A Critical Study of the Quran's Theory of Mythology
(A Case Study on Mohammad Arkoun's Perspectives)

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دراسة نقدية لنظرية أساطير في لغة القرآن

- دراسة حالة لوجهة نظر محمد أركون -

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Abstract:-

One of the most controversial issues regarding the Quran today is the claim that the Quran has a mythical language. This view has been put forward by some Western philosophers and Muslim thinkers. The Islamic scholar Mohammad Arkoun has many works in the field of Quranic studies that are in need of criticism; such as the nature of the language of the Quran. This study will use a descriptive analytic approach for this purpose. After examining the verses of the Quran to find where the word mythology has been used and seeking the accordance between the meaning and context with Quran's purpose of knowledge and guidance, including rules and educational issues, we found that the concept of myth is not acceptable in the Quran. The result of this study show that Quran is not a myth, rather the stories are factual and based on reality.

Keywords: Quran, Arkoun, myth, criticism.

الملخص:-

مـن القضـايا المثيرة للجـدل فيمـا يتعلــق بــالقرآن في الفــترة المعاصــرة الادعــاء بوجــود قصـة أسـطورية في القرآن. وقد طـرح هـذا الـرأي بعـض الفلاسفة الغربيين والمفكرين المسلمين. محمد أركون كباحث في مجال الإسلام لـه مؤلفـات عديـدة في مجال الدراسـات القرآنيــة تحتــاج إلى نقــد، ومـن هــذه القضايا أساطير لغة القرآن. من خلال فحـص آيـات القـرآن بعنايـة حيـث يـتم اسـتخدام كلمـة الميثولوجيـا وفحـص معنى كلمة أسطورة وفقًا لسياقها ووفقًا لغــرض المعرفــة والإرشــاد للقــرآن وأغراضـه، بمـا في ذلـك التعـبير عـن القواعـد والقضايا التربويـة، لا يمكـن قبول جانب كونك أسطورة. نتيجة هـذا المقــال هـي حقيقـة أن قصـص القـرآن حقيقية وليست أسطورية.

الكلمـات المفتاحيـة: القرآن، أركـون، أساطير، نقد.

1. Introduction

Whether the Holy Quran includes stories based on historical facts, or whether at times it is distant from reality and drowned into symbolism and allegories due to special methods of expression and interpretive necessities, is in question. Numerous and valuable research and studies have been conducted regarding this question by scholars such as Arkoun. The Quran is the word of God, the absolute truth with no falsehood. Its words aim to express and reveal divine knowledge at the level of people's understanding. Divine words are fundamentally different from human words. Human beings are sometimes forced to merge the truth with imaginary and unreal phenomenon in order to express transcendent knowledge and understand the true content in the form of mysterious and ironic stories. This is due to humans' inherent limitation, but God Almighty who is infinite, who is the absolute truth, whose words are also the absolute truth, and there is no falsehood in God nor his words, even in the form of a story; therefore, the mythical nature of the language of the Quran is criticized.

1-1. Statement of the problem and research questions

An issue that some thinkers have addressed is the mythical nature of the Quran. Mohammad Arkoun has dealt with this issue and believes that the language used in the Quran is mythical and symbolic when retelling stories.

The present study will provide answers to the following questions:

1. What is meant by the mythical language of the Quran?

2. How does Muhammad Arkoun define mythology in the Quran?

3. What are the criticisms regarding Mohammad Arkoun's view on the mythology of the language of the Quran?

2.1. Objectives and necessity of research

This study aims to critique and examine the mythical nature of the Quran according to Mohammad Arkoun through some proven features. This study will also question the purpose and the epistemological aspect of the Quran.

3-1. Method

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This library research will take a descriptive-analytical-critical approach in explaining Mohammad Arkoun's views regarding the language of the Quran. This study will also point to the Quran's mythical nature while providing some criticisms.

4.1. Background

So far, a number of articles and papers have been published regarding the Quran's mythical nature as well as Mohammad Arkon's views towards the subject.

Some of these studies include:

1. "Mohammad Arkoun and the application of poststructuralism in the critique of Islamic reason" by Hamed Ali Akbarzadeh and Mostafa Soltani (2015), Journal of Epistemological Research issue 10.

2. "Mohammad Arkoun's Historical Methodology" by Seyyed Mohammad Ali Nouri (2017), Journal of Islamic History, issue 70.

3. "Mohammad Arkoun and the modernization of religious thought" by Seyyed Sadegh Kharazi, Ain magazine, issue 32.

The significance the present study is that firstly, previous researches have not deal with Mohammad Arkoun's Quranic views and secondly, none of the mentioned researches have addressed and criticized the mythical view in the Quran addressed by Mohammad Arkoun.

2. Lexical and idiomatic meanings of stories and myths

2-1. Literary and idiomatic meanings of the term 'story'

Story or "*Ghisa*" root in ق ص ص and have infinitives in قصَّ يقُصُّ قص و قصصا (Ibn Jozi, 2015, p. 490). Its lexical meaning is to cut (Ibn Manzor, 1977, p. 73). In Persian translations, it means "to follow someone" (Ghaznavi, 2010, p. 279) and "to follow" (Morozi, Bita, p. 249). A story thus is called a story because one word comes after another (Tusi, 1409 AH, 6, p. 93). *Qas* (storyteller) is a person who expresses some news after another and puts words after another (Azhari, 2003, 8, p. 256).

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In the Quran, a story is a way of expressing guiding intentions; So, the Quran has a storytelling style appropriate to its purpose (Sayyid Qutb, 1415 AH, p. 117; Bakri, 1994, p. 227; Mashreh, 1992, p. 13; Atar, 1994, p. 224; Abbas, 1992, p. 10).

2.2. Literary and idiomatic meanings of the term 'myth'

The term myth or "Satr" from "*Osture*" means writing and rows. «في الكتاب مسطورا» means written in a book. «سطر فلان كذا» means someone wrote something (Tarihi, 2008, vol. 1, p. 371). Some believe that *ostureh* is a combination of *ostureh* and *asatereh*. Some like Akhfash consider it plural without a singular term (Abdul Hamid, 1985, p. 337; Ibn Manzoor, 1956, 4, p. 363; Tabarsi, 2, p. 284).

Myth means "false words and utterances that have nothing to do with anything". 'Myths of the first' means wonderful words written by predecessors that have been broken into pieces (Farahidi, 2005, p. 373) "Myths of the first" in Persian has been translated into "myths written by predecessors" (Mohaghegh, 1965, p. 26).

The different meanings of the term 'myth' can be listed as follows: Absurd words and nonsense (Johari, 1956, 2, p. 684; Ibn Zakaria, 2008, 3 p. 372; Ibn Manzoor, 1956, p. 363; Zubeidi, 2006, 12, p. 25); Irregular narrations (Ibn Manzoor, 1956, 3, p, 363; Firoozabadi, 1995, 2, p. 49; Zubaidi, 2006, 12, p. 25); Narrations that are like falsehoods (Ibn Manzoor, 1956, 3, p. 363; Zubaidi, 2006, 12, p. 25); Wonderful words (Shertoni, 2006, 1, p. 515); Lies (Zubeidi, 2006, p. 25); Something rootless (Ibn Manzoor, 1956, 3, p. 363, Zubaidi, 2006, 12, p. 25); Adorned lies (Ibn Manzoor, 1956, 3, p. 363); Anecdotes and what they narrate (Zubaydi, 2006, 12, p. 25). So we can say that myth is a vain and superstitious word that has no basis, but it is so adorned that man considers it to be real.

The definition of myth in the sense is discussed in Quranic studies. There are other interpretations that are not directly related to this article. To eliminate confusion, we will first briefly mention the definition and some concepts of myth in the latter sense.

3. The origins and concepts of myth

Concerning the origin of the word, Frankel believes that myth means equanimity (Jeffrey, 2007, p. 113). Some believe that myth is derived from the Greek word historia meaning "search and

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awareness" and "story". The remnant of this word in English means "story and anecdote" and in French it means "history and anecdote" (Amoozgar, 2010, p. 3). Some believe it to originate from the principles of Tazi. This may be true: "This word has been changed from Greek or Latin to Tazi and has been transformed into the Greek and Latin word historia, meaning the right word and news, or the search for the truth" (Kazazi, 1993, p. 2).

New science of mythology begins with what Friedrich Kreuzer wrote about symbol and mythology (1810-1812 AD). Accordingly, myth is an anecdote, an image, a movement that illustrates the story in the heart before it being recorded (Bastid, 1991, p. 45). A myth is a sacred history that tells the secret of creation. It is the eternal source of every religion, thought and action that occurred once and for all, and then turned into an example; that is, an example that regulates and validates the policy of human beings and their rituals and worship (Shaygan, 1992, p. 103).

Reason and instinct merge together, then they separate for development; But after separation, the roots of myth can be found in the remaining (Bergson, 1979, p. 124).

In myth, the line between the objective and the mental world is blurred. Real time loses its objectivity and becomes a mentality. The important issue is not historical accuracy, rather it is the concept for believers (Afifi, 1995, p. 13; Hinels, 2010, p. 22; Zarrinkoob, 2004, pp. 404-405). Myth should be considered a spiritual and celestial story related to the beyond, intangible world, or the world that the principles are usually unknown and it is inextricably linked with religious rites and beliefs, and that an aura of holiness pervades its positivity (Amuzegar, 2010, pp. 3-4). Current mythological scientists do not look at myth like nineteenth century scientists.

4. Arkoun's Biography

Mohammad Arkoun was born on February 1st, 1928 in Algeria in a lower-class family and died in 1956. He completed his secondary and higher education in Algeria and went to Sorbonne in France for higher education. He learned French and Arabic as a second and third language. He received a doctorate in Islamic history and philosophy and taught at the city's Faculty of Literature. He was a

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professor in Arabic language and Islamic civilization at Sorbonne University from 1972 to 1977.

Mohammad Arkoun taught at universities in different countries such as Algeria, Tunisia, Damascus, Beirut, Tehran, Berlin, Amsterdam, Harvard, Colombia, etc. and held conferences in various fields (Arkoun, Louis Garde, Yesterday- Today- Tomorrow's Islam, 1991, pp. 34-35). He taught at Sorbonne as a distinguished professor of philosophy, civilization and Islamic thought, in his final year and finally passed in Paris at the age of 82 after a long illness in 2010.

5. The basis of Arkoun's thoughts

Arkoun is a French-Algerian Islamologist who, similar to Western philosophers, sought to unravel the rifts that had roots in Sunnah. Even though he was not affiliated with the Shiite religion or any other religion of Islam, and believed that all religions should be studied and one must combine each part from all religions that seems right, he considered Imam Khomeini worthy of admiration because with his theory of Velayat-e-Faqih, he left Shiite Sunnah and political thoughts, which considers any uprising before the uprising of Ghaem (AS) illegitimate (Quarterly Journal of Religion, 2010, p. 92).

Arkoun criticized his intellectual project as Islamic reason. By using methods in humanities, social sciences and linguistics, he studied Islamic-Arabic heritage and sought to discover its historical studies, and create monotony in first-degree texts (i.e., Quranic verses) and second-degree texts (i.e., interpretations and jurisprudential and Verbal ijtihads). His ideological approach to Islam is based on studying all historic texts and resources. His thoughts seem more revolutionary than others in this regard. He studied the Sunnah, texts and the history of Islam through the perspective of his contemporary thinkers, including Lucien Four, Fernand Brodel, Jacques Lacan, Michel Foucault, Jacques Derrida, Pierre Bourdieu, Jacques Goody, Cornelius Castoriadis, and Rene Gerard; hence, his works were strange to ordinary Muslim readers.

Arkoun's intellectual design can be recognized in three domains: Islamic humanism, historical interpretation of the Quran and critique of Islamic reason (Khalaji, 2012, Mohammad Arkoun's narrative of his own destiny).

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Arkoun highly valued philological studies and researches of Islamology, and believed that Islamology should not be limited to historical linguistics.

Arkoun criticized Orientalist methods because of their European-oriented approach to Islam. He studied Islamic societies, ethics and politics, and contemporary deeds (Quarterly Book of Religion, 2007, pp. 80-85). Some of his articles have been translated into Arabic. His thoughts and works have been criticized by many thinkers in the Islamic and Arab world. One of the difficulties in his works is the weight of expression and writing and the complexity of the content.

In addition to writing, Arkoun has given numerous lectures in various countries and has presented various theories in Islamic sciences. Mythology in the Quran is one of his theories.

Arkoun points to the mythology of the language of the Quran in many of his transients and works (see Arkoun, Yesterday -Today-Tomorrow's Islam, 1991, p. 240). By studying one of these works, it is not possible to explicitly attribute the mythology of the Quran to him, but in some of his works, he has specifically addressed this issue. In "*A New Perspective Towards the Quran*" he writes:

All the characteristics of mythical language in the Torah and Bible are also found in the Holy Quran; Hence, it is clear that the language of Quran is true, because it affects the human conscience and no other mythical language is able to show perspectives similar to the Quran. Secondly, it is effective .... Thirdly, it is spontaneous ... and fourthly, it is mysterious, metaphorical and symbolic. It is time to put aside the ridiculous image in Western thoughts that "God's paradise is full of beautiful nymphs and rivers of wine and honey" ... The Holy Quran uses a poetic power in the Arabic language -with an exceptional and supreme voice- to satisfy one's conscience. In fact, a wide mysterious and symbolic system is presented to the believers, which has been the inspiration of their thoughts and actions to this very day (Studying the Quran, Hamshahri publication, Vol. 56, p. 21 onwards).

He also mentions that Islamic thoughts have been greatly influenced by Aristotle's rational categories and the duality of neo-Platonic philosophy; hence, there is a need for criticism in traditional Christian theology.

The question that remains is that why and how is this mythical world, which has continued with the help of religious rites and ceremonies, often been theoretically reduced to closed systems?" (Ibid). He further states: "Only the unity of dialectical logic with a mythical conception can encompass the language of revelation with all the contradictions created by reasoning logic" (Ibid).

Generally, the word 'myth' is widely used in Arkoun's writings which refers to the Quran as a myth. Since this word has many meanings, it is necessary to quote his definition of myth. He writes: "The stories of the Torah and the Quran are two remarkable examples of mythical interpretations" (Arkoun, History of Islamic Thoughts, 1996, p. 210).

He also writes: "The Quran is based on myth" (Ibid., p. 10). Also: "The social and historical work that the Prophet accomplished in Mecca and Medina was always accompanied by parts of the Quran that had a flexible and interpretable (and mythical) basis" (Ibid., p. 211).

According to Arkoun, myth plays a decisive role not only in the scriptures, but also in human life. This can be seen in the following statements: "The consciousness and understanding of the masses is essentially a mythical consciousness" (Arkoun, Nafeh Ali al-Islam, 1996, p. 50); "No religious community or nation is needless of myth" (ibid., p. 73); "Myth shapes our individual and collective historical existence" (Arkoun, Al-Fikr al-Islami, Critique and Ijtihad, 2007, pp, 84 & 327). As can be seen, he spread the term 'myth' to various intellectual and religious dimensions of humanity.

6. Arkoun's definition of myth

It is necessary to understand Arkoun's definition of myth first, because this word does not always refer to unreal and fictional stories. Arkoun tries to interpret 'myth' in such a way that it does not contradict the knowledge of the Quran. That is, part of myth (albeit weak) is true, but the human imagination nurtures it. These efforts have been fruitless and have led to accusations of paradoxicality. Some critics believe that Arkoun's method has led to rejection by both Islamists and secular scholars (see "Mohammad Arkoun; Confused between Eastern and Western Civilization", Monthly Quarterly, 2010, p. 158). However, his definition of myth is as follows:

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"myth is a virtual and symbolic expression that accepts the application and multiplicity of meanings".

He also takes a mythical look at Quranic stories and compares them to other stories and anecdotes: Quranic stories need a connection similar to that which all mythological anecdotes require. This is due to the fact that these stories are fully accepted and embodied by the believer's consciousness" (Arkoun, Al-Fikr al-Islami, Qara'iyya al-'Aliyah, 1996, p. 203 onwards).

7. Arkoun's view towards the rules of Sharia

One of the tools of believing in the mythical language of the Quran is to question its commands and prohibitions and lack of adherence to the rules of Sharia. According to Arkoun:

"The Quran, like the Gospels, is nothing but long statues that speak of humanity, and these statues cannot be a clear law, so it is only an illusion to think that these figurative interpretations can be turned into efficient and active laws and principles that can be applied and implemented in all situations" (Arkoun, History of Islamic Thoughts, 1996, p. 299). Elsewhere, he writes: "this is because boiling nature is permissible, but the jurists turned it into a dry and accessible form (adaptable to different conditions and turning it into jurisprudential rulings in order to provide for the affairs of the society" Al-Fikr al-Asuli and the Transformation of Al-Tasil, 1999, p. 36).

8. Review and critique of Arkoun's view

Some critics have pointed to the fact that "the truth of the Quran and the truth of a part of the stories does not mean that the whole text is a myth" (Sa'di, Mohammad Arkoun and Manhaja Al-Qurani dirasa naghdiah, a Ph.D. dissertation, Faculty of Religions, 2003, p. 189). Critics have accepted the objections and sought to justify them. It is noteworthy to say:

First of all, attributing myth to the Quran seems unfair given that the Quran itself strongly opposes the claim of Quranic mythology. In nine verses of the Holy Quran, the interpretation of "the first myths" has been quoted and criticized by polytheists (Al-An'am / 25; Al-Anfal / 31; Al-Nahl / 24; Al-Mu'minun / 83, etc.). Therefore, for those who believe in the Quran, an intra-religious answer is sufficient.

The context of the verses in question addresses the polytheists against the truth. God rejects their position in general. That is why they deserve punishment; they have attributed the Quran and the principles of the Prophet to falsehood, while all of has been sent by God, and they acknowledge this fact (Qabel, Mofid letter, p. 6). In order to understand these verses, it is necessary to take a look at their content.

For example, the verse «... و منهم من یستمع الیک .» of Surah Al-An'am is Meccan; however, some believe that some of its verses were revealed in Medina. The main purpose of this surah is to outline the three doctrinal principles of monotheism, prophecy and resurrection and to invite humans to believe and accept it. The mentioned verse has the same content and the verses before and after are not about the stories of the Quran or about the past; rather, polytheists have raised mythical doubts and questions about the entire Quran and the call for monotheism and resurrection. Fakhr Razi says: "Polytheists aimed to undermine the miracle of the Quran. They say: These stories have been told to former tribes. If the Quran narrates stories of the past, then it is not a miracle; because there are similar docements in the past" (Razi, 1420 AH, 12, p. 188).

Zamakhshari says: "Polytheists believed that the words of God are superstition and lies, and this denial was their ultimate intention" (Zamakhshari, 1415 AH, 2, p. 12).

Sheikh Tabarsi writes: "disbelievers say: The Quran is nothing but myths of the ancients, that is, writings from the ancients" (Tabarsi, 1408 AH, 4, p. 444).

Or the verse «... واذا تتلی علیهم آیاتنا قالوا» is Medinan; however, some believe that verses 30 to 36 are Meccan. It is clear that they are also Medinan, because it tells the story of the polytheists' emigration and conspiracy. The content of the surah is mainly about social issues and Islamic rules. The context of verse 31 begins with the previous verse and ends in verse 37. Verse 30 describes the pagans' conspiracy against the Prophet, and verse 31 describes their intellectual and cultural conspiracy in order to reveal their true side.

Fakhr al-Razi has stated: "God Almighty revealed the polytheists to the Messenger of God, and revealed their trickery against the religion of Mohammad" (Razi, 1420AH, 15, p. 156).

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Tabarsi says: "God Almighty has revealed the enmity and denial of the disbelievers against the truth: Whenever verses from the Quran are recited to them, they say: We have heard this, we have understood them; we can create similar verses. They say this even though they are inable to bring a surah like the Quran; even after the Quran invites them to *Tahaddi*. But this is their position out of enmity and stubbornness" (Tabarsi, 1408 AH, 4, p. 538).

In these verses, the main reason for opposition and referring to the Quran as a myth, is the doctrinal principles of Islam, the Prophet's mission, and the Quran, not the stories of the Quran, especially those addressed to disbelievers.

The next verse is:

«و اذا قيل لهم ماذا انزل ربكم قالوا اساطير الاولين»

Surah An-Nahl is Meccan and Medinan. The first forty verses are Meccan and the rest are Medinan. The main focus in this surah is the three principles of monotheism, prophecy and resurrection. Verse 24 refers to the polytheists' position against the Prophet's invitation to the worship of God. Polytheists, reply: These are nothing but myths and superstitions of the past.

Allama Tabatabai says: "The myths of the first means superstitious writings and documents by the predecessors whom passed them on to the future generations. This implies that the Quran was not revealed by God Almighty" (Tabatabai, 1973, 12, p. 229).

Fakhr al-Razi has stated: "God Almighty perfected the reasons for monotheism and provided conclusive and superior reasons for rejecting the pagan religions, and has raised questions addressing the deniers of prophecy. The Messenger of God fought for the authenticity of his prophethood with the miracle of the Quran, while polytheists mocked the Quran and said: "These words in the Quran are myths from the past and they are not miracles" (Razi, 1420 AH, 17, p. 20).

Zamakhshari has said: "it is clear from the interpretation of the verses that the word 'myth' has been mentioned by polytheists in reference to the whole Quran and its principles, not just the stories" (Zamakhshari, 1415 AH, 2, p. 406). The verse

لَقَدْ وُعِدْنَا هَذَا نَحْنُ وَآبَاؤُنَا مِنْ قَبْلُ إِنْ هَذَا إِلَّا أَسَاطِيرُ الْأَوَّلِينَ.»

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of Surah Al-Mu'minun is Meccan and it is generally about belief in God and the Day of Judgment (Tabatabai, 1973, 5, p. 15). Verses preceding the above verse enumerate the Prophet's invitation with clear reasons and confronts aristocracy and political and economic power. Then it promises them severe punishment and states that their hearts and lust lead them here. Then he provides proof of the oneness of God and return of all to him. God says: "They do not think; rather, they repeat the same things as their predecessors. "When we are dead and turn into dust and bones, will we be resurrected? Indeed, we have been promised this in the past, this is nothing but myths from the past".

Fakhr al-Razi has stated: "God Almighty stated the reasons for monotheism, then spoke of resurrection and said: "بل قالوا مثل ما قال الاولون" "Similar to their predecessors, polytheists deny the Day of Judgment, although the reasons are very clear".

God reveals that polytheists have repeated their predecessors' behavior in denying the Day of Judgment, and this is corrupt and false. Polytheists have said: "Mohammad's words and promises has been given by other prophets in the past; But over time, we find no return. They believe that resurrection occurs in this world". Then they said: "If this is what Mohammad says, then it is a myth from the past" (Razi, 1420 AH, 115, p. 23; Tabatabai, 1973, 15, p. 56).

Second, the origins of this belief are the stories found in the current Torah and Bible, which has led scholars to try and justify them. Referring to the Quran as a myth was a good solution but the Quran is free of this accusation. We will deal more with this issue in the critique of Arkoun's fourth view.

Third, with a little reflection on the verses of the Quran, we can see that its language is far from any mythical texts. The stories of the Quran, which are the main target of this accusation, have been dealt with in such a way that the listener can subconsciously feel their objectivity and external occurrence; For example, after telling the story of Mary, the Quran says:

«وَ مَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ»

(Al-Imran/ 24). "When they threw their pens into the water to draw who would take care of Mary, you were not with them, and [also]

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when they were arguing with each other, you were not with them". A similar interpretation is seen in the story of Yosof.

وَ مَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ»

(Yusuf/ 102); "You were not with them when they became accomplices and deceived." This refers to the absence of the Prophet in these incidences which shows they occurred in the outside world and have nothing to do with their mythical nature"

Fourth, a myth requires "lack of knowledge of Quranic propositions" (see: Sajedi, The Language of Religion and the Quran, 2009, p. 167).

Fifth, a myth contradicts the main purpose of the Quran, which is to guide human beings. Humans listen with their heart only when they believe in the truth of its propositions. Many myths and novels have been presented throughout history, which may have more color and amusement than the Quran and are more effective in influencing human emotions, but they are not instructive.

The Quran was not sent only to narrate past stories or even give mere advice about their history; rather, the Quran uses various tools to educate mankind, one of which is narrating true stories and illuminating the path of happiness.

9. Conclusion

The language of the Quran in the stories and narratives, both in terms of style of expression as well as content, is based on truth; Hence, no false and untrue matters have been found in the context. Accordingly, the division of Quranic stories based on imagination or myth is not justified; because everything that the Holy Quran has said about past events is legitimate and real, even if they are not considered historical in the term. The Quran is neither a book of history nor does it seek to narrate events historically. It has only dealt with some of its dimensions and elements in alignment with its purposes.

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