

Revelation as Epistemic Reference Leading to Salvation

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Allah, Almighty, created humans, and endowed them with a set of powers and tools, providing them with various forms of guidance to assist them in the task of building the world, in accordance with their role as its vicegerents, and to secure what they need for their journey of self-fulfillment, for which they were created.

Among these forms of guidance is divine revelation, which emanates from the truth, and is inherently free from error and deviation.

This guidance is one that doubt cannot tarnish, illusions cannot mix with, and no error can exist into it. This is due to two reasons: first, it is from Allah, Almighty; and second, divine grace necessitates that humanity be provided with a stable knowledge they can rely on, trust in its authenticity, and receive with both reason and heart, in a state of conviction and contentment.

It is the guidance, through which humanity recognizes its Lord, and from which it knows his way of life and worship. To this guidance, one directs the thoughts and efforts, and purifies the intentions and deeds. Beyond this guidance, no higher guidance exists. It is like the light, that no light follows, and the wisdom that time's passage and the changing days cannot diminish. It remains vibrant and flourishing in intellects and psyches, firmly established in the peaks of evidence and proof. Its allure captivates the stars and planets, and it gently reaches those who seek it, like a fruit on a nearby branch, or a flower for those with refined taste and pure hearts.

Those hearts condescend disputes and animosities, turning toward the vast signs of the universe to the Creator, without looking back at anything else. This guidance encompasses all good and virtues, full of sincerity and perfection. If there were any possibility of error in it, humanity would require a higher knowledge, but error cannot be in it. Its source is Allah, Almighty, the one who has it is the Holy Spirit, and its recipient is the infallible, truthful and trustworthy Prophet.

In this context, religious texts and rational evidence confirm that all prophets and

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outcomes of belief in the principle of divine kindness. By this principle, Allah, Almighty, has decreed that He will provide guidance and send messengers, ensuring that human minds are not left wandering, swinging between whims and conventional relativity, without any reliable reference point, to which those in disagreement can turn.

All intellectual projects that sought to undermine the principles of Islamic governance, challenge the concept of the imamate, restrict the freedom of ethics, or deny the existence of the supernatural world, have all collided with the fixed conventional reference, within the Islamic knowledge system (Qur'an). At times, these projects attempted to strip the Qur'an of its effectiveness, by claiming that it was merely relative interpretations by the Prophet, constrained by a specific time and place. At other times, the projects divided it into Meccan and Medinan parts, or into the permanent and the changing. All of these attempts were made in order to escape

what this Islamic system imposes, with the result being that their rejection of it ultimately undermines the entire foundation.

In any case, this issue of "E'tiqad" magazine addresses contemporary issues, and responds to the doubts raised about the revelation. It also explores the dimensions of this divine communication from various philosophical and epistemological perspectives, in a serious attempt to offer a comprehensive understanding of the revelation as a means of guidance and direction.

With the evolution of time, and the emergence of contemporary interpretations, it has become necessary to research again this fundamental concept to explore its nature, characteristics, and its impact on both the individual and society. Our present age is witnessing profound questions related to the nature of the revelation, and the extent to which personal and cultural experiences influence this divine communication.

At the same time, there are attempts to understand the revelation within a modern philosophical and epistemological framework.

In this context, we present the article "Divine Revelation, Dialectic of Communication between Absolute, Finite", which addresses the nature of the relationship between Allah, Almighty, and humanity. The article sheds light on how knowledge is transferred from Allah, the Infinite Absolute, to humanity, the finite being. It discusses the philosophical questions, surrounding the descent of revelation, and how humans are able to understand its message. This is done through discussing the interaction between the Creator and the created.

The article seeks to clarify the relationship between the Absolute and the finite, the complete and the incomplete, and how the revelation serves as the link that transmits wisdom and knowledge from Allah, Almighty, to humanity.

The article "Criticism of Soroush's Revelation Foundations" deals with the subject of the revelation from a contemporary epistemological perspective. It reviews the critical perspective

messengers, headed by the final and best, our Prophet Mohammad (PBUH), are infallible from everything that conflicts with the mission of the preaching and guidance. They do not make mistakes, forget, distort, neglect, or conceal. Allah, Almighty said: {Allah chooses from the angels messengers and from the people. Indeed, Allah is Hearing and Seeing.}[Al-Hajj, verse 75]. Allah, Almighty also said: {By the star when it descends * Your companion [Mohammad] has not strayed, nor has he erred * Nor does he speak from inclination * It is not but a revelation revealed * Taught to him by one intense in strength}[Al-Najm, verses: 15-].

Revelation does not negate the function of the mind, nor does it diminish its value. Instead, religious texts consider the mind as an inner messenger, appointed by Allah, Almighty, as the basis for moral responsibility. Quran extensively speaks about the positive role of the mind, and its necessity for faith. There is not a single verse in Quran without an encouragement, and a clear call to use the mind, activate its role, and engage in thoughtful reflection on both the psyche and the universe to arrive at the ultimate truth and solidify it in the mind. The Quran calls for reflection and contemplation in all aspects of life and existence, so that the rational person may reach firm and certain belief in Allah, acknowledging His oneness, and that He has no partners. Moreover, everything that comes to us through the messengers and prophets is just, true, and honest. The need for revelation can even be seen as a logical necessity, based on the principle of divine kindness.

Whatever the matter, the revelation is linked to two matters:

*The first: the prophetic psyche is distinctive from other psyches in its ability to receive the revelation. The connection of revelation to the prophetic psyche, and its role, is something that scholars, who adhere to basic rational principles and its accepted truths, have not denied. However, some have gone as far as to consider revelation as a product of the human psyche. The truth is that the prophetic psyche's role and distinction cannot be denied; otherwise, the concepts of divine selection and preference would hold no meaning. However, the superiority and distinction of the prophetic psyche are seen in its unparalleled capacity to receive revelation, not in its role as the creator of it. If the revelation were the product of the prophetic psyche, there would be no difference between Qur'an and the Prophetic Sunnah. Additionally, the revelation is broader than the revealed Book itself; not everything revealed is part of the Book, except what is explicitly stated in revelation as being part of the Book.

*The second: divine kindness. Analyzing the Qur'anic text with literary tools might seem like a common academic practice; if it doesn't add new knowledge, it doesn't detract from Qur'an. However, the very act of analyzing the Qur'anic text- using Western cognitive methods and applying hermeneutical techniques- provides the opportunity to establishing assumptions that contradict the foundations of Islamic belief. The infallibility of the Qur'anic text from distortion- while its role is a clear explanation of everything and its containing of absolute and eternal knowledge- are not only beliefs affirmed by the verses of the Qur'an, but also inevitable

some Orientalists, who attempted to portray the revelation as a psychological experience of the Prophet. The article explains that Sayyid al-Hakim approaches the revelation from both a rational and deeply spiritual perspective, defending the concept of revelation as a divine, objective connection, independent from the subjective reflections of the Prophet. This confirms that revelation is a true connection that transcends any psychological experience.

We hope that this issue of “Etiqad” magazine will be a call to further research and analysis on the subject of the revelation. We call on academic institutions, universities and seminaries to intensify studies in this field, given its importance in understanding the Islamic religion, and responding to the doubts raised about its foundations, including the revelation. The revelation is the backbone upon which the Islamic doctrine stands. Studying it carefully means gaining a deeper understanding of the divine message, and its interaction with humanity throughout the ages.

Finally, we hope that this issue will provide a valuable intellectual contribution that enriches the reader’s mind, and encourages reflection on the sacred relationship between the Creator and the created, as manifested in the great message of the revelation.