# From Jesus to the Holy Prophet Mohammad Transmogrification and Deconstruction

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# Abstract

What happens when Holy texts are treated as literary ones. Characters, events, actions, dialogues etc. would become possibilities among enumerable possibilities and, as a result, everything becomes earthy. This is the first step in deconstruction which is an attempt to put in suspense the privileged hierarchy and meaning. In this article, the interpretive possibilities inherent in deconstructionist readings of the biblical text are considered. Heretofore, Jesus as the nodal point in Christianity having a privileged and transcendental meaning has been under attack coming from modernist and postmodernist thinkers. The same is true with the holly Prophet Mohammad who has been considered as a messenger bringing the exact words of God in the Holy Quran. Significantly, deconstructive attempts have been widely lunched to put in crisis the meaning, hierarchy and the discourse of the Holy Prophets. In this sense, the present study aims at analyzing and criticizing such deconstructive attempts.

***Keywords*:** Prophet Muhammad, Jesus, Deconstruction, Postmodernism

## 1. Introduction

A wide variety of skeptics has challenged that the Scriptures would provide modern readers with literary fictions and myths constructing the ancient world. Accordingly, they reject the need for personal faith and deny the Bible's truth claims.

After Protestant Reformation, the Italian Renaissance and Enlightenment throughout Europe, reason became the foundation of modern society. Educated people wanted the light of reason and wanted to go beyond the dark Ages which manipulated them politically or religiously – notably, they were "enlightened." Most importantly, they adhered to the principle of empiricism which proposed that knowledge is obtained through the senses. One can only believe the things he can touch, taste, see, etc. The scientific revolution announced by rationalism prevailed throughout the West (in Europe and America), and philosophers began to question the notion of religious faith altogether.

In this regard, archaeology as the scientific way of observing and analyzing the past came to the fore. Accordingly, if archaeology can prove that events occurred as the Bible said they happened, then one can state that what is in the Bible is true. Despite all scientific limitations of archaeological inquiry, that critical approach would assume that biblical texts, when analyzed using science, are nor reliable sources. It is not that archaeology has disproved the Bible, but that historical texts like the Bible do not deserve our trust until they are deemed worthy by the hard evidence and higher authority of scientific rationalism.

Postmodernism, suggesting the death of the author and also metanarratives, proposes social concern regarding marginalized voices in society. On the contrary to giving voice to the oppressed, in postmodernism exists a fierce political agenda fueled by the theory of deconstruction: marginalized people (minority populations) need to replace societal power structures by questioning authorities and displacing those in positions of power and privilege. (Bonilla-Silva, 2006, p. 85). In this sense, written texts have power, and they too must be deconstructed/overthrown. Moreover, when texts i.e., the Constitution, novels of Mark Twain, or the Bible are used by the powerful to marginalize the oppressed; therefore, such texts must be

questioned, reinterpreted and put in suspense to indicate their inner incompatibility.

When it comes to religious holy texts, the postmodern critic aims at questioning the nodal points of the texts or its transcendental signified in order to make other possibilities of signification free (Laclau and Mouffe, 1985, p. 150). In this regard, a postmodern critique like Ludemann concludes that Jesus' body simply "rotted away" and called the resurrection "'an empty formula' that must be rejected by anyone holding a 'scientific world view" (Woodward, 1996, p. 63). Regarding that modernism would provide the appropriate lens by which one can interpret universe, then of course the Bible's historical accounts cannot be true. The Bible's supernatural events cannot be proven by science and must be reinterpreted to fit the presuppositions of scientific rationalism – which has no room for the divine or the miraculous. Moreover, considering postmodernism, the Bible will no longer be of use and confirm our tests for ethical neutrality. Significantly, regarding Muslim world, there have been some specific attempts; the most recent one is Dr. Soroush's Prophetic Dream Theory which tries to put in crisis the authority of the Holy text of Quran as being the words of the holy Prophet not that of God.

Deconstruction theory is a reaction to the structuralist ideas of logocentrism and binary oppositions and instead aims at understanding the meaning as abstract and fluid. It can be regarded as a form of literary and philosophical analysis – derived from the works of the post-structuralist philosopher Jaques Derrida. His way of achieving this was by conducting thorough, careful, sensitive, and yet transformational readings of philosophical and literary texts, with an ear to what in those texts runs counter to their apparent systematicity (structural unity) or intended sense (authorial genesis) (Sallis, 1988, pp.3-4). Derrida asserts that meaning is not static and instead continually evolves and varies across time and space. In this sense, he aimed at criticizing the notion of logocentrism and instead believes that linguistic signs should be viewed different from the concepts that they represent.

Derrida lunched his attack on logocentrism – the traditional Western philosophical belief that writing and language are indicative of some external reality. According to Derrida, the central aspect of traditional Western philosophy is the belief that there exists an absolute,

undeniable, transcendental truth which will somehow articulate meaning. In this regard, the signified is essentially the core idea, that it is always already in the position of the signifier, is the apparently innocent proposition within which the metaphysics of the logos, of presence and consciousness, must reflect upon writing (Derrida, 1997, p.73).

In this sense, "truth" becomes the centre around which all meaning is created. The idea that is attached to "truth" is called logos which is injected to society via language. Herein, significantly, logocentrism signifies the difference between the abstract meaning (logos) and its institutionalized meaning. Accordingly, deconstruction can be regarded as the heterogeneity of meaning contained within texts. Deconstruction can be regarded as, "there is nothing outside of the text", while denying the idea that there is a transcendental origin of meaning. As Hobson states deconstruction denotes the pursuing of the meaning of a text to the point of exposing the supposed contradictions and internal oppositions upon which it is founded (Hobson, 2012, p.51). Accordingly, it tries to show that the foundations are unstable enough to be avoided.

Deconstruction generally aims at demonstrating that what is known as a text is not a distinct whole 'but contains several irreconcilable and contradictory meanings. This is exactly what Soroush states about Quran when trying to put the Holy Prophet at the centre and as the writer of Quran not as a mere receiver. When the holy text becomes dreams of the holy Prophet, one can have enumerable interpretations according to her/his own taste or ideology. Moreover, it is worth mentioning that, according to deconstruction, any text therefore can have more than one interpretation. Accordingly, the text itself links these interpretations inextricably and, thus, that an interpretative reading cannot go beyond a certain point. Derrida refers to this point as an "aporia" in the text; thus, deconstructive reading is termed "aporetic"(Currie, 2013, p.80).

Regarding Christianity and Islam, there have been a wide variety of textual deconstruction which would involve examining a text contextually, referring to the time and culture in which the (holy) texts were written. Known as liberation theology, this trend has an eye on the influence of culture/context– following strenuous re-examination of traditional interpretive method (Poythress, 1988, p.169).

## 2.Theoretical Framework

### 2.1. The Deconstructed Jesus

There have been a wide variety of voices all through history to suspend Jesus as the transcendental signified and, accordingly, constructing novel meanings. Herein, the following examples as attempts lead to 'anything goes' due to the fact that they deny clear historical and geographical issues. Regarding Cristian world, such deconstructive attempts aim at questioning the religious nodal points. As the most significant interpreter of deconstruction and Jacques Derrida's writings, John D. Caputo states that a deconstructive reading must research a wide range of topics, but it does not engage in "anything goes." Caputo says:

To read Plato and Aristotle well, one must learn Greek, learn as much as possible about their predecessors, contemporaries, and successors, about their religious, social, political, and historical presuppositions, understand the complex history of subsequent interpretations of their work, etc. This is "not easy"; indeed, it is an infinite task, and deconstruction does not circumvent it. For otherwise, if this reading does not take place, then "anything goes," and readers may say of a text whatever comes to mind. (Caputo, 1997, p. 78)

Caputo, representing other scholars, repeats the notion that a deconstructive reading does not say "whatever comes to your head about the text" (Caputo, 1997, p. 79). Herein, the aim is to represent and analyze deconstructive attempts and also analyze their readings of the Holy figure of Jesus Christ, Prophet Mohammad and Quran, whether or not the scholars define themselves by the labels "postmodern" or "deconstruction" as such. It is worth mentioning that 'anything goes' cannot be regarded as deconstruction – leading to the abyss of denying clear socio-historical facts.

### 2.1.1. The Jesus Seminar

The Jesus Seminar was founded by Robert Funk in 1985. It consists of some scholars – discussing over the historical Jesus. They have concluded with the idea that there is a great difference between the Jesus of history and the Christ of faith. They announced that he said only eighteen percent of the words found in the Gospels. In this regard, Funk states that:

In spite of the sciences, impressive methodological advances, and the knowledge explosion we still cannot be certain that we can tell the difference between illusion and reality. Aspects of what we think we see and hear, of what we believe we know, are almost certainly illusory (Funk, 1985, p. 26)

How did they reached such conclusion is still unclear; but, one can link it to Funk's hyper-skepticism which is somehow injected to other Seminar scholars. Moreover, such skepticism can explain how they reached their stringent conclusion that Jesus spoke only eighteen percent of the words recorded in the Gospels – a conclusion that most other New Testament scholars reject. In this sense, N. T. Wright, one of the most prominent New Testament scholars, says in his book analyzing the gnostic Gospel of Judas that the mainline of Jesus scholars have bypassed the Seminar. He writes:

The main line of Jesus-scholarship today has, I believe, largely left behind the fantasyland of the "Jesus Seminar" and its attempt to produce an "objective" portrait of Jesus while measuring the data against an already reductionist framework. (Wright,2006, p. 65).

### *2.1.2. Pagan Christ*

Considering Tom Harpur's book Pagan Christ: Recovering the Lost Light, he believes that Jesus never existed and that the Gospel writers transformed Egyptian religion and its gods and put them in the Gospels. The same point that Muslim scholars have also asserted about the Holy Prophet. Craig A. Evans states:

. . . Almost no serous academic – of any ideological, religious, or nonreligious stripe – doubts that Jesus of Nazareth actually lived sometime in the first century and was crucified under Pontius Pilate, governor of Judea. The evidence for the existence of Jesus – literary, archaeological, and circumstantial – is overwhelming. (Evans, 2006, p.220)

Afterwards, Evans tracks down the source of Harpur's faulty scholarship. Evans asserts:

Judging by the comments that [Harpur] makes at the beginning of his book, his change [from believing Christ existed, worked miracles, and was raised from the dead] in thinking had little to do with critical,

historical work (though the work of "minimalists," that is, those who minimize the historical elements in the Bible, exerted some influence). It had more to do with adopting the theosophic views of Gerald Massey (1828-1907) and Alvin Boyd Kuhn (1880-1963). The work of these men, especially their reconstructions of ancient history and attempts to draw lines of continuity between Egyptian religion and Christianity, is deeply flawed. No qualified historian takes the theories of these men seriously. (Harpur, 2004, pp. 220-21)

Herein, Evans points to a significant point that is applicable a wide variety of deconstructive attempts:

Anyone charmed by Harpur's Pagan Christ should beware. We are talking old, odd stuff here. Personal philosophy and introspection it may be; history in any responsible, recognized sense it is not. (Evans, 2006, p. 221)

### 2.1.3. Gnostic Revealer

The word "Gnosticism" originates from an ancient Greek word "knowledge." A gnostic is "someone who knows" or a "knower" who would know secret teachings. Gnostics were in the Mediterranean societies– decades after Jesus lived – who were more qualified than Jesus himself. The gnostic authors often borrowed the names of Jesus' disciples to attach to their texts, i.e., the Gospel of Peter, Thomas, Philip, and Mary.

The gnostic documents were not generally significant but to a few specialists. However, some recent scholars imply that Gnostic texts should be accepted as equally valid and authoritative as the Four Canonical Gospels. In the following, it is shown that how Gnosticism tries to undo and put in crisis the nodal points of the Christian discourse.

Regarding the canonical Gospels, Jesus is passionately concerned about the kingdom of God in his own world of first-century Israel. Moreover, he was bringing history to a great climax through which he would establish his sovereign and saving rule in and for the world, as created by the God of Abraham, Isaac and Jacob. However, the gnostic gospels saw the world itself as a gigantic blunder of a secondary, incompetent and hostile deity, so humans must escape from it.

### *2.1.4. Castrated Leader*

New Testament scholar A. K. M. Adam is the editor of the book, Postmodern Interpretations of the Bible, in which one of the contributors, Deborah Krause, interpreted in a postmodern/ deconstructive sense one of key passages in the Gospel of Mark, using Lacanian and Foucauldian techniques. In her article "School's in Session: The Making and Unmaking of Docile Disciple Bodies in Mark," she uses two interpretive keywords to reread Mark as a tale of desire, which are castration and phallocentrism.

According to the mentioned essay, castration can be regarded as the "limitation of one's will to comprehend, to master" . . . (Adam, 2001, p. 182). Regarding the 'narration', the characters can be considered "castrated" because they do not comprehend the big picture in the story itself. Thus, when you consider holy texts as narrated and the historical characters as fictional ones, it is possible to attach an enumerable signifies to the signifiers. As a result, the readers will become lost in the abyss of 'anything goes. In her article, she states that, on the night he was betrayed and arrested, Jesus was in the Garden of Gethsemane, where he was praying for the will of his Father to pass him by. He was struggling in his will not to drink the cup of his death. It is difficult for him to comprehend the "phallic" will of the Father that dominates (Adam, 2001, p. 184). Moreover, she also believes that this incomprehension on his part is symbolic castration, as he is seized and led away (Adam, 2001, pp. 185-86). In her text the signifier is unstable – in the air not on the solid basis – ready to attain whatever the interpreter intends. Herein, the ideological, cultural, racial, social, religious, economical etc. considerations of the interpreter will clearly affect the interpretation of the holy text and even Jesus himself.

### *2.1.5. De-Enlightened Male*

As "the leading practitioner of deconstruction in the field of biblical studies today", Stephen D. Moore brings a deconstructing reading of the Holy Text (John 4). Herein, the unnamed Samaritan woman and Jesus's dialogue which creates a hierarchical position is put in suspense via reversing the relationship. In this sense, it is worth mentioning that such a reading cannot be regarded as postmodern because it creates another hierarchy – leading again to nowhere. John 4:15 says:

The woman said to him, "Sir, give me this water so that I won't get thirsty and have to keep coming here to draw water." (John 4:15)

Moore's goal in John 4 is to reverse "the hierarchical opposition of male and female – the male in the missionary position, the female beneath" (Moore, 1994: 50). This sexual innuendo, one of several, reflects a Derridean/Freudian interpretation. However, Moore says:

But what if the Samaritan woman were found to be the more enlightened partner in the dialogue from the outset? What if her insight were found to exceed that of Jesus all along? Impossible? Not at all, as I hope to show. (Moore, 1994, p. 50)

He tries to articulate his discourse via deconstructing the holy text dividing it of its meaning. In this regard, puts the woman at the centre having the whole intellect. In a summary passage, Moore retraces the motif of water through his chapter. In the following passage he also enters the space of symbolism to complete his task. He writes:

At the Samaritan well, literal earthly water was declared superseded by figurative living water (4:13-14), which was later interpreted as the Holy Spirit (7:39), which has now become available through Jesus' death as symbolized both by his giving up pneuma [spirit] as he expires (19:30) and by the fresh flow of water from his side (19:34). (Moore, 1994, p. 58)

Regarding this symbolism, Moore concludes that Jesus confuses the literal and figurative, but the woman understands the difference. She has "outstripped her male teacher" (p. 62).  He says that reversing the hierarchy (e.g., spiritual / material; heavenly / earthly; male / female) is the key to a deconstructive reading (Moore, 1994, p. 56). These scholars come as close as possible to interpretive Anything Goes.

### 2.1.6. The JEPD Theory (or Documentary Hypothesis of the Pentateuch)

Adherents to JEDP Theory claim that the Torah is not a literary unity and Moses did not write it. Herein, regarding Islam, Dr. Soroush says that the holy Quran is not the exact words of God given to us by His messenger but some dreams narrated by the Prophet Mohammad.

In this regard, followers of the movement believe that the Torah was written as a propaganda piece during or immediately after the exile by editors – aiming to convince the exilic Jews to resettle in Judea. In this sense, the creation of a divine promise of land to Abraham, the story of Pharaoh, and the messenger Moses were characters created in order to convince these deportees to return to the land of their forefathers. Generally, the theory holds that Moses as God's deliverer never really existed, but the story was written to inspire later captives to flee "their Egypt."

### 2.1.7. Feminist Reading of Bible

It is in the gnostic Gospel of Thomas – which is itself one of the deconstructive attempts – that one can find misogynistic passages which can be defined in terms of liberal feminism:

Simon Peter said to them [the disciples]: 'Let Mary leave us, for women are not worthy of Life.' Jesus said 'I myself shall lead her, in order to make her male, so that she too may become a living spirit, resembling you males. For every woman who will make herself male will enter the Kingdom of Heaven' (Pagels, 1979, p. 72)

Having briefly established what we mean by textual deconstruction, it is worth mentioning that feminist reading of the Bible can also result in the suspending the nodal points articulated in the text. As Poythress states, 'In Bible study we may not see a possible interpretive alternative until we abandon familiar ways of thinking' (Poythress, 1988, p. 86). Herein, familiar means those interpretations which adhere to a transcendental signified and looking for other possibilities means deconstructing the nodal points. In this sense, Phyllis Trible – the other feminist writer – says:

Born and bred in a land of patriarchy, the Bible abounds in male imagery and language. For centuries interpreters have explored and exploited this male language to articulate theology: to shape the contours and content of the Church, synagogue and academy; and to instruct human beings - female and male - in who they are, what rules they should play, and how they should behave. So harmonious has seemed this association of Scripture with sexism, of faith with culture, that only a few have even questioned it (Trible, 1982, p. 23).

Thus, according to the above quotation, the text of the Bible must be read and interpreted in such a way to fulfill what Phyllis Trible means and wants. Phyllis calls to question, put in crisis and finally deconstruct the nodal points. Elisabeth Cady Stanton, in her book The Woman's Bible (1895), writes those women had been forced by legislators and priests, religious parties and denominations into 'a fundamental conviction of their inferiority, conveyed to them not least by their incapacity to "image" God' (Loades, 1990:15). And Ruth Page says of her: 'Stanton found it necessary to engage in interpretation of the Bible because it was used as the ultimate sanction against any change of conditions for women' (Page, 1987, p.18).

Regarding Genesis 1:27-28: 'So God created man in his own image; in the image of God, he created him; male and female he created them' (NEB), Rosemary Radford Reuther states that this passage uses the term 'man' generically, so that the image of God is shared by both male and female, as in the second part of verse 27. In this sense, she mentions that 'practically the whole patristic and medieval tradition rejected the possibility that women were equally theomorphic' (Reuther, 1985, p.139). Moreover, she quotes Augustine's Treatise on the Trinity where he says that:

the woman, together with her own husband, is the image of God ... but when she is referred to separately ... then she is not the image of God, but as regards the man alone, he is the image of God as fully and completely as when the woman is joined to him in one (Augustine de Trinitate 7.7.10 quoted in Reuther, 1985, p. 139).

Gail Ramshaw sums up this area of possibility when she says 'What is required is not only the will to change one's vocabulary, but aaaaq`aqa renewed perception of God. (Ramshaw, 1982, p.179) 'The possibilities of new understandings and perceptions of God, then, are enormous.

### 2.2. Prophetic Dream Theory

Finding the nodal point of the Holy Quran is not a difficult task: the holy text has been given to the prophet and he, in turn, gave the exact message to the people. Dr. Soroush, in his theory Prophetic Theory, tries to put in suspense the transcendental signified behind the holy text, that is God. In this regard, Prophet is not the messenger but the seer/observer of some scenes in his dreams. The holy text is the result

of such dreams and the words are the exact words of the Prophet which need to be interpreted by specialized dream interpreters because the scenes were observed in a state-like dream. From the very start of his discussion about his theory, it is evident that the nodal points are under attack and a deconstructive attempt is under way.

As a Ute proverb truly says "God gave us each a song"; accordingly, in order to understand the song of a man, you must listen to his notes. Jacques Derrida reminds us how to understand the notes in a mind, called thoughts. Besides, Abdelkarim Soroush tells us that there are three tissues of these notes we call thoughts. The first tissue is the social context of a person. The second is abstract concepts and reason; then: personal experience. These ideas also relate strongly to Max Weber's observation of 1. Traditional authority, 2. Charismatic authority and 3. legal authority. How these tissues mix and, then, make each note unique? Derrida and Soroush show us how to listen to a song's notes. We all sing in the moment of now; but we also sing our memories and hope for the future.

people without a history are like wind on Buffalo grass. - Lakota proverb

To not blow in the wind and have good roots, it is necessary and "essential" to remember how to live from our mothers and fathers. These "essentials" are the substance which connect us to the wisdom of those who sang generations ago and the notes we may forget in the "now" which creates "accidental" moments, or small durations of our time. In the history of humankind, religion has been responsible for the care of past "essentials" and their utility in understanding today. Afterwards, religion connects the discrete elements of our life into a unified whole. These "essentials" are the attributes that are eternal, connecting the notes of the past to the notes of the present. The secular has focused on the needs of the present material world which is nominalist, fleeting, and temporary. To have good roots and not blow in the wind we must have both the "essentials" which are the eternal attributes and also the objects and substances contained in our sensory understanding of the "accidentals" of the present.  This creates meaning.

As William of Ockham states "entities should not be multiplied without necessity", the mix of man's songs has always created conflict with those concerned with the present in contrast to those who want to reflect selected notes from songs of the past. "Essentials" construct a vector trajectory for "accidentals" so that we may interpret what effects they may cause. No" accidental" is discrete to itself. Without these "essentials" an "accidental" may float or wander in space without a destination. This causes instability in current actions and inability to project the future intent of our endeavors. Therefore, the "essentials" are important information in both the secular world and the religious world. They create a vector of direction to understand and be rational. What then would be the purpose in discounting "essentials"? The process to determine cause and effect and create political will for action can be extensive in time.  In the immediacy of a wish for action "essentials" may be overlooked for a desired immediate outcome. This foregoes the need to project the future trajectory of this "accidental". Thus, to engage in this immediacy, "essentials" are overlooked and discounted. The "accidental's" trajectory is lost because man's past gives no implication of cause and effect or "collateral damage". Methods may be employed to obscure relevant "essentials" to understand the effects of the "accidental". This can cause implementation of an "accidental' without evaluation. Thus, man's historical understanding for over thousands of years is lost without identification of "essentials" in decision making.

How can the roots from our "essentials" be destroyed? William of Ockham suggests the simplest method is the most practical. For those who wish the "accidentals" of thought to control the present a small attack on one "essential" at a time is not useful. Desire for power by individuals requires fast action to create rewards for the participants. The most direct path is to attack as many of the "essentials" at once as possible. Now, this attack is happening all over the world against major religions in order to create a human centric secular world. Big technology and the Internet have created the electronic opportunity to quickly do this worldwide. Soroush and Derrida only have given us a method to consider the process of thought and reflect on what is taking place now. As St. Teresa of Avila might say the "accidentals" have already entered the Interior Castle. The following list shows direct

attack on the structure related to "essentials" and multiple religions to create "secular accidental" songs.

1. The geography of the world and all its varied characteristics has been declared equal in value. This attacks the idea of sacred ground; therefore, the idea of sacred ground is destroyed because specification of ground is not equal.

2. The 10 Commandments creates a list of ancient values. It is therefore judgmental, cruel, and culturally biased.

3. Science shows that God view of only two sexes is an incomplete view. Either this view of God is incorrect, God did not know what he was making, or that God simply did not create the world. All the "essentials" for religions that believe in God are taken down at once.

4. Destruction of the child-family relationship presents itself in multiple varieties of family constructions, increase control of the secular over education, institutions rather than the family supplying the basic needs of a child, and increased interference in parent-child and relationships without any proven provocation. Different social values presented directly to children in contrast to values possessed by the parents this is causing a cultural and "essentials" shift in the autonomy of the family. The idea of the "family of man" can then be reconstructed into another concept.

5. The end of each man's burden is expressed in victimhood. This is a direct attack on an "essential" concept of burden in all religions which therefore is an attack on the utility of any religion.

6. Languages are unclarified and generalized. This flattens the nuance in meanings. "Essentials" are made unclear and confused with other "essentials". The breakdown of conceptual barriers between "essentials" confuses and avoids critical evaluation.

7. Words are made fluid in their definition for example, difference of opinion is declared hate to stop reflection on a continuum of thought.

8. Abstract thought is substituted with ridicule of personalities.

9. Global climate change has its value in preserving the earth; however, this should not be used for a reason to attack the ideas of

sacred places. Global climate change cannot be used to create only one "accidental END TIME" as the new singular "essential".

10. Restriction of religious language, free association of religious groups, or rituals in secular environments or media

11. Creative methods to deconstruct positive relationships between religions that have theological differences.

The above methods are being used to destroy and corrupt multiple "essentials" in religions. The greatest quantitative body of continuous "essential" thoughts concerning man's history and relationship both to other humans and to God belongs to the Abrahamic religions. Smaller or more specific arguments are only a detraction from the massive world revolution against "essentials" in the Abrahamic religions to create a solidarity of perhaps only one "accidental END TIME" of total order with a potential totalitarian result or chaos. It is our elephant in the Interior Castle.

If God gave each man a song, then how can other men declare what is not suitable for one man's note to sing? If we forget our roots what will happen to us? Man has gone to the moon and travel distances which corresponds with to the travel of Abraham from Ur to Mecca or the travel of Paul to Rome.

Which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another… Paul's Epistle to the Romans, King James Bible

This verse implies that natural law and the understanding of "essentials" is an a priori need in our search for meaning. Man has observed the anatomy in the tissue of earth and looks to the tissue and anatomy of the universe. We must continue to look for the "essential" substance in our quest to understand our actions beyond the perception of the "accidentals" of living temporal time. This is the duty of individuals. Both religious and secular society must allow this process to continue in the individual. What we do will promote religion culture or a possible deconstruction of religious life. At the same time, society must monitor hegemony between individuals that may be abusive.

God establishes the first "essential" in the Book of Job, King James Bible, and Job is also supported in the Qur'an. Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where was thou when I laid the foundations of the earth? declare, if thou hast understanding.

### 2.2.1. Deconstruction of the Holy Text

In the "Prophetic Dreams 2", Soroush, in the manner of Freud who reduces people to their dreams and their subconscious mind, proposes that in order to know the Prophet one must know his dreams: "people can be understood through their dreams as it is the same with the prophets, it is in these dreams that a prophet is known" (Soroush, 2014, p. 5). In the prophetic dream discourse, the way to know the Prophet is to know his dreams, and this results in putting the traditional discourse in crisis and deconstructing it.

After reading the prophetic dream theory, the reader comes to this understanding that he can interpret the words of the desacralized Text as he wishes, because the ultimate meaning (metaphysics of presence) has lost its position as the transcendental signified; the speaker of the whole text to which all other meanings refer to. The words of the text become earthly and humanized and become wandering signs that can be attached to any other signified in the absence of the transcendental signified. Chaos pervades the text, and everyone begins to interpret the Text in accordance to his/her own necessities.

One of the main goals of the Prophetic dream theory, as its theorist acknowledges, is that in the future dream interpreters who are familiar with various sciences - humanities and natural sciences - will start interpreting the dreams of the Qur'an. But, Dr. Soroush did not need to deconstruct the text in order to just propose this. In the Prophetic Dream 6, it is stated:

According to historical documents, when he (Prophet Mohammad (PBUH)) went into a state of unconsciousness, selflessness and immersion ... he saw and heard things which, on his return, he restated them for his companions. Companions saw them, wrote them down, or memorized them, and gathered them in a notebook twenty years after his death. Therefore, the language of the Qur'an of Muhammad (PBUH)

is the language of the world of unconsciousness ... and it is forcibly in need of dream interpretation. (Soroush, 2014, p. 10)

Of course, introducing some people as dream interpreters did not require all this deconstructive process. Citing history, which is itself a human construction in which the narrator's taste/ orientation/ insight pervades the entire narrative, is irrational. On the other hand, his conclusion is just as miles away from rational reasoning. Before the word "therefore", he has given a historical reason, and the conclusion he has drawn from it, is much greater than the reason he has given. Where he writes and concludes that the language of the sacred text is the language of the unconscious world, the reader is faced with the important question that based on what rational reason he has come to this conclusion.

Revelation is one of the most important nodal points that is attacked by Soroush. The message of God, which reaches his prophet through revelation, is deconstructed in the mentioned theory and is interpreted as a dream world. When the prophet is not the subject of revelation but only observes a series of audio/ visual images, it will pave the way for the articulation of a new discourse. A discourse in which, of course, the nodal points and moments of the traditional view of Islam will have other meanings. The prophetic dream theory is the starting point of a movement in which, after deconstruction, a new discourse will be formed; bringing about a completely different definition of God, the prophet, the immaterial world, revelation, sin, Satan, and so on. In fact, the urgency of the existence of the dream interpreters in this theory can mean that in the absence of the ultimate meaning, the floating signs of the text are directed to a direction in which the dream interpreters articulate, freeze and thus construct a new discourse.

Dream interpreters, like any other individual, come to the text/dream having their own ideological assumptions, being unconscious but aiming at making it concrete, as L. Althusser once stated: "an ideology always exists in an apparatus, and its practice, or practices" (Lenin, 1971, p. 112). Accordingly, it won't contribute to a better understanding of the holy text. From this theory, various gods will be born.

## 3. Conclusion

Considering the fact that the mentioned theory is inclusive, like Darwin's Theory of Evolution, and that any critique of this theory can be disabled by referring it back to the dream of the holy text, it is difficult to criticize the mentioned theory. But, on the other hand, it can be said that trying to create meaning by pursuing a theory that results in immersion in meaninglessness is futile. In other words, the dream world also has forgetfulness, and since the revelation of the Qur'an took twenty years, the verses must not only have been forgotten and disappeared from the Prophet's memory, but also after each narration they should be narrated in some different ways. In this sense, in order for his words to be more effective and to express his meaning more accurately, the narrator would use a variety of words and sentences. While in the Holy Qur'an, this never happened and the same words and sentences were heard many times from the Prophet. If he wanted to narrate the dream of the Prophet in his own way, he would certainly have to decorate it with better words after each time he wakes up and narrates in order to have a better effect on the reader. On the other hand, the role of the dreamer's subconscious mind should not be overlooked in seeing and narrating dreams, which is the main source of storing the repressed adversities of one's life. Thus, if we accept the prophetic dream theory, the sacred text will become a text like novel that having a wide variety of voices written by a man having some dreams. In this way, you can say how the theory will lead us to construct counter/alternative discourses.

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## Appendix

A sample of CSIs and their transliterations, ET and procedures

| NO | CH/V | AR | Transl | ET1 | STR |
|----|------|-----|--------|-----|-----|
| 1 | 3,12 | جَهَنَّم | Jahannama | Hell | Cultural Correspondence |
| 2 | 2,4 | ٱلأخِرَةِ | Ākhirati | the Hereafter | Cultural Correspondence |
| 3 | 4,43 | ٱلْغَائِطِ | Al-<u>Gh</u>ā'iṭi | the closet | Cultural Equivalent |
| 4 | 2,144 | ٱلْمَسْجِدِ ٱلْحَرَامِ | Al-Masjidi Al-Ĥarāmi | the Inviolable Place of Worship | Paraphrase |
| 5 | 2,114 | ٱلدُّنْيَا | Ad-Dunyā | the world | Cultural Correspondence |
| 6 | 2,35 | ٱلْجَنَّةَ | Al-Jannata | In the Garden | Cultural Correspondence |
| 7 | 4,24 | ٱلْمُحْصَنَاتُ | Al-Muĥṣanātu | all married women (are forbidden unto you) | Translation label |
| 8 | 3,96 | بَكَّةَ | bakkata | Becca | Transcription |
| 9 | 2,3 | ٱلصَّلَوٰةَ | Aṣ-Ṣalāata | worship | Cultural Equivalent |
| 10 | 2,119 | ٱلْجَحِيمِ | Al-Jaĥīmi | hell-fire | Cultural Correspondence |
| 11 | 2,25 | ٱلْأَنْهَٰرُ | Al-'Anhāru | rivers | Cultural Correspondence |
| 12 | 2,83 | ٱلزَّكَوٰةَ | Az-Zakāata | the poor-due | Cultural Equivalent |