

ABSTRACTS

Revelation and Feelings of its Perceptions: Review of Some Objections

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Almighty Allah gifted the human being three important things, by them he may distinguish between sin and virtue. These three things are: Sensitivity, Visdom and Revelation (Wah'y)

The knowledge can not be achieved by sense or wisdom only, it may be observed by revelation (wah'y). In the light of Revelation many problems of Human Beings can be solved. Revelation (Wha'y) is very special thing which may be given by Almighty Allah to his selected slaves.

Revelation (Wah'y) in its literal meaning and verbal sense, be trusted by Almighty Allah to all his creations. This Holy Quran indicated clearly in many verses. But in the term of shariah Revelation is known as a invisible source in which a Messenger of Allah or prophet can receive the messages with out any experience, argument, spiritual hard works etc. It is only the grace of Allah that he select a person from all human being for his revelation (wah'y).

The meaning of Wah'y (Revelation) may be understand by sense of contents. Ilham is also like Wah'y to receive the knowledge. Wah'y is appropriated only for prophets and Ilham may be generalized for prophets and other cream of Human being. The Wah'ys which is dropped on prophets by Allah, is in three types. A verse of Holy Quran indicates the three kinds of Wah'y: direct address to prophet drop of massage on heart and to send Wah'y by angles. Prophets of Allah are entitled for all these three kinds of Wah'y . Although, there are some differences between Wah'y's. some of them are called WAH'Y-E-MATLU and some are called WAH'Y Ghair Matlu. As Holy Quran and other Holy books, given by Allah are Wah'y-e-Matlu, and Hadith and other authentic activities are Wah'y-e-Ghair Matlu.

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man's life span, his tool use, his culture, his speech, his social and sexual behaviour and his knowledge and aesthetic sense are the peculiar features of human life. If the religious scriptures be considered, they also portray that man is not simply an evolutionary outcome but a unique creation of God. He is granted with such faculties which the other creatures are devoid of. Divine revelation is disposed to the dignity of man, rather the superiority of man over other creatures. Man's knowledge is based upon assumptions having too many missing links but God's granted knowledge is the final authority to be accepted. So, man should not remain keeping faith on the unapproved and man made assumptions. He should keep faith in Allah's revelation and be aware of his position in the universe which is the unique one. Man is the vicegerent of Allah. He is the master of the universe. He is the manipulator of God's universe. God has granted him with wisdom, faith and repeated invocation of God, so he should act like the most civilized and the dignified creature of this worldly life.

If the man is the evolutionary outcome of the lower anthropoids, then it was made possible only by natural selection. If it so then the rule of the survival of the fittest has made it possible. This assumption will make the man aggressive and selfish to attain the maximum available resources for his own benefit. In this way competition will develop among the human community which will result in a great bloodshed and disaster of the human culture that has been achieved by the centuries struggle of man.

Likewise, if the man be considered as an animal, there will be jungle rule in human community and he will justify himself doing all the inhuman activities committed by animals. There will be no difference between men other anthropoids but religion persuades man to get benefit of this world and have superiority over the other creatures and subdue them. Anjum Khurshid has rightly analyzed the situation in these words:

"In order to achieve world piece, the human race will undoubtedly find it necessary to reassess a number of prejudices and preconceptions. Among the first to be relinquished must be the belief in our fundamentally selfish and aggressive nature. Such a belief represents a gross distortion of the human character, and does not take into account our distinguishing feature; the human spirit. The despairing picture of man as a biological robot, an accidental prodigy of the ape family devoid of free will and purpose, will surely fail to inspire humanity with the confidence to respond to the challenges of his age."⁽⁵⁸⁾

Keeping in view the all above mentioned, we may conclude that man is man not an animal, master of the universe, paragon of existence and vicegerent of Allah. Only this vision may keep the man's humanism intact it will prosper and flourish in the universe. Otherwise, the values will lose their meanings.

In the holy Qur'an these realities have been elaborated with such sagacity that he may become respectful to his fellow beings and should not be a prey to any misconception about himself. Dr Khalid Alvi writes:

"The second important thing which has been visualized is the relation of God and man. With little power he sometimes became prey to delusion and assumed himself as master rather he considered himself as God. It is the other peak on which he should not reach at any cost."⁽⁵²⁾

And the reality is this that man is neither incorrigible nor he has been created vain. He is responsible for his deeds in his personal life. He should remain in this world as the viceregent and slave of Allah. As man is the slave of God not god himself. When a man thinks like this, his undue pride will vanish and also will comprehend the dignity of man and his true status will be determined.

Superiority of Man or Superiority of Nation

Islam negates the superiority of one group over the other but it deems justice among all stratas of society. Islam counts them as the descendants of Adam only. If they create a distinction based on ethnicity, it will be a cause of impishness

"Mischievousness has appeared on land and sea because of (the mees) that the hands of men have earned. That (Allah) may give them a taste of some of their deeds: in order that they may turn back (from evil). (30:41)

It is quoted on the authority of `ayad ibn Himar Majash`ai, "Surely God has revealed upon me that you should be humble so that no one should show superiority over others and none should tyrannies others."⁽⁵³⁾

It is quoted on the authority of Abu Hurairah, "The people who pride on their dead forefathers are like the insect in rubbish that probes into with its nose and be proud of them is a flame of hell."⁽⁵⁴⁾

It is quoted on the authority of Jubair ibn Mut`am, "Who called to the `asbiyyah, who fights for `asbiyyah, does not belong to us."⁽⁵⁵⁾

"The Arab has no superiority over the `ajam."⁽⁵⁶⁾

Abū Hurayrah narrates:

"God has taken away from you, the pride and vanity of the days of ignorance and to be proudy of your forefathers."⁽⁵⁷⁾

Conclusion

A bad reduction of the modern biological approach is that human beings are nothing but animals. Biological sciences have not provided any evidence that human mind is just the extension of anthropoid brain, man's erect posture is the evolutionary phase of lower primates, and man's articulate speech perhaps the most distinctive feature is a great question mark. Moreover, biological differences also differentiate man from other primates. Similarly

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