ,also, illogical unjust reflections and beliefs are rejected in Quran.

Accordingly influential elements on governing culture of Arab Peninsula during revelation of holy Quran are discussed in four different domains:

1. Tradition developed by Ibrahim(AS) and Ismail(AS) , some customs and beliefs rooted in previous religions such as Hadj
2. Some customs and traditions based on divine constitution; such as loyalty and bounteousness
3. Necessities of social life and civil law , such as sales and trading
4. Superstition based customs and traditions inherited from natural ethnic culture , such as zeal and prejudice to tribe ,buried alive girl-child, murder and so on

Evidently, Quran conflicts with different cultural elements, some of them are innate conflicts and they need too much time to be evolved- the conflicts are not identical and in the same manner; generally, holy Quran conflicts with culture of revelation era in two methods:

1. Accepts some positive cultural elements and modifies them
2. Rejects ignorance and superstition based elements.

Concerning to the first three items, people of Arab peninsula mingled them with superstition and inoperative deeds gradually; they had largely lost their spirituality.

When Islam emerged, accepted some cultural elements were internalized and influenced by Quranic culture , but unaccepted ones were rejected; conformable elements with Islamic teachings and sacred lessons , divine constitution accepted but some elements modified but other ones confirmed, then voided idolatry, ignorance ,and superstition based customs and beliefs seriously, according to Quran testimony all contents are right and just and it is not deviated and never it is unjust:

Devine culture is always against unjust ; thus, conflicts with ignorance and superstition , although the conflict with unjust has been very expensive.

«لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَ لَا مِنْ خَلْفِهِ تَنْزِيلًا مِنْ حَكِيمٍ حَمِيدٍ (فصلت/ 42)

Dubious reflection of culture of time in Holy Quran

Holy Quran is divine revelation, it is complementary of the past religions :

Younes(٣٧ / ) «وَمَا كَانَ هَذَا الْقُرْآنُ أَنْ يُفْتَرَى مِنْ دُونِ اللَّهِ وَلَكِنْ تَصْدِيقَ الَّذِي بَيْنَ يَدَيْهِ وَ تَفْصِيلَ الْكِتَابِ لَا رَيْبَ فِيهِ مِنْ رَبِّ الْعَالَمِينَ )

Hence, principles, rules and laws are common; so, this is why divine revelation and religious based cultures or innate cultures are reformed and improved by holy Quran; Lord rejects idolatry, and superstition and accept non-deviated subjects, all superstitious ignorance cultures are null and void; introduces a messenger among the revelation period community to communicate with them in Arabic to admonish them and convey the divine message to them:

Ibrahim(٤ / ) «وَمَا أَرْسَلْنَا مِنْ رَسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ » ( )

<sup>1</sup> - R.K: Alanam/100; Alsafat/158; Aljasiah/24; Alzomar/3; Younes/18; Alanam/151-153; Alnah/58-59; Alnajm/21-22; Altakvir/8-9; Almaedah/90; Alanam/140; Alnesa/19; Bagharah/170, Alsafat/69-171; Almaedah/3; and so forth.

Holy prophet was obliged to convey exact wording of Quran as they revealed to Arab people, accordingly, revelation is in Arabic, it is defined in many verses of holy Quran. (R.K: Yousef/2; Taha/113; Alzomar/28; Foselat/3; Alshora/7; Alzkhrof /3; Alnah/103; Alshoara/195).

Therefore; holy Quran revealed in Arabic because people of revelation era spoke in Arabic too, so, language of a nation is not just word and accent but culture, accordingly, a successful messenger must communicate with audiences conformable with their culture to explain more clearly about Islamic divine education, it needs precise scientific survey, which is very important ; because men comprehend and interpret differently.

There are various viewpoints on Arabic nation language of holy Quran, we discuss more about some of them below:

Some of the contemporary writers do not comprehend well holy Quran, they just have focused on language of Arab nation and view that some teachings of Quran are invalid and uncomprehensible(R.K: Soroush, 1998). also, they emphasize that Quran narrates events happened during reign of holy prophet Mohammad (PBUH) , interprets temperament and rationality of Arab nation who lived in the era of Quran revelation(R.K: Soroush, 1998). Some of them observed that Quran has reformed some customs and traditions of Arab people, also, it is impacted by time culture, and world view of the people who lived in revelation era, surely, their viewpoint is different from the previous one,<sup>2</sup> they are nonsense, all of them do not want to create more dubious in Quran, and some of them are defending dignity of Holy Quran to answer stated problems by the opponents.

Many interpreters and researchers of Quran , have defined correctly, nation language of Quran; some observed that it means the language of concerning community speak with,<sup>3</sup> others observe that it is adaptable with reflection and spiritual status of audiences of holy prophet (PBUH) ,<sup>4</sup> some of the viewpoints are discussed and reviewed in turn.

Soroush believes that Quran is religious experience of holy prophet and it is incomprehensible; also, observes that Quran has utilized objects, tools, customs and traditional culture of Arab nation not only as language of Islam ; but also Arabic culture; both the language and culture are adaptable(Soroush,1998).

Some other writers have supported viewpoints of Soroush, they observed that Quran revealed culture of Arab nation; another "meaning of language of nation "is culture based language. Namely, Arab language reveals and illustrates culture, beliefs, theories and world views of the nation" (Jalili, 1992).

Bahaeldin Khoramshahi, believes that almighty has willingly revealed customs and traditions of ignorant Arabs, he observed that: "culture means customs, beliefs, education, tradition and world views of the people who lived in the era of Quran revelation (naturally, it is impacted by quasi ignorance culture) Lord has deemed it appropriate to wittingly reveal what they were and how Quran could reform and modify the ignorant culture , culture of superstition and idolatry, so God's revelation is not deviated but it is right and just" (Khoramshahi, 1998).

According to his declarations, we conclude that he is trying to convince us on how Quran confirms beliefs of the people who lived in ignorance period, in his paper, he is referring to some aspects of time culture reflection in holy Quran , such as magic and witchcraft, sore eyed, jenny, revelation dignity and so forth.( R.K: Khoramshahi,1995)<sup>1</sup>.

Some Arab writers such as Mohammad Ezat have emphasized on impacted context of holy Quran by cultural elements of revelation era, he wrote that: "holy verses of Quran conform to mentality of audiences of that time, also, adaptable with education and features of the era. Objective of revelation is to admonish them for reward and punishment, bad behaviors are punished and good behaviors are rewarded, also to know more almighty, this category of Quran verses is allegorical with too many paraphrases" (R.K: Darvazeh, 1972).

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<sup>2</sup> - R.K : Jalili,1992; Khoramshahi,1995; Zakavati Gharagozloo, 1995 and so on; Farasatkah, 1997 and so forth; Mohammad Ezat Darouzeh , 1972; Nasr Hamed Abouzeid ,2000 and so on.

<sup>3</sup> - Tabatabaei,1996 ; Balkhi, 2002; Ghomi, 1988; Tabarsi, 1998:238/2; Sharif Lahiji, 1993; Mostafavi,2001; Najafi Khomeini ,1977; Siouti ,1983; Tabarsi, 1993; Haghi Brosoi, Bit; Zamakhshari,1986.

<sup>4</sup> -R.K: Marafat,2004;1997;Tabarsi 1993; Qaraati,2004.

Nasr hamed Abouzeid supports this viewpoint too; he observed that: investigation on verses of holy Quran helps us to understand them correctly, he has discussed on realities and culture of the time; he believes that we must study more culture of revelation era by focusing on its function and evolution (R.K: Abouzeid, 2000). He believes that Quran is a cultural product, also, accepts it's divinely revelation (R.K: Abouzeid , 2000). Some interpreters and investigators of holy Quran have defined correctly language of nation; some viewpoints are discussed more here.

### **Ethnicity language and ideas of Muslim commentators as well as investigators of Quran**

Quran is defining part of culture of the Arab people who lived at revelation era; Lord is either intending to soothe them with the same Arabic language to convince them more; so we are going to commentate more and study the previous discussion.

Tongue is a well-known organ of human body placed in our mouth to speak (R.K: Ragheb Isfahani, 1991; Ibn Manzour,1993; Khalil Farahidi,1989; tarihi,1996; Johari,1983). moreover another meaning of Lesan is word(R.K: Ghorashi, 1992; Ibn Fares,1983: Madat Lesen ; Mostafavi, 1981; Zobeidi Bit).

Regarding to the definitions, language is the most important communication tool for human being to communicate with other people and convey his or her ideas and needs to others.

Tongue, language or the derivations are repeated more than 20 times in holy Quran (R.K: Foad Abdolbaghi, 2004).

There is a question now, what is connotation of the "nation's language" in holy Quran? Why every messenger should speak with the same language of his nation?

Many commentators observed that the same language of the nation means use their words, the same words that Arab or other community used in communication (R.K: Balkhi, 2002; Qomi, 1367; Tabarsi, 1998; Sharif lahiji, 1993; Mostafavi, 2001; Najafi Khomeini, 1977; Soioti, 1983; Tabarsi, 1993; Haghi Borosoui, Bit; Zamakhshari, 1986). Allameh Tabatabaei observed that language of the nation is the same words a nation use in communication, also, he commentates on verse 4 of Sura of Ibrahim: it means simple and straightforward Arabic language" (Alshoara, 195). two Arabic words "لسان" "Lesan" and "قومه" "His nation" "His " and "لهم" "Lahom " refer to language of messenger's nation respectively; all messengers had spoken with the same language of their nation. Messengers have communicated with their nations' language, Lot was from another territory but spoke with the same language of his nation, according to holy Quran he is stranger: " إِنِّي مُهَاجِرٌ إِلَىٰ رَبِّي." (Alankabout /٢٦).(Tabatabaei,1996).

According to Majmaolbaian comments: we did not send a messenger unless with the same language as their nation , to communicate with the words of their nation to effectively explain for them so that they do not need interpreter. Holy prophet Mohammad sent to narrate and explain real contents of revealed Quran in Arabic language because people of revelation era were Arab and spoke in Arabic language:

(Tabarsi,1993). « وَ مَا أَرْسَلْنَاكَ إِلَّا كَافَّةً لِّلنَّاسِ بَشِيرًا وَ نَذِيرًا )

Ayatollah Javadi Amoli observed that: the above mentioned verse refers to cultural adaptation and companionship of messenger and the nation with the same language and words; also, he is Arab , Arab people know him well, he knows their customs and traditions; he knows how they are interested to holy verses or why they do not obey them (Javadi Amoli, 2006). some scholars said that: nation's language means both messenger and followers comprehend each other more because holy Quran has been revealed in a compatible language with that of Arab audiences.

Noor commentary is: "messengers knew culture and language of their nation; they propagated divine verses in a simple language and straightforward language for better understanding." (Gharaati, 2004).

In the book named «التفسير الاثري الجامع», Ayatollah Marefat refers to the following verses:

- (٤ / Ebrahim) «وَمَا أَرْسَلْنَا مِنْ رَّسُولٍ إِلَّا بِلِسَانٍ قَوْمِهِ» )
- (٩٧ / Maryam) «فَإِنَّمَا يَسَّرْنَا بِلِسَانِكَ لِنُبَشِّرَ بِهِ الْمُتَّقِينَ وَ نُنذِرَ بِهِ قَوْمًا لَّدَا» )
- (١٧ / Alghamar) «وَ لَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِنْ مُدْكِرٍ» )
- (٢٨ / Alzomar) «وَ قُرْآنًا عَرَبِيًّا غَيْرَ ذِي عِوَجٍ لَعَلَّهُمْ يَتَّقُونَ» )

Language of holy Quran is language of holy prophet's nation; he lived among his nation too. (R.K: Marefat, 2004).

In a paper named "Language of Quran" he wrote: "Quran is in Arabic with a simple and straightforward language, it is not scientific, philosophic and mystic. Quran is going to lead majority of people and audiences in straightforward language " (R.K: Marefat, 1997).

Imams (AS) narrated that language of every messenger is very language of the concerning nation or audiences, Imam Sadegh (AS) said:

(Koleini, 1983). «ما كلم رسول الله العباد وبكنه عقله قط.» ; never God's messenger propagated divine verses in a scholarly manner.

Another narration indicates that holy prophet and all messengers are obliged to convey meanings of divine verses in a simple and straightforward manner to convince them as best as possible: «نحن معاشر الانبياء، امرنا ان نكلم الناس علي قدر عقولهم»

(R.K: Koleini, 1983; Ibn Babvaieh, 1979; Ibn Babvaieh , 1993).

Accordingly we conclude that holy Quran has utilized language as a tool for better understanding; because Lord deems it appropriate for messengers to speak with the same language of their nation as well as the same words to convince them more to really believe in Quran and divine verses narrated by holy prophet or else how it was possible for them to believe, understand more and obey divine orders:

(Alshoara/198-199) «وَلَوْ نَزَّلْنَاهُ عَلَىٰ بَعْضِ الْأَعْجَمِينَ فَقَرَأَهُ عَلَيْهِمْ مَا كَانُوا بِهِ مُؤْمِنِينَ»

Therefore , holy prophet (PBUH) was from Arab peninsula , then language of holy Quran is Arabic, to motivate more people and convince them to believe in Lord's words and to be leaded better; main objective of revelation has been to uproot ignorant and idolatry culture and develop a new divinely culture among the Arab nation, they were primary ignorant Arabs in the Arab peninsula, some customs and traditions of the nation remained unchanged through naturally observed allegorical dialect , authentic techniques and so forth . Specifically, the most important things are rich and unique contents of holy Quran, without any impact of ignorance culture.

According to the aforementioned subjects, if we accept that Lord has utilized beliefs and sentiments of the nation, then we need to accept that either they had a very true beliefs or they were right and logical; or else they were not , Lord has allowed them to communicate in straightforward method to convince the nation through wisdom :

(Altariq/ ١٣-١٤) «إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِالْهَزْلُ»

Quran is straightforward and simple not nonsense and unjust:

(Foselat/ ٤٢) «لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ»

Allameh tabatabaei observed that : any wrong and ungracious viewpoint is unjust : never Lord reveals childish , unjust and ungracious words unless with the aim of discredit , according to holy Quran:

(Foselat/ ٤٢) «لَا يَأْتِيهِ الْبَاطِلُ مِنْ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهِ تَنْزِيلٌ مِنْ حَكِيمٍ حَمِيدٍ»

Again said:

(Altariq/ ١٢ - ١٣) ، (Tabatabaei , 1996) «إِنَّهُ لَقَوْلٌ فَصْلٌ وَمَا هُوَ بِالْهَزْلُ»

Again observes that: Quran is demonstrating absolute right, undoubtedly, unjust is not revealed but null and void forever (Tabatabaei, 1996).

Ayatollah javadi Amoli rejects unjust in Holy Quran: never unjust and devil acts are supported in holy Quran, conflicts with devil acts to uproot ungracious behaviors , whenever there are allegorical phrases, never confirms ungracious act .

Never supports superstition, when a real instance is referred, it is not just for appeasement but to demonstrate a reality (javadi, Amoli, 2000).

According to Ahmad Amin, Quran revealed in Arabic to narrate and reveal socioeconomic life and wise divine culture instead of ignorance and idolatry culture of the Arab nation who live in revelation era. Words of Quran not just on ignorance era but introduced them new words with peculiar metaphor and similes, never unwise and idolatry Arab knew them before the revelation.( R.K: Ahmad Amin, 1975).

Moreover, holy Quran has not intended to formally recognize and accept all literature of ignorance era with the same words of the unwise and illiterate Arab but divine words. (Javadi, Amoli, 2006).

### Analysis and evaluation

We are going to review and evaluate dubious viewpoints, reflection of time culture on Quran, or how time culture impacted on Quran, to reveal the facts that, is Quran a cultural product? Those who believe in revelation of Quran proposed such viewpoints, we utilize verses of holy Quran in analysis and evaluation to obtain a brief conclusion based on our studies; finally, some other books are introduced for lofty readers to comprehend more in this regard.

All contents of holly Quran are divine revelation:

(Najm/ ٤) «إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ»

Its purpose is to guide people to know divine words and act based on divine strategies:

(Almaedah/ ١٥) «يَهْدِي بِهِ اللَّهُ مَنِ اتَّبَعَ رِضْوَانَهُ سُبُلَ السَّلَامِ وَ يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ بِإِذْنِهِ وَ يَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ»

(Imran/ ١٣٨) «هَذَا بَيَانٌ لِلنَّاسِ وَ هُدًى وَ مَوْعِظَةٌ لِلْمُتَّقِينَ»

(Alnahl/ ٨٩) «وَ نَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ وَ هُدًى وَ رَحْمَةً وَ بُشْرَىٰ لِلْمُسْلِمِينَ»

(Alanam/ ١٩) «وَ أَوْحَىٰ إِلَيْنَا هَذَا الْقُرْآنُ لِأَنْذِرْكُمْ بِهِ وَ مَنِ بَلَغَ»

(Alfath / ٢٨ / Alsaf/ ٩) «هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَ دِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الدِّينِ كُلِّهِ وَ كَفَىٰ بِاللَّهِ شَهِيدًا»

Did not Lord called Quran, righteous word, light of guidance and sanative? Have not all verses of Quran such qualities? We acknowledge that Quran is introducing culture of ignorance era but they were reformed thorough revelation, all people are advised to obey righteous words of Quran, as light of guidance and sanative rather than culture of illiterate Arabs lived at ignorance era of revelation, it is not incommensurable and we cant not obey some verses and do not pay attention to other verses, as the incoherent act that is reproached by the following verse:

« فَتُؤْمِنُونَ بِبَعْضِ الْكِتَابِ وَتَكْفُرُونَ بِبَعْضٍ » (٨٥/Albagharah)

Dose holy Quran accept incoherent words?

If we accept that Quran is reflected culture of the revelation ignorance era and the illiterate Arab , what is the difference between us and the Illiterate Arabs who lived at revelation of holy Quran?; (Alhejr/90-91), they accepted some divine verses, rejected the others but named some verses rhyme or magic!

Moreover, if Quran is a cultural product or reflected culture of the ignorance era who someone can not produce a verse the same as verses of it? After revelation, despite all efforts of human being, how man could not produce a verse such as verses of holy Quran? If Quran is literature of the ignorance and idolatry Arabs, how it is guiding people towards right paths of Islam?

if we believe on accept revelation of holy Quran, how may us have a dubious view on holy verses? What is characteristic of ignorance culture that Lord had them reveal in holy Quran? Generally, if we negate revelation of it, then we may get another conclusion.

Accordingly, those who reject affluence of holy Quran by the culture of the time, do they define the limitations, how many verses are affected? Who can distinguish the intensity of effect? Do they warrantee to do not devaluate other verses of holy Quran by such illiteracy based or one-sided claim?

## CONCLUSION

Acceptance of reflected culture of the time in holy Quran, is equal to rejection and negation of Quran revelation, it means contents of Quran are human words or even illiterate human words, it means invalidation of Quran. Consequently, we may negate educations and guidance aspects, then what is the difference between us and non-Muslim orientalis who intend to cloister Quran from Muslims life, then Quran may have the same validation as other divine testaments, Quran is always authentic divine revelation rather than a time dependant book, it has been always man's guidance towards right acts and glorious future.

We are not to say, Allah rejected Arabs' rights and divinely discretion based requirements of them in the revelation era, or he has not satisfied their needs; namely, qualified and competent scholars involved in such research may realize the status of revelation era.

Undeniably, revelation messages are correlated with realities of revelation era, all audiences may have such ideas; but, in fact expressed realities and some peoples' needs dose not mean all content of Quran is just on requirements of people who lived in revelation period but holy Quran has expressed the realities for them to understand the verses more better, educations and real words of holy Quran are not dependent on historical and geographical environment of the revelation era or their wants, names and features of Allah, objectives of creation and concerning issues, moral instructions, practical sentences and laws are all divine based rather than idolatry based education.

If we apprehend time requirements of the era effectively, surely, we profess that Quran is an eternal divinely guidance book codified based on policies needed to be executed in Arab peninsula, holy prophet tried to gradually eradicate idolatry, superstition, ignorance, illiteracy, bad morality and devil traditions via an integrated unflinching 23 years plan, he was very successful in evolution planning for Islamic divine based culture, and a global model, he tried for the revival of Islamic culture, it is not time or place dependent , and continually guides people via Quran , all generation and races are leaded forever through different guidance methods including telling stories, expressing effective allegorically motivational or frightening words, wisdom , preaching, combating, and introduction of better patterns.

Quran revealed in Arabic, that is the same language of Arab audiences of Quran revelation era; Arabic is utilized for more and better comprehension, never it means ignorant Arabs influenced culture of holy Quran, it dose not mean Quran is a cultural product; a glance on history and culture as well as socioeconomic status of the ignorance period we are convinced that Quran is guiding and educating idolatry and illiterate Arabs in the era of revelation, particularly, it is a comprehensive book for eternal global guidance , development and evolution of divine Islamic culture.

Undoubtedly, holy Quran revealed in Arab Peninsula in Arabic for idolatry illiterate and ignorant people, again, Quran communicates with audiences by same Arabic language, but never affected by unwise culture of the

revelation period, because every speaker expresses his or her views in a specific framework, writer or speaker must write or speak in a audience or reader friendly technique to convince them better and more easier .

Holy Quran is language of Arab nation, contains general words for majority of nations and tribes, its content is conformable and comprehensible for common cultures, its content may be intellectually studied and explained to satisfy needs and requirements of human being in other eras; intellect is not time and place dependant, never it connotes that culture of ignorant, idolatry and illiterate Arabs impacted on sacred Quran.

Definitely, Quran is not revealed to just appease a man or nation but all verses of heavenly devotion are for reasonable and justifiable guidance (R.K: Almaedah/13-15). thus:

A. Jenny is an undeniable fact mentioned through heavenly revelation.

B. Sore eye, (Alghalam/51) is not just what Arabs of revelation era believed in , majority of commentators observed that holy prophet(PBUH) prayed to ward off and rescue Imam Hassan and Imam Hussein from sore eyes (R.K: Koleini,1983;Tabarsi,1993; Tabatabaei,1417; Soiouti,1983; Makarem Shirazi, 1993). Also, Imam Ali (AS) believes in undeniable fact of sore eye , and supports the fact in Nahj(R.K: Seyed razi,2007:Hekmat400).

A. Magic has a long history, even existed before revelation of holy Quran, there are some heavenly verses on magic but it has been reproached , also, teaching and education of magic is scorned. (R.K:Albagharah/102).

B. Primary audiences of holy Quran were had the worst culture and beliefs , they worshiped idols , this is why Lord had messengers answered questions of people, or clarified realities through revelation; later generations must know how holy messenger combated against ignorance idolatry and superstition to develop an eternal divine culture for posterities

Moreover, revelations, answered questions, advices and allegorical verses of holy Quran are comprehensible for all generations , a little reflection reminds us the eternal message of holy Quran, all people are guided through divine verses and a particular guidance technique; unique language, words, and heavenly contents; holy prophet Mohammad said:

(Majlesi ,1981)«ما من القرآن آية إلا ولها ظهرٌ و بطن .» .

Quran is basically an eternal book with sacred contents, a facial glance is not enough to realize divine objectives mentioned in holy Quran such illiterate and unwise acts are reproached, people are advised to think more about the sacred contents to differentiate non-deviated heavenly verses of Quran rather than the contents of testaments.

Words of Quran are fully meaningful, and Arabic language is just a tool to convey the meanings of heavenly verses to even illiterate people, form of Quran is Arabic but rhetoric rhyme and prose reveal more unique divine content.

Language is utilized as a valuable tool to convey real mystic contents through the most pleasant words rather than to convey culture of ignorant and illiterate Arab, they are very different; it is trying to convey concepts of the words of Arab nation and Arab culture but rejects and denies idolatry and unjust acts of the community.

According to the sacred verse:

«و ما ارسلنا من رسول الا بلسان قومه»

Holy prophet designated among a nation, who speak with the same language , how can someone who speaks with another language communicate with audiences; he was designated among people of Arab peninsula to speak and guide them with Arabic language to easily convey meanings of holy Quran.

Consequently, Quran is not affected by culture of ignorance and illiteracy era of revelation; all contents are from divine source, never Lord confirms unjust acts, contrarily, holy Quran is revealed to combat with idolatry, ignorance, illiteracy and other faulty acts, Lord has revealed holy Quran to guide people to behave based on heavenly defined objectives rather than development of ignorance culture; (R.K: Almaedah/ 15-16; Alnahl/89; Albagharah/3 and so on).

All orientalist and even Muslim scholars who believe that holy Quran is impacted by ignorance and illiteracy culture of revelation era in Arab peninsula are wrong; Arabic language of Quran rejects ignorance , illiteracy and idolatry culture of the Arab nation who lived in revelation era , all people are wittingly attracted to divine verses of holy Quran, because it has just been revealed from heaven to constantly guide people all over the word .

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