

# The Evolution Of Human Thought In The Light Of Previous Divine Teachings

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## ABSTRACT

While human life has been going through biological evolution from the beginning, its concern is also present in the present era, passing through special stages of development. One of the links of this intellectual evolution is the revelation of the inspired books, which Allah Almighty has revealed from time to time according to the intellectual capacity of man while organizing teachings for the basic spiritual satisfaction of man. When he had an understanding of the commands and narrative style, the Torah was given, when he found the mysteries of the soul that led him to the next stage, he was given the method of supplication and prayer, in the form of psalms. Now that he had reached a stage of spirituality where he needed more humility, he was blessed with the Gospel. After determining these three important stages, when he was able to understand all arguments, and reached his intellectual peak, then he was given a book with a principled and abstract style of thinking like the Holy Qur'an. This intellectual evolution inspired books. It has been revealed at the time according to the need and human thought. So that it is easy for man to understand these teachings and orders and man can fight the intellectual changes that have occurred in the age with the power of argument, because argument is the power that man can use. It distinguishes human beings from other creatures and is an important means of evolution of human thought and consciousness. It is necessary that the books of Samavyah should take into account the factors affecting human thought and guide human thought towards evolution in the same order. It should be followed in the same way that the creator of the universe has taken care of human thought in the order of revelation of books.

**Keywords:** Evolution, Human Thought, Previous Divine, Teachings, Analytical Study, Religions.

## INTRODUCTION:

Along with the creation of man, Allah made a special provision of divine teachings to fulfill his basic spiritual and physical needs; this is the

expression and glory of His Lordship. I have to establish the connection, because because of this connection, where man has developed over time, his intellectual abilities have also been on the way to the top of the evolutionary journey, and

accordingly, the series of Prophets and books of Samawiyyah has been continued. .

In the context of the theory of evolution, man spent his life in caves or in forests, even in the journey to the house made of bricks, and at the same time, in every age and era, great and respectable people have appeared in the world to get to know the essence of Allah and to reach the truth. Have been happening. Because it is necessary to give a person intelligence to convey his purpose to him. On the other hand, the search and demand of the human being also points towards the existence of the Almighty, due to which the necessity of divine teachings for the guidance of the human becomes doubled. In accordance with the development, he has revealed the teachings mentioned in scriptures and books from time to time, which are of central importance in improving human thought.

#### ❖ DIVINE TEACHINGS BEFORE THE SCRIPTURES

Inspirational teachings begin with scriptures. A scripture is something that can be written on<sup>1</sup>. Accordingly, one side of a sheet, i.e. a page, is also called a scripture. In addition, this word is used in the Holy Qur'an, Hadith of the Prophet (peace be upon him) and Arabic literature. It has been used in the meaning, for example, deeds, letter or letter, decree or decree and the books of Samawiya, that is, the books revealed by Allah Almighty to His true messengers and this word has also been used for guidance.<sup>2</sup>

The history of Saaf al-Samawiyyah begins historically with Hazrat Ibrahim (A.S.), because the status of Hazrat Ibrahim (A.S.) is the highest in the religions of Samia, and therefore, the center and origin. This aspect of your personality is similar to that of Hazrat Adam in this particular field of religions. It is another matter that in religious thought, Hazrat Noah (a.s.) is mentioned as the second Adam, but this title is in terms of the re-expansion of the human race, not

in terms of religious thought and the nature of revelation. However, Hazrat Ibrahim (a.s.)<sup>3</sup>

The mention of the revelation of the scriptures to Hazrat Ibrahim (a.s.) is scattered throughout history. For this reason, there was no scripture of Hazrat Ibrahim (A.S.) in the literal sense. His teachings were oral, which were passed down in both branches of his descendants. Keep coming. Bani Isma'il was a mother, so it became blurred in them. Later, when the Torah was compiled, the history of Abraham and his teachings were also collected in it.<sup>4</sup>

Regarding these books and books, there is a tradition on the authority of Abu Dhar Ghaffari, all of which are mentioned. The Prophet's guidance is:

On the authority of Abi Dharr, I said, O Messenger of God, Allah sent down a book. The Torah, the Bible, the Psalms, and the Furqan.<sup>5</sup>

It was narrated from Hazrat Abu Dhar Ghafari that I asked the Messenger of Allah, may God bless him and grant him peace, how many books Allah has revealed, so he said: One hundred and four books have been revealed by Allah, fifty scriptures were revealed to Hazrat Seth (AS), thirty scriptures were revealed to Ahnukh, i.e. Hazrat Idris (AS), ten scriptures were revealed to Hazrat Ibrahim (AS) and Hazrat Musa (AS). Before the revelation of the Torah, ten scriptures were revealed, the four books of the Torah, the Psalms, the Injeel and the Furqan (Quran).

Since the scriptures of the previous prophets have disappeared, if there are any details of a scripture, it is only Saaf Ibrahim. It is not mentioned that Saaf Ibrahim was brought into writing, but Saaf Ibrahim was first recited by Hazrat Ibrahim (AS) to his Ummah, then in Syria by his younger son Hazrat Ishaq (AS) and in Arabia by his elder son Hazrat Ismail (AS). Narrated to his people, then these scriptures were continuously transmitted from one to another among Hazrat Yaqub and his descendants. When Hazrat Musa (a.s.) was sent,

the lessons and teachings and monotheism contained in the Saaf Ibrahimi were revealed to him through the Torah and the Saaf Ibrahimi was declared abrogated.<sup>6</sup>

In this way, this series reaches the revelation of the Saaf, the heavenly books. The more important thing that comes out from the series of Saaf is the oral nature of the initial teachings for man, so it is known that the ability of language and expression is the first communication for man. The reason. The main aspect of Hazrat Ibrahim's teachings was the establishment of such a thought-based community that would last for the rest of the world. In which he (A.S.) worked in his covenant and the nation came together on one thought consisting of righteous people. This power is only in religion to change the thought of man in such a way that the people of the nation come under its shadow and become submissive and obedient. Abul Kalam Azad describes this intellectual formation of nationalism in these words:

"Hazrat Ibrahim (a.s.) was preparing the outline of the great nation, the only foundation of which was religion, and its spiritual composition was completely independent of the elements of climate." Although the Jamaat is established in a tangible material form, but in fact its system is structured on a completely spiritual method, which is organized only by emotions and thoughts, but in a general sense, only by the unity and cooperation of mental forces.<sup>7</sup>

#### ❖ INTRODUCTION AND SYNONYMS BOOK

Finding the scriptures in written form is a difficult historical mystery. History is silent not only about scriptures but also about books. The source of the book is Kitab, which means "written". The basic meaning of the book includes "a letter, a letter, besides a law or something that is obligatory".<sup>8</sup>

When the art of writing began in the civilization of Egypt, in the same period, the Semitic

civilizations on the banks of the Tigris and Euphrates were also developing in the sciences and arts, in which not only writing but also the first legal document can be found. Which is known as Hammurabi's Code of Laws<sup>9</sup>. This process continued and reached the Arabs like other nations. That is, the Arabs learned the art of writing from their Semitic northern neighbors and derived from them the terms related to the book and literature.<sup>10</sup>

However, the honor of being the first book to be written in book form in the world goes to the Holy Qur'an because references to texts written in non-language scripts are more frequent in old poems and there is ample evidence that ancient poets at least He was very familiar with the appearance of such pen books which have been decorated with religious and religious covers. At the same time, the word is found in the sense of book as a literary compilation or creation, and although I believe that some compositions were written down in early times, any composition or compilation up to that time was written on paper or parchment. However, it was not written until a period had passed after the Qur'an was written down.<sup>11</sup>

The above fact is sad that it is not only the book that takes the form of being written, but there are also other synonyms of which writing does not exist in the general sense. The Qur'an has exclusively used all synonyms. These words include Kitab, Asfar, Sijl, Nasqah, Zubar, Saaf. After a detailed discussion on all of them, Abdul Rahman Keilani has differentiated them on the basis of the following characteristics. So he writes:

- Kitab: Every written thing and a book in the known sense
- Asfar: Large books (of the Torah) commentaries and interpretations (3) Sajjal: Recordable writings and letters
- Manuscript: A copied book.

- Zubar: books written in thick letters
- Saaf: those written pages that can be collected in the form of a book.”<sup>12</sup>

A book is not just a collection of a few pages containing writing, but actually it is an important tool for character building, so character is expressed through it. Where a book is the best friend, there is also a deep forest of misguidance, where there is a collection of legislation, there is history. It is also a place of beautiful moments, where there is a source of precise problems of philosophy, where there are wonderful works of language and literature, where there is a treasure of explosive experiments in chemistry, where there are also pleasant scenes of tourism, where there is a thick circle of complex questions of mathematics. There is also a bouquet of minds emerging from psychology, where there are stages of evolution of physical life in physics, there is also a description of the spiritual rules and regulations of religion. In addition, above all, the book is the path of moral values and orders regulated by divine revelation, which is the path of human welfare in this world and the hereafter. The book is the guarantee of development of civilization. The existence of the book is the key to stepping into the perfect consciousness of civilization. While the American thinker and linguist Professor Barry Sanders writes: "The foundation of every great civilization is a book." This is the book that records the oral sacred traditions and this is the foundation of the academic civilization.”<sup>13</sup>

Knowledgeable civilization thrives in the society through reading books, because by reading books, man tries to find out his shortcomings and remove them. By studying books, one develops maturity in consciousness, the ability to judge and criticize good and bad, by studying books, one can develop the ability of artistic creation and one can better understand the problems of the

universe and life. However, can understand. By studying books, a person can better know the signs of Afaq and Self. By this, he increases his knowledge and discovers effective ways of expressing knowledge. When a person enters the library and stands among the shelves full of books, he is actually standing in a city of knowledge where the souls of intellectuals, scholars, people of knowledge and people of literature from every period of history are present. In this city, he can meet Imam Ghazali, Imam Razi, Plato, Aristotle and Ibn Rushd to all scholars and writers of the modern era. The book is the medium through which man can meet the spirits of the ancestors without the process of "visitation".

#### ❖ HUMAN THOUGHT AND HEAVENLY BOOKS

This intellectual evolution from the Torah, the Psalms, the Bible and the Holy Qur'an illustrates the gradual way of human understanding, which includes the perfect source of knowledge through revelation. Therefore, just as the knowledge given by revelation is naturally different and superior to the sciences produced by human ability, in the same way, the movement of history produced by revelation is subject to the logic of the system of causes. This does not mean that it is purely material in its character, but rather that whatever way we look at causes in its broadest sense, its various positions and layers constitute the event form of this history. But revelation, like a miracle, has the status of a stimulus and a non-stimulator in a particular historical situation. It starts a complex system of causes, but it itself remains hidden and beyond the system of these causes.<sup>14</sup>

The evolution of thought is actually the special training of a human being which has been progressing step by step through these heavenly books, as if the Shari'ah of Allah Ta'ala has progressed step by step and reached the point of perfection at which it is seen in the Holy Qur'an.

What is required for this gradual development is human nature. Allah Ta'ala has made the nature of man in such a way that he could reach the position through gradual training to the point where he can become a member of the perfect religion of God. Until he reached this point, the religion he got was basically Islam, but in terms of its appearance and form or in other words, its Sharia, a lot of things were molded on the same molds as the molds of the mental, They were in accordance with the intellectual and social and cultural requirements. Through gradual training, when all the implications of his nature became clear and his intellect reached maturity, freed from the shackles of feelings and customs and national and tribal strictures, he began to think and understand, then Allah Almighty accepted him into Islam. Given in this shape and form and in the dress of the Shariat which is precisely in accordance with the requirements of his nature, nothing is less than it nor more than it. This development necessitated the change of many things of the previous laws and they appear in Islam in their forms which are their standard and natural forms.<sup>15</sup>

When we try to understand this relationship, it becomes clear that the revolution or change in the world has grown up in the shadow of religion; otherwise the thought of man himself is colliding with each other and perishing. Another important factor. In this, there is geography. The revelation and address of the early books were based on the specific limits of Arba'ah, while with the revelation of the last book, it was impossible to limit this limit, so with Islam, these limits would go beyond their limits are Abul Kalam describes the influence of independent thought in these words: "The mold in which the structure of nationality is developed." In this, two forces act with great intensity and magnitude. Climate and Religion. Although climate and geography, i.e. natural boundaries, cover all the components of nationality with great extent, no other nation can come under their influence. However, the

influence of religion is very wide and it is a limited one. The region does not act in the earth, but gives place to every part of the world in its embrace. The tempestuous clash of climates does not allow any foreigner to come to its shores. But the super grace of religion takes the whole world under its shadow."<sup>16</sup>

The revelation of Kitab Samaviyyah actually shows the change of human thought in which it forgets the good under the influence of external elements and moves towards evil. That is why this intellectual evolution actually continued through prophets and books in every era to keep man on the right path. Thus, if the nature is sound and the character is direct, then it is enough to direct the mind and thoughts towards the facts for the guidance and insight of the human being. Then his humanity automatically moves on the right path and finds the destination. But if, due to external causes, a crookedness has arisen in the nature and a crookedness has arisen in the nature, then even though the call of God repeatedly awakens him to smooth it, but after each time his abilities and capacities become weak, rather, he continues to be more and more negligent. They go even to the point that the power and efficiency becomes void.<sup>17</sup>

At the same place, divine punishment is revealed on the people who refuse this disbelief and the community of believers takes its place. It can also be known. The Torah, the Psalms and the Gospel advanced the thought in different ways. Whether that stage is the power of magic or poetry for strengthening spirituality or the miracles of healing the sick by the hands of Jesus. Every thought developed in this stage and entered the next stage. In addition, Islam is a religion that has established its "Dawt al-Haq" on the principle that the country should be freed from the divisions of nation, generation and family. Above all, it should be admitted that the message of truth does not need any limitation and grouping in its foundation and it does not accept the monopoly

of any sect. However, in view of the conditions and conditions and temporal requirements of each age, as well as the development and evolution of nations and nations and their intellectual and practical abilities, this flexibility is definitely there and should have been, that this message of truth can be carried out without affecting the fundamentals. The details and orders are separated until the spiritual development reaches its limit and the consciousness of human thought and vision attains the perfect height.<sup>18</sup>

Thus, the final book of all divine books, which was revealed moment by moment in a period of 23 years, has the characteristic that whether it talks about the mind of man, or its subject is the heart of man, or it is about human feelings. Rather, the human personality as a whole is the subject of the Qur'an and it is addressed very briefly. Whenever He addresses man, He shakes man's faculties at once, and addresses them all at once. In this way, he leaves a deep impression on the human heart and mind with his speech, man starts thinking and he is greatly affected. Until today, man has not been able to invent such an influential speech or any other medium, such a

profound, all-encompassing and such a precise and such a clear effect on a person.<sup>19</sup>

Therefore, the style of the Holy Qur'an fulfills all his natural, mental and emotional needs in the intellectual growth of man today. Arrange the forms of cases and mental facts and then force the addressee to accept them by discussing and speaking on it. All of this is addressed to the natural intuition and taste of man. He says: The spirit of godliness is the leaven of human nature. If he starts to do it, it is his negligence and it is necessary to present arguments to shock him from negligence. However, this argument should be such that it not only creates effort in the mind, but it should be such that knocks in his heart and his heart. Awaken the natural instinct. If his intuition wakes up, then there will be no need for debate and speech for the defendant, his intuition itself will convey it to the defendant."<sup>20</sup>

The concerned nature of man has been completed by the Holy Qur'an in every respect, it has also given growth to man's thought to understand it. . This is the intellectual and historical evolution that has been ongoing since the creation of man.

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