Revelation, Language and Communication: An Introduction to Ontology of the Communicative Vision of the Japanese Philosopher Teshohiko Izutsu

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Abstract

The research on "the Ontological of communicative vision of the Japanese philosopher Teshohiko Izutsu" sought to review the contours of the communicative vision of Izutsu by re-reading his thesis and extracting the communicative connotations that express that vision. By analyzing his definition of the Qur'anic vision of the world and exploring the epistemological context in which he appeared and the distinctive methodological characteristics of his dealings with the Qur'an, the research came in four sections starting from methodological determinants, followed by Izutsu vision features. Characteristics of his methodology in dealing with the sacred revelation and its definition of the levels of communicative relationship: Revelation as a communicative work IV: Criticism of the thesis, The conclusion of the research is that what distinguishes Isuzu's thesis is that it is based on the integration between the existential, communicative, devotional and moral dimension, and that it can form a general theoretical framework capable of interacting with the data of communicative thought in its current form, which is characterized by its tendency towards macro visions and integrative perspectives.

Keywords: Ontology; Existence; Vision; World; Communication; Philosophy; Japan; Tishohiko Isotsu

Introduction

When we define revelation as the word of God he revealed to man in a human language, the culture that we define it as the meanings aspects and man moral acts and what it indicates to; we find that revelation refers to the circumstantial manifestation of the Absolute and the Occult. While culture refers to the position of the man that transcendent his historical moment and his temporal and spatial limited. We can consider that the Qoran the main manifestation of the concept of revelation; and poetry and communication are aspects of the concept of culture. The presence of the revelation in its texts known at the level of human discourse is a testimony to the historical presence and the social representation of the religious absolutes. It is a presence that does not strip revelation of its absolute, It does not make it hostage to situationality; so the relationship between the source of revelation and the recipient remains a relationship of a "higher existent" above the level of the senses to a lower existence temporally and spatially associated with the realities and contexts of the "revelation's text", It is dominated by its absolute nature, assimilating these phenomena and contexts, and interacting with it, but at the same time transcending it beyond.

The Almighty said: "Vision perceives Him not, but He perceives [all] vision; and He is the Subtle, the Acquainted. Thus, the relationship of revelation to reality is shown in time and space, and then it touches on the cultural aspect of human life. The suspicion between revelation, poetry, and communicative act is that the poetry is born in a particular situation, and then the moment the poem/text is launched becomes a material for reference citation, referring to facts and their similarities on various occasions, while communication refers to the discourse in its realistic contexts.

There is no dispute that the state of the use of revelation, and its represent and assimilate its meanings and connotations is a human phenomenon that suitable to be a subject of cognitive verification, and an environment for scientific testing, especially as it is a particular case in of connect and communication stabilized in the presence of human beings as an innate feature, and an existential characteristic with accord agreement of the wises, and then a phenomenon that able to be a subject to researchers' work, those researchers of whom rely induction and empirical, or those rely believe in religions and canons as a reliable reference for the human experience, the language mediates as a context for this convergence between existential and the cognitive and a way to achieve, a coherent and clear vision about cultural communication, and an essential evidence to raising awareness of sociological, ideological and cultural diversity.

First: Determinants of the methodological vision

Perhaps the concepts of east and west commonly used in such approaches seem to be shorthand and summarize the deeper arguments experienced by man who between both brackets of the unseen and nature.

Some is storing in his belief that the unseen is centered in the East, and that nature takes its place in the west, believing that the east is the historical and civilizational space of religious faith, and the latest models in which religions are subjected to modernization and reform.

The West is but a rigorous laboratory in which nature is manifested by its vigour, the objectivity of its relationship with man, and a model environment for the happy destiny that awaits mankind. Thus is too evident the contrast between the Islamic vision, with its eastern character and its religious spirit, and the Western vision with its stabilized democracy, its globalized secularism.

Some researchers have pointed out that the Islamic and human present is linked to the Western heritage, ancient and modern, which means that the treatment of the communicative issue, in terms of its hermeneutic and deliberative dimension, requires some kind of comparison in theoretical effort towards communication; what was a western and what is an eastern from it. So to what extent can the philosophy of communication reconcile the universal deliberative dimensions of language and communication? [1]

The talk here seeks to be more closely related to the total consciousness of the human self without fragmentation, an awareness that may be described in Habermas as inter-subjective consciousness.

Spatial context (East/West): This can be read according to the adaptation of the "clash of civilizations" theory of the relationship between the Muslim-East and the Christian-West and to the future of international relations, the possibility of a historical clash between civilizations or human cultures, and look to Islam as an eastern cultural option, and the West as a globally secular choice. This is what led **Abdel-Wahab El-Messiri** to refute this view of the West by saying: "The Western vision is a natural, universal and final vision … that all that is needed is its decoration, perhaps rearranging it, considering it as a deficient one, but the overall and deeper view comes from the belief that there is no single natural, global and inevitable path, and that there is a possibility of a path." And other models, based on other perspectives, in different settings." [2]. Al-Messiri did not hesitate to describe the Western model as an anti-human model, with the exception of some rational theses with humanistic bias. He thus shares with **Habermas** his critique of Western modernity, as an environment for human alienation, and post-modernism, as a non-current, and a voluntary suicide of human experience.

"In the Arabic and Islamic cultural preferentiality, the word 'West' itself has never for one day meant the existence of an 'other' specifically located outside Islam's lands. There has never been a religion or a culture that actually represented an 'other' for Islam. Rather, this word has, somehow, come to signify all such connotations through translation from European languages… The word 'West' in Europeaan cultural referentiality is very rich in meaning. It refers to an 'I' that typically varies in identity according to the sides it means to oppose." [3]

Epistemological context (language/revelation): The Qurʾanic revelation had a tremendous impact upon the societies, art, and thought of the various peoples with whom it came into contact. But perhaps nowhere is this influence as evident as in the domain of language, the very medium of the revelation. First, the Arabic language itself was radically and irrevocably altered by the manifestation of the Qur'an, and then, as the language of the divine revelation, Quranic Arabic exerted a wide-ranging influence upon the thought and language of speakers of Persian, Turkish, numerous South Asian languages, Javanese, and west and east African languages such as Hausa and Swahili. It is impossible to separate these Islamic languages from the language of the Islamic revelation; and it is nearly impossible to have a conversation in these languages without employing vocabulary, idioms, and even grammatical and syntactical structures derived from the Qur'an. The fact that the very structures of these languages reverberate with echoes from the language of the Qur'an and the hadith is what makes these languages "Islamic" languages [4].

Literary context of the thesis: The twentieth century saw an increasing interest in Qur'anic studies and projects dealing with the study of the Holy Qur'an, which led to the development of methodologies for dealing with it. This quantitative increase has been accompanied by a qualitative development of these studies at the level of concept, methodology and cognitive content, namely the widening of the dialectical basis, the accumulation of Orientalist heritage, the crystallization of a new type of Orientalism, in addition to the proliferation of Islamic studies centers in Western universities, and the steady development in linguistic studies.

And techniques of discourse, and methods of cultural analysis, and the application of its results in humanities and social research, and then move them to the Qur'anic text.

We can also observe that the some attempts to teach and study the Quran thought a humanistic Aapproachs. as Aref Abdullah assumes that "in our multi-religious world it is a real danger as well as a substantial paradox to claim the universality of Islam, yet continue teaching the Quran exclusively without recognition of human experiences and traditions inclusively oricity and trigger an interest in humanistic approach and make it central in teaching the Quran in Islamic educational process. and promotes humanism with quranic concept as a belief system based on universally mutual values and the reflection of God's greatness and love in the creation of human beings regardless of their identities. Based on four pillars without which the humanistic approach cannot exist: pluralism, historicity, purposefulness, and thematism [5]. In a mutli-faith world, Islam is widely regarded as dogmatic and exclusivist. Yet in the Qur'an we have a great and worthy

example of how to live in diversity, of powerful scriptural tenets that lend themselves precisely to engagement with those of other faiths. As such Islam has much to add to the debate on Religious Pluralism. For Muslims the issue is a delicate one. Aside from being tolerant and respectful of other faiths, advocating freedom of faith, and peaceful coexistence for all humanity, Muslims have to intellectually engage on matters of religious truth whilst defending the validity of their own Islamic tenets. It when it is violated [6]. In this context, a number of comprehensive projects have emerged in dealing with the Holy Qur'an, whether they went on the Orientalist sequence, or that has benefited from the accompanying methodological developments related to advanced linguistics and discourse studies, or those home started from the traditional attempts that guided the traditional methods of interpretation in the Holy Quran. To provide contemporary readings of the Holy Qur'an, which include attempts of applying and compare the outcomes of modern science in the light of the verses of the Qur'an.

Beside the of "Qur'anic miracle studies" adoption on the outcomes of natural sciences, the trends of Islamization and rooting have employed social and human sciences approaches in the analysis and re-reading of the Qur'an. The "interpretation of jewels" can be considered as an example of the first track, and the "interpretation of liberation and enlightenment" as a model for the second track.

In the middle of the twentieth century, as Farida Zemmurd identifies, new Orientalist studies emerged on the Qur'an, which took care of reading the Qur'anic text as a coherent structure, and a total unity. And linguistically and culturally, with an invocation of the results of the latest scientific theories in the field of semantics, and semantic analysis [7].

The end of that century marked the impact of the Arab-Islamic awareness of the results of these attempts, and this was evident in the weakness observed in the Arab reader to keep pace with the increasing production of the Qur'an in various languages for cultural and administrative reasons in most of them. It is well known that the work of the seriousness of the book "History of the Qur'an" to Noldeke [8]. has waited a century and a long time to appear in its Arabic translation, as well as the book Izutsu (the subject of this research), which was translated into Arabic after three decades of writing; It represents a systematic weakness and a decline in cultural and cognitive communication conditions that have afflicted the nation's think tanks.

What does it mean that Izutsu was not a Muslim in his approach to a position of faith submission? And we put it here as the representative of the monotheistic vision? Such a question leads us to formulate the first prelude to this discussion, namely that the Islamic and Western perspectives in question are more objective than they are ideological positions, or ideological commitments; their internal logic accommodates this. Izutsu has always maintained that he is an Oriental thinker, not an Orientalist. Can his adoption of the monotheistic viewpoint be regarded as an abstract methodical position, and not alone as a witness to the claim that it is an expression of a shift in the doctrine of the author. This may not

be as important to identify the features of the vision of Izutsu through his talk about the Quranic vision of the world that put it in the title and explore the context of knowledge that emerged in it and the distinctive methodological characteristics of his dealings with the Qur'an.

One of the most important works of Izutsu was translated into Arabic "God and man in the Qur'an: semantics of the Quranic weltanschaung". Nine years after Izutsu's death (1993), his second edition was published in English. This book was not the first of what Izutsu wrote about the Qur'an. The thesis was first introduced at the level of the Arab trader, and then translated by an important review of the Islamic scholar Fadlur Rahman Malik, which was published in the Journal of Islamic Studies in Islamabad in June 1966.

The Arab scholars received this translation with good acceptance and enthusiastically expressed their admiration for Isuzu's rooting of Qur'anic semantics, based on a bold approach, characterized by its view of the Qur'an as an independent world-view, and a documented narrative of dialogue and free communication between God and man. Izutsu is the analysis of the keywords of the Islamic system in its moral and value.

Arab reviewers were interested in the descriptive tracing of the radical change caused by the Qoran in the overall conceptual structure of the Arab lexicon, by making an analytical comparison between the ignorant age linguistic system and the Qoranic system; The author concludes that semantic analysis seeks to be a science of culture if we are to classify it.

According to Salah Eddine Zeral, "The Man and the Man in the Qur'an: The Science of the Significance of the Qur'anic Vision of the World" is an empirical and interpretive study of the Qur'an. Isuzu get help of both descriptive and historical approaches, being used the first to explain the Qoranic phenomenon in its era, while he was devoted the historical approach to explain the evolution of the conceptual system between the pre-revelation descent and the time of the descent. On this basis he divided his research methodically to the entrance where he talked about the reality of semantic studies theoretically "namly the modern semantic theories" and research first dealt with semantic applied study and the extent of harmony with the analysis of speech, and how to be the place of interpretation. Secondly, he discussed the works of Izotsu and the extent of his contribution to the analysis of the Qur'anic discourse in terms of significance and interpretation [9].

Izutsu's work appeared in a context of systematic activity and rich diligence in interfaith studies at McGill University. One of the professors of religion philosophy who are interested in developing (or extracting) a Qur'anic worldview, with whom Izotsu, the Pakistani thinker Fazlur Rahman Malik Fazlur Rahman, worked with them, showed more interest in this profound research of Izutsu. In fact, we participated in a seminar given by Dr. Izutsu in McGill during the 1960-1961 sessions, where he presented some of the ideas contained in this book. It offers a new approach to understand Islam,

especially by non-Muslims, is the linguistic approach." Knowing the system itself requires that we know whether a word is justified as a key word or not, and that this word is understood within this unified whole. But assuming the system itself is indispensable H." [10]

Although the translator of the book refers to Izutsu's reliance on Western methodology, he noted that Izutsu's work could not be categorized in Orientalist studies, especially as this man was trying to evade it, and "considers himself east by origin", denying himself to be described as Orientalist. On the level of form only, but on the level of content, as he avoided - ably and empowered - to follow the orientalist attitudes and approaches in the issues he raised, and if he was positively influenced by the Orientalist tradition, this is represented in his interest in the Qur'anic text; translation, analysis, and start translating the Qur'an M to the Japanese language as we mentioned earlier.

"The most important characteristic of Izutsu in this book is his objective attitude towards Islam and his active interaction with him. If we may consider this study as part of the general Orientalist effort to understand and analyze the manifestations of Arab and Islamic civilization, as they are originally written in English, On the foundations and principles of Western methodology - the orientalism of its author, and his spirit of civilization, make it closer to Islam, and better able to understand it from within, which gives it an added scientific value it deserves." Izutsu's scientific and research topics, were represented in relationships He was accompanied by Fazlur Rahman, Sayyed Hussein Nasr, Ismail Al-Faruqi and Sayyid Muhammad Naqib al-Attas. What has created a sense of balance in the attitudes of the Qur'an, and facilitated the re-reading of the Qur'an through the entrance to the Qur'anic vision of the world. So Izutsu looked at the Qur'an from an Islamic point of view, so that his work represented a milestone in the non-Muslim studies of the Quranic content. It is safe to say that after Maurice Bocay's book The Torah, the Gospel, the Qur'an and Science." [11] We do not find a book by a non-Muslim author who made such an impact as Izutsu.

Second: The communicative characteristics of Quranic revelation

a. Systematic characteristics: Izutsu set out his detailed approach in the introduction of his two main books on the Qur'an: "The Structure of Moral Terms in the Qur'an: A Study in Semantics" and "God and Man in the Qur'an: The Semantics of the Qur'anic Vision of the World". The characteristics of this approach can be summarized as follows:

- The author's belief that the Qur'an can be read from many facets and doctrines such as theology, philosophy, sociology, and grammar, as it defines its own approach to meaning. The belief that the most distinctive characteristic of the three major religions of Semitic origin (Judaism, Christianity, and Islam) is the common view that the true historical source, the ultimate guarantor of the sincerity of the religious experience of believers, is a fundamental fact that God has manifested himself through Language, and that this was not

done in a vague inhuman language, but in a clear and understandable language, and this is the first decisive fact; without this fundamental act of God, there would be no true religion on earth, according to the Islamic understanding of the word "religion"; Islam appeared when God spoke Almighty and Islamic culture all began with a historical incident, which is that God addressed the human language is spoken. This is not just a question of a God who "descends" a generous book; it essentially means that God has spoken, and that is precisely what the word "revelation" means [10].

- b. To draw the attention of the methodological awareness of the Arab student to be open to the semantic study of the Holy Qur'an, through the curricula; of western, eastern. From his point of view, semantic science is an analysis of the linguistic lexicon that represents the cultural structure of society, and how its own vision of the world and its expression of the crystallization take shape. This means that the semantic science of the Qur'an is a term that reveals the dimensions of the religious vision illustrated by the Qur'an, and its boundaries, and adjust their values to the Arabs in their dealings with assets [12]. Since the Qur'anic concepts are closely interrelated and their concrete meanings are derived in particular from a complete system of relationships, Izutsu saw these concepts as forming different groups, large and small, linked together in different ways, to become organized. in the end. As for the complex web of prominent key terms (the emphasis here is on words), he mentioned: Allah, Islam, the believer, the infidel, the prophet, the Prophet, the revelation, acknowledging that there is some kind of arbitrariness in choosing the keywords of the Holy Quran, and that is Inevitably matter, he noted that all the key words he chose were essential in the Qur'an.

- To consider linguistic systems as constituting, among themselves, an integrated presence through language. "Given the tremendous significance of the Qur'anic Dictionary, as the language of divine revelation itself, it was quite natural that all subsequent systems of the Qur'an were deeply affected by this lexicon. Significantly, these systems can be adequately described by saying that many, if not all, of the key words in these systems were derived from the Qur'anic lexicon. A conscious effort has been made to connect them - in a way, or in a way the authority of the Qur'an was so great that every system had to use the Qur'anic dictionary to provide its material components, if not directly, at least indirectly. "(Izutsu, Hilal) The linguistic authority became associated with the legislature authority in terms of establishing social and religious concepts that make this explanatory model, supplying the Arabic language code with new words, and its semantic output with new concepts [13].

- Linking the revelation to the concept of "communication". Indeed, Arab scholars did not focus on this characteristic of Izutsu's work. In his approach to communication from the direct analysis of the relationship between God and man as portrayed in the Qur'anic view of the world, he devotes two whole chapters to talk about the communicative relationship between God and man. The culture in his thesis - human action, human accomplishment, and vision of the world - has been completely adapted to the Qur'an. The overlap

between the Qur'anic view of the world and the human perspective seems to give the culture unimaginable dimensions in the context of other perspectives, where the author clashed with the most dangerous. Cultural suspects in the revelation of the Qur'an, starting with the question of communication between the horizontal existence: the absolute of the Creator, and the relative existence of the creature, through the phenomenon of revelation, and ending with the question of language, balancing the global discource of the Qur'an and the cultural specificity of the language in which he set the position of man in the communication process The so-called revelation, the location of revelation and man in the cultural process tagged with language.

The following discussion leads us to two important questions: How did Izutsu succeed in analyzing the communicative relationship between God and man? how this relate with human language?

b. Levels of communicative relationship: Izutsu addressed communication as he applied his approach by analyzing the word "revelation" among a number of key words in its basic and relational meaning; he categorized the relationship between God and man into four levels [14]. The existential relationship between God and man, and the relationship Communication is divided into two parts; the first is non-linguistic communication, its messages are stand in "Universe Signs of God" in the world of horizons and the world of selfs, as non-linguistic messages addressed by God to the guidance of man, and respond by belief or disbelief as the two types of human response to this call. The author made this type of communication the subject of chapter six of his book.

The second is: a linguistic communication between God and man, represented by revelation. He said: "In summary, revelation in its narrow sense - especially religious - is a particular type of linguistic communication that occurs between God and man in the downward direction from God to man. God directs His words directly to the Apostle, and indirectly to human beings in general, and to pray as a human initiative for verbal communication upwards with God."

These two relationships (existentialism and communicative) are attached to a third relationship, the bondage of slavery, which is manifested linguistically in the concepts of "Lord" and "slave", and the concepts of "Islam", "ignorance" and "religion". A fourth ethical relationship is the following concepts of God's mercy: mercy, revenge, promise, and promise. It is also the concept of "piety" and "disbelief" as the human response to these concepts. But all this leads us to ask: Can we say that God communicates with man? Can revelation be seen as a process of communication?

Third: Revelation as a communicative act

Izutsu viewed revelation as one of the manifestations of God's transcendence through language and speech, noting that this was not done in a vague human language, but in a human language involving a renewable understanding. In this context, understanding requires a minimum of semantic

involvement between revelation in its prevailing concept among the Arabs of ignorance age, and revelation in its Quranic concept.

Here we must once again stand on the concept of "revelation", trying to re-analyze it, to explore the cognitive origins upon which Izotsu relied in describing the relationship between God and man as a communicative relationship, and to re-read it in the light of our report on the concept of "communicative action";

Izutsu used the Qur'anic concept of revelation, in its own technical sense, to analyze it from a semantic point of view. To put it more clearly, he asked the following questions: When can the word "revelation" actually be used? In which situations can be used? What precisely are the necessary conditions that one can achieve using this particular word?

Despite the objectivity of adopting this process to answer the above-mentioned questions, the centrality of communication can be cited as a key concept of God's relationship with man in the Qur'an, standing on some of its manifestations of representation. The link between the word "receipt"(wassal) and its aftermath came in the context of describing the relationship between God and man in the verse: " We have arrived for them to say that they may remember (stories: 51),, Pickthall translate this verse: "And now verily We have caused the Word to reach them, that haply they may give heed." Other translators use in place. "Word to reach them" words like: (brought sending uninterrupted, we have explained) which, in the words of the phrase, is a testament to the acceptability of God to communicate with man. In addition, the word "prayer" (Salah), which is the most important pillar of Islam after the two testimonies, is defined by the Prophet (peace and blessings of Allaah be upon him) as a link between the slave and his Lord, which refers to the communicative and devotional relationship at the same time; Between God and man is not only possible, but an existential purpose of man. The Almighty said: What we created Paradise and mankind only to worship.

In return for Izutsu's inference that revelation is a form of communication, the first of the most basic conditions, he says, is that it is a rhetorical behavior, or paraphrasing in modern terminology. Parole in the De Saussure term is a linguistic communication that occurs in a certain situation between two people; one plays an active role, and the other plays a passive role (ab), which is precisely what the word "Kalam" means in Arabic. With this in mind, revelation is a more specific, partial concept that falls within the concept of public speech.

Izutsu asserts that (a) and (b) must be at the same level of existence, and belong to the same class of being. In the case of revelation - here the true advantage of revelation begins - this basic rule is breached because (a) and (b), God and man, are different in terms of the system of existence. Certainly, (a) and (b) do not stand at the same level of existence horizontally; the relationship is vertical, with (a) at the top representing the highest level of existence, and (b) at the bottom representing a lower level of existence, This ontological / existential position plays a very important role in the structure of the Qur'anic

conception of revelation; In this case, attention must be drawn to the particular problem that the concept poses. As mentioned earlier, there can be no linguistic communication between (a) and (b) if they have this kind of existential variance. To achieve true linguistic communication - despite this basic rule of language - something unusual must occur for both (a) and (b) [10].

Some Muslim thinkers have clearly understood this issue. Al-Kermani, for example, explained in his explanation to Saheeh al-Bukhaari that: "His saying (he is the most severe) knows from him... that the revelation was if he replied, may Allah bless him and grant him hardship and intensity, and overwhelms him for a heavy burden. The Almighty said: "Indeed, We will cast upon you a heavy word." (Almuzzammil 5), but the first type is more severe than the second type, because understanding of words such as the clink of the bell is more comprehension than the words of the man who speaks in the usual way when communicating, or Because the Sunnah of Allah, because it happened that there must be an occasion between the viewer and the listener This is either to tell the listener the description of the dominance of spirituality, the first type, or to describe the listener as the listener, the second type [15]. Here is an important question: how can an extraordinary relationship like this be achieved between God and man?

"There are two possible ways:

Either the listener (b) must undergo a profound personal transformation under the overwhelming influence of the spiritual power of the speaker (a), or the speaker must give up, and somehow acquire the character of the hearing.

It is evident that both cases occurred with the Prophet (peace and blessings of Allaah be upon him). It was narrated from Aishah that: Al-Harith bin Hisham asked the Messenger of Allah: 'How does the Revelation come to you?' He said: 'Like the ringing of a bell and this is the hardest on me. When it departs we remember what he said. And sometimes the Angel appears to me in the form of a man and speaks to me, and I remember what he said." Aishah said: "I saw him when the Revelation came to him on a very cold day, and his forhead was dripping with sweat." It represents the first case, and the visual type of revelation also mentioned in the hadith, and in the Qur'an referring to Surat al-Najm:" which he is being inspired – (4) something that a very mighty one has imparted to him: (5) [an angel] endowed with surpassing power, who in time manifested himself in his true shape and nature, (6) appearing in the horizon's loftiest part, (7) and then drew near, and came close, (8) until he was but two bow-lengths away, or even nearer. (9) And thus did [God] reveal unto His servant whatever He deemed right to reveal. (10) The [servant's] heart did not give the lie to what he saw: (11) will you, then, contend with him as to what he saw? (12) The visual type is associated with the Prophet's vision of heavenly or angel, and represents the second case.

In addition of his is citied Kurmani, who Izutsu believe his understood the intrinsic nature of speech quite correctly, and that he attempted to explain the truth of revelation under this basic principle, he is also used Ibn Khaldun, who explained this phenomenon in his "The introduction" that physical pain is hostage to this experience. The supernatural in which the human psyche - inherently unprepared for such an experience - is forced to temporarily leave mankind, change it to angelism, and actually become part of the angelic world for some time, then regain its nature. Isuzu considered this a theoretical or philosophical interpretation of the phenomenon, contrary to the perception expressed by contemporary Arabs to our master Muhammad, peace be upon him about this phenomenon. Indeed, it was within the reach of the pagan Arabs a convincing way - for their minds of course - to explain this kind of phenomena, and perhaps this phrase with the shy reference to (Hamilton Jeb), which aroused the ire of Fazlur Rahman, and let him criticize to Izutsu a cruelty.

Interference between revelation and language: When we stand at the points of Interference between revelation and language, we make sure that we work in the context of the "communicative act's" condition and logic.

The first say is that, the concept of "revelation" interferes with the question of "language." Although revelation is made up of the subject matter of human speech itself, the reference in considering an unnatural special kind of linguistic phenomenon is that the speaker is God, and the listener is man..

This calls for several introductions to the definition of the Qur'anic perspective of language and communication, and may go beyond the legitimacy of the saying "A creation of the Qur'an," which provoked a series of reactions in the Islamic heritage. From this horizon, Izutsu supervised the linguistic phenomenon, recognizing that the existential space in which this documented dialogue between God and man absorbed by Rules and laws for this interaction between the higher and lower horizons, and the language is the testimony of that connotations and meanings revolve with the contexts of the rotation of planets and stars. The one who created the man itself taught him the statement. This is part of the whole relationship between God and man

This cognitive certainty made Izutsu speaks of religion in the Qur'an not only as a component of human consciousness, but also as part of the interaction of elements of existence and their connection with who created them. The sign of this is that the Qur'an did not only affect selves: both the first recipient and his followers of believers, rather it has become the content of the vision through which they always view the world, contrary to what we see in the corresponding horizon.

Revelation in the Qur'an may have unique advantages in this respect. The Qur'an provides definitive answers regarding the language which man claims it wholly owned to him. The Almighty said: "Created man, 4) [And] taught him eloquence 5 (Rahman: 3-4), that he is a major actor in the formulation of the methodological vision and scientific perspective of individuals and communities dealing with him. He identifies himself as a discourse of enlightenment. And it is hostile to mythical thinking, metaphysical interpretation.

We have said that Quranic revelation has an impact on the cultures and ideas of different societies. "The whole thing depends on the basic idea that each linguistic system - including Arabic and Qur'anic Arabic - represents a set of coordinated concepts that reflect together," Izutsu wrote. Thus, in its semantic aspect, Quranic Arabic corresponds to what we can rightly call the Qur'an's vision of the world, and this "Qur'anic world-view" can also be seen in other Islamic languages, in its expressions. Structures, ilks, and its poetry which is well-deserved paths of thought inspired by the Qur'an through a forest of speech [4].

Characteristics of linguistic communication: The characteristics of linguistic communication in revelation can be summarized in Izutsu's "as seen by Muhammad ibn Nasr" in the following [16].

a. Izutsu's revelation implies the meaning of communication between two people, but it is one-sided, because once this relationship is established, it cannot be reversed at all.

b. Include revelation that the signs used for communication are not a requirement to be verbal.

c. Include revelation in the idea of accompanying ambiguity and confidentiality, because what is conveyed by (a) to (b) is very clear to (b), but it will not be clear to others - at least - with the same clarity to (b).

We conclude from the continuity of revelation by what is known that the author of the theory of communicative action Jorgen Habermas when he formulated, but aimed at the "positive" aspect of verbal action, and that the revelation on the basis of the initial introductions to the theory does not meet this principle requirement, which is also beyond the situation at first This does not prevent us believers in the possibility of adapting the Absolute and practically activating it in a real time and space to take advantage of the determinants of communicative action through the application of a set of what is known as the ethics of the discussion, which Habermas formulated in four basic assumptions, if we applied it on the discourses of revelation, what do we find?

First, it must have the reasonableness that is accomplished by a properly structured sentence that respects the rules of the language used.

Second, it is the fact of the content of the argument that functionally describes a situation that is abstract and not inspired by fiction.

Thirdly, it concerns the credibility of the pronunciation, as a function of establishing a straight relationship between persons. This claim covers the issue of the conformity of the linguistic verb with the requirements of a previous normative scheme recognized by society.

Fourth: It is about the credibility of what is said to the extent that allows the speaker to express specific intentions, and in a sincere way away from lying and misinformation [17].

Habermas asserts that these conditions derive from an idealistic horizon.

"In general, they can be considered conditions without which there is no rational communication between the speakers."

The great irony is that what Izutsu did through his basic writings addressed each of these assumptions in more detail, and it is enough to confine ourselves to this paper within the limits of his thesis entitled "God and Man in the Qur'an" and more specifically in its sixth and seventh chapters. To evoke the social contexts that received the revelation speech and interacted with it and reformulated its social and cultural system in the light of it.

Fourth: Criticism of the thesis

Izutsu was blamed for neglecting the social dimension of revelation, as well as not answering the most important question:

Where can these people be "explored" in Izutsu methodology?

This is the dimension that characterized the intellectual thesis of Fazlur Rahman, and led him to decide in his introduction that "there is one big problem with Dr. Izutsu's concept of the Qur'anic teachings about the relationship of God to man, which is that he did not take into account the Meccan environment. The Bedouin were arrogant, arrogant, lavish, vaunted beyond any awareness of conservatism; he was very attentive to his self-respect, independent, and governed by the character of ignorance (against the dream). This arrogance, and his unlimited sense of pride. This has been accomplished dramatically by correcting an idea of God that is above all frightening and terrifying, but the truth is that the direct "Qoran followers" were the Meccans - and more particularly - their wealthy business groups. They are aware of any obligation towards their less fortunate citizens, considering themselves self-sufficient (i.e., indispensable); that is, the law is directed at them.

One may ask a general question about the possibility of establishing a moral relationship with the exclusive meaning, between God and man, at all. To be precise, one can only take a revered attitude toward God, not a moral or moral position that he can take only towards other people. One cannot be good with God, only with people. Hence, with regard to the vision of a world such as Izutsu, which has quiet (God-human) relations that are no different from (human-human) relations, and can be established in itself, the Qur'anic teachings are against it directly, and far from being described on Appropriately by that vision of the world. The main purpose of the Qur'an, to create a moral and social order, is to be proven in the process of the revelation of the Qur'an if one historically examines the real challenges that the Prophet confronted the Meccan society from the beginning. These challenges were directed not only at the headquarters of the Meccan gods at the Kaaba, but also at their socio-economic structure. This demonstrates the superiority of the historical approach over the purely semantic world [10].

It was the axis that reconciles in the logic of the unseen? This is not only achieved by mental rendition. The Almighty said:

"This is the Book about which there is no doubt, a guidance for those conscious of Allah, Who believe in the unseen, establish prayer, and spend out of what We have provided for them, and who believe in what has been revealed to you, [O Muhammad], and what was revealed before you, and of the Hereafter they are certain [in faith]".

When Izutsu founded his communicative vision on the basis of a bilateral relationship between God and man, one existential, the other communicative, the third ethical, and the roirth is worship relation he seemed to have fallen into the trap of mock modeling, which often corresponds between the two ends of communication;, Makes him eligible to receive revelation from His divine origin through the Apostle King. That opened the door for critics to draw a barrage of questions and criticism. "Dr. Izutsu's handling of the issue of revelation or verbal communication with God in Chapter VII is good and comprehensive, although it is, in a way, not critical in accepting traditional material on the subject, and it is also naive to interpret it," he said. Verbal communication can only occur between two objects of a similar system of existence, of course, but later, Dr. Izutsu tries to rationalize how the apostle could actually hear the words of revelation and tells us that at the moment he received the revelation he became a supreme being "against his nature." He does not realize that this does not answer anything. How will an object of a particular order of existence, even in spite of its own nature, from time to time become completely transformed into an object of a different order and how, after the moment of revelation, will the Apostle return to his natural self? In general, Dr. Izutsu's use of the terms "nature" and "supernatural" in this context is influenced by Christian teachings about Christ, and the distinction between the biblical concept (of the Bible = Old Testament) of prophecy and the Qur'anic concept is also very good. However, we would like to add that the prophecy of the Bible prophets is not always innate.

Conclusion

Izutsu provided a profound description and logical adaptation of the perceptions of the relationship between God and man as justified by the Qur'anic discourse in accordance with the appropriate connotations of the linguistic context circulating upon his descent.

In this paper, we have reviewed some of the features of Izutsu's communicative vision in relation to the most present and least expressive dimension of contemporary communicative thought: the vision dimension; And moral value.

It can be said that Izutsu founded his work on a model of communication and fed the communicative lexicon with concepts that are not familiar and treated linguistic systems as incubating environments for different types of communication characterized by diversity and dynamism.

He stressed that the world-view determines the nature of the communicative concept and the identity of the communication systems.

The fourfold division of relations referred to by Aizutsu represents a good ground for the launch of a kind of communicative theorization based on the "Qur'anic vision of the world" as follows:

- In which the existential relationship between God and man becomes a reference basis for the communicative system, which forms the civilizational identity of the Muslim person;

- The communicative relationship is the sustainable resource of spiritual extraction to meet the current developments in the arena of the existential debate between man and his environment, which formulate the cultural identity of the Muslim man.

- The devotional relationship between man and his Lord is a manifestation of religious commitment based on the relationship between the Lord and the slave, which form the religious identity of the Muslim man.

- While the moral relationship becomes a source of the highest values of the communicative system in its psychological, social and cosmic dimensions, which determine the criteria governing the previous identities. The main research outputs can be summarized in the following:

- The cognitive value of the work of Izutsu lies in the extent of the answers it proposes in the context of the controversy of visions and perspectives that occupy the world today.

- The centrality of the existential dimension that communication between God and man is an integral element of the existential relationship between the Creator and the Created and the importance of the communicative dimension of the continuation of the relationship and sustainability according to this vision.

- In his definition of revelation, Izutsu focuses on the meaning of speech and that God has spoken to man through an understandable linguistic system, This makes revelation a complete "communicative act", an act intended to convey a message that seeks to clearly understand limited facts and teachings that require a specific response and positive behavior towards the content of the message.

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