

COMPATIBILITY OF REVELATION WITH INTELLIGENCE IN ISLAM

Salar Manafi Anari

Allamah Tabataba'i University, Tehran

Abstract

Intelligence is a Divine gift given to man to enable him to reflect, reason, understand and gain knowledge. It is a mental power which distinguishes man from other creatures, and an innate or inside guide that leads man ultimately to the knowledge of Allah. Intelligence does lead man to Allah provided it is wholesome and healthy and functions correctly. Man's passions and material desires may deteriorate his intelligence and deprive it of its health and soundness in such a way that he may fall to the level of animals and know nothing but eating and sleeping. It is the Divine Revelation that guarantees the wholesomeness of intelligence and makes man aware of the obstacles that prevent its correct functioning. Revelation is the Divine Word revealed to man to guide him to the Straight Path of Allah which leads to felicity, prosperity and salvation. There is complete concordance between intelligence, the inside guide, and the Revelation, the outside guide. They originate from the same source with similar aims, and so they cannot theologically be incompatible with each other. They are Allah's gifts bestowed upon man to uplift him spiritually and to help him in the tumults of earthly life, so that he may be able to find the Right Way and attain eternal felicity by following their instructions and living in accordance with the will of Allah.

Introduction

Man is a theomorphic being endowed with intelligence, will and speech, all of which are essentially Divine qualities. Among all the creatures in the vast world of creation, man is the only one who has been granted these qualities, which distinguish him, as the vicegerent of Allah on earth, from all other beings. In the Islamic mysticism man is likened to a mirror reflecting, as the central

theophany, the Names and Qualities of Allah: "We are the mirrors reflecting the Names and Qualities, He reflected through us all the Names and Qualities" (Lahiji, 1337).

This gnostic concept, which takes man to be a theomorphic or divine being, is not to be regarded as an anthropomorphism, nor should it be taken as an incarnation which is contrary to the Islamic concept of man. Rather, it refers to the undeniable

fact that there is something divine in man, and it is this divine thing that has made him a theomorphic being. Had this divine aspect not been breathed into man, he would not have been worthy of being Allah's vicegerent on earth, nor would the angels have been ordered to fall down bowing before him. Allah, the Exalted, says:

"And when the lord said to the angels, 'See, I am creating a mortal of a clay of mud moulded. When I have shaped him, and breathed My spirit in him, fall you down, bowing before him!'" (Qur'an, 15: 28-29, Arberry's translation).

From ontological point of view man is a combination of two aspects: material aspect and spiritual aspect. The former, which is the lower and visible side of man, is created from the earth, and the latter, the higher and the invisible side, is breathed in him by Allah. When the divine spirit is breathed into the material body, man gains life which brings him potentiality of possessing intelligence, will and speech. Therefore, these three attributes, with which man is endowed, originate from the divine spirit breathed in man.

That is why when the spirit is taken from a man at the time of death, which is the end of his worldly life, his intelligence, will, and speech are simultaneously taken from him, too and the remaining material body becomes void of them.

The period between the time when the spirit is breathed into the body and the time when it is taken from it is known as the earthly lifetime of man. When the two existential aspects of man join each other, his life on earth begins, and when they are separated from each other, his earthly life comes to an end. What happens after the death of a man is that each of the two aspects returns to its origin. The spirit, which is the real essence of man and is his "I", returns to its Origin, Allah, together with the traces of whatever it had experienced during the period of life on earth, and it continues to live in the unseen world; while the body, the corporeal aspect, having lost the spirit, gradually disintegrates and turns to earth, the origin from which it had been created. The Glorious Qur'an

says: "Out of the earth We created you, and We shall restore you into it, and bring you forth from it a second time" (20:35, Arberry's Translation). And also:

We created man of an extraction of clay, then We set him, a drop, in a receptacle secure, then We created of the drop a clot, then We created of the clot a tissue, then We created of the tissue bones, then We garmented the bones in flesh; thereafter We produced him as another creature. So blessed be God, the fairest of creators. Then after that you shall surely die, then on the Day of Resurrection you shall surely be raised up. (23: 12-16, Arberry's Translation)

When the gradual creation of man's material body becomes complete in a certain stage "in a receptacle secure", another creation, different from the previous creation, takes place and it brings man life, the origin of intelligence, will and speech. When the spirit, the origin of life, is joined to the body, the body becomes alive and gains living characteristics. Intelligence, will and speech are the most fundamental human characteristics which originate from the divine spirit breathed by Allah into man as a "trust" [*amānah*] which distinguishes him from all other creatures. It is this "trust", the divine spirit, that has made man, and only man who possesses it, an intelligent being and the vicegerent of Allah on earth, a responsibility which is so heavy that no other creature could carry. A man is in possession of this "trust" while he is living in this world. When his soul is taken at the time of death, the "trust" is taken from him, and the remaining material body turns to earth through gradual disintegration. Happy are those who betray not the trust of Allah, keep it untainted, and return it to Him pure as it was when given.

Intelligence

From a lexical point of view, intelligence is the power of learning, understanding and reasoning. It is the mental ability of man to acquire and retain knowledge. But what is the real nature of

intelligence from a theological point of view? What is the purpose of depositing such a great divine power in man? What does it really mean to be intelligent according to Islamic ideas and gnostic foundations? What are the correct and incorrect or proper and improper functionings of intelligence in accordance with fundamental beliefs of Islam? I have tried to provide proper answers to these questions in this part of the paper, deriving the information from basic and reliable sources. Allah, the Exalted, says (Qur'an, 30: 20-26):

And of His signs is this: He created you of dust, and behold you (are) human beings, raging widely!

And of His signs is this: He created for you helpmates from yourselves that ye might find rest in them, and He ordained between you love and mercy. Lo, herein indeed are portents for folk who reflect.

And of His signs is the creation of the heavens and the earth, and the difference of your languages and colours. Lo! herein indeed are portents for folk who heed.

And of His signs is this: He showeth you the lightning for a hope, and sendeth down water from the sky, and thereby quickeneth the earth after her death. Lo! herein indeed are portents for folk who understand.

And of His signs is this: The heavens and the earth stand fast by His command, and afterward, when He calleth you, lo! from the earth ye will emerge.

Unto Him belongeth whosoever is in the heavens and in the earth. All are obedient unto Him.

Those who reflect, those who know, those who heed and those who understand, they are the ones who are able to be aware of Allah's signs and portents in their own beings and in the world of creation, in their own souls and in the horizons, in the microcosm and in the macrocosm. Reflection, knowledge, heed and understanding, all are derived from the faculty of intelligence. So, intelligence, when healthy, enables man to know himself, his

world and his God. "He who knows himself, verily knows his Lord", He who knows himself better knows his Lord better. (This and the previous hadith are found in many gnostic works).

Intelligence, according to its divine nature, is in quest of the truth, and that is why man, who has been endowed with intelligence, is in his pure innate disposition, a truth-seeking creature, different from other creatures in this respect. "The real nature of intelligence is ultimately to come to realize that *La ilaha ill' Allah*, that is, to come to know that in the end there is only one Absolute Reality (Nasr, 1972, P. 19). To know that Allah is the Absolute Reality and all else other than Him are relative is the only knowledge that man can acquire through his intelligence in an absolute sense. Any other knowledge that he may gain will be relative (Nasr, 1972).

The correct and proper functioning of intelligence leads man ultimately to the knowledge of Allah. So, when a person goes astray, it is sure that his intelligence is not functioning properly. Those who have attained a knowledge of Allah are the real intelligent ones. It is they who are able to see the signs of Allah in any creature in the world of creation. Sa'di of Shiraz says: "The green leaves of the trees, for the one who is intelligent, each one is a book leading to a knowledge of Allah".

From the Islamic point of view, intelligence is a divine gift given to man so that he may be able to know himself, his world and ultimately his creator.

The one who created man gave him such a great power to know Him. A man who uses this power as a diabolical cleverness is a wrongdoer that wrongs himself more than anyone else, because he, in fact, betrays the "trust" by letting his intelligence function improperly "Our intelligence is not a Luciferian faculty but a God-given instrument whose ultimate objective is God himself. Islam is thus essentially a way of knowledge; it is a way of gnosis (*m'arifah*). It is based on gnosis or direct knowledge and by no means can it be equated with rationalism which is only an indirect and secondary form of knowledge (Nasr, 1979, P.22). One who is

using his mental ability in planning how to oppress or beguile the innocent creatures of Allah, how to abase them or how to lead them astray, has no healthy and sound intelligence and so his intelligence is not functioning correctly and properly. Using mental power on the worthless things, which are contrary to Islamic ideas and humanistic norms, is not approved by Islam:

"In Islam, there has been a general opposition to the expenditure of mental energy and on questions that, although they could be investigated, offer no benefit to the human condition" (Mutahhari, 1985).

An intelligent man is one who avoids doing the things which ignorant people do. He does not deceive a person, nor is he deceived by his passion. As Iman Ali puts it: "An intelligent man puts everything in its right place but the ignorant man acts to the contrary". "An intelligent man takes a lesson of every experience but an ignorant man is always deceived by desires" (Halat, trans, 1363).

Those who have gone astray from the Straight Path of Allah are the ones who do not or cannot use their intelligence correctly. They have corrupted themselves through the improper functioning of their intelligence. They cannot attain a knowledge of Allah, since it is the correct and proper functioning of intelligence that enables man to gain such a knowledge, whereas its incorrect functioning leads him astray. Such deteriorated people possess not a healthy and sound intelligence as far as the Islamic sense of this word is concerned. The Qur'an calls those who take the prayer as a joke and a sport, when they are called to it, as those who do not think, "*La ya 'qilun*", those who do not use their reason, and so they are regarded as people who do not understand: "And when ye call to prayer they take it for a jest and sport. That is because they are a folk who understand not" (5: 58, Pickthall's translation).

Intelligence is the power of understanding. It is certain that those who do not use their intelligence do not understand. It is also sure that those who misuse their intelligence, misunderstand the things. Therefore, we can conclude that using the

intelligence correctly leads man to understanding and knowledge, and ultimately to the knowledge of Allah; while not using the intelligence, or misusing it, brings one ignorance and corruption, and takes him away from discerning the signs and portents of Allah in himself and in the world of creation.

Revelation and Reason

Theologically speaking, '*aql*' is referred to by the word reason. In other words, reason is theological intellect. Al-Farabi a well-known Muslim philosopher, has discussed different concepts of '*aql*' in an Arabic book titled *Maqalatun Fi Ma'aniyil 'Aql* (Articles on the Meanings of Intellect). I do not intend to discuss various concepts of '*aql*' here because it is out of the scope of this essay. It is sufficient to refer just to this point that the Arabic word '*aql*' corresponds to many English words each of which is used in a certain field of knowledge.

It has already been said that man is a theomorphic being endowed with intelligence which leads him to understanding, and to a knowledge of Allah. Now it might be asked that if the condition is this, that is, if man has a divine power within himself that can lead him to a knowledge of Allah, why is he then in need of revelation to guide him to the Straight Path? To answer this question, we can say that although Allah has deposited intelligence in man, he cannot find the Straight Path, the path which leads to felicity, prosperity and salvation, without a heavenly guidance: "Man needs revelation because although a theomorphic being, he is by nature negligent and forgetful; he is by nature imperfect. Therefore he needs to be reminded. Adam, the first man, was also the first of Prophets. Prophecy is thus necessary for mankind and begins with the first man himself. As Adam needed prophecy so do all men who are his progeny. Man cannot alone uplift himself spiritually. He must be awakened from the dream of negligence by one who is already awake. Man is thus in need of a message from heaven and must follow a revelation in order to realize the full potentiality of his being and have the obstacles which bar the correct functioning of

his intelligence removed "(Nasr, 1972). Allah has created man and he is aware of all his needs. He knows well that man is a forgetful being who needs to be reminded, and that is why He raised up prophets and messengers, and sent by them messages from heaven, in order to guide man to the Right Path, which leads him to salvation; and it is important to know that one of the names of the Noble Qur'an is Reminder.

Man is subject to mistake and forgetfulness. He forgets where he has come from, where he is in and where he is going to. "May Allah bless one who knows where he is from, where he is in and where he is to go"(Mullā Sadrā). When these things as well as many other basic Islamic beliefs are forgotten due to man's sinking in transient mundane pleasures and because of his attachment to material benefits, his intelligence becomes deteriorated and loses its soundness and wholesomeness.

In the inside of such a man there appears a disease which destroys the soundness of his intelligence and deprives him of correct reasoning, understanding and discernment. The intelligence of such a person ceases to function correctly and properly. He may forget the high values and virtues of humanity and become so intoxicated by mundane sleeping. Sa'di says: "When a man knows nothing but eating and sleeping, is he a vitrue over the cattle?"

Negligence and heedlessness of a person or his misuse of the intelligence may corrupt him to the extent that he may deteriorate to the state of animals or even to a state lower than that. Allah, the Exalted, says (Arberry's Translation): "We have created for Gehenna many jinn and men; they have hearts, but understand not with them; they have ears, but they hear not with them; they are like cattle; nay, rather they are further astray. Those-they are the heedless" (Qur'an, 7:179).

We ask Allah for help many times a day in our canonical prayers and we repeatedly request him to guide us to the Straight Path. This is a fact indicating that we are continuously in need of

divine help and guidance. Man's being endowed with intelligence does not mean that he is an independent creature. Rather, he is imperfect and in need of heavenly help and guidance. His passions and material desires deteriorate his intelligence and deprive it of its health and soundness. "Intelligence does lead to God but provided it is wholesome and healthy (*salim*), and it is precisely revelation, this objective manifestation of the Intellect, that guarantees this wholesomeness and permits the intelligence to function correctly and not be impeded by the passions (Nasr, 1979, P. 22-23). Revelation makes man aware of the obstacles which prevent the correct functioning of his intelligence. It is the revelation, the heavenly message, that awakens man from the dream of negligence and guides him to the Right Way, leading to prosperity and salvation, Sa'di has said (Wickens' translation):

Yes fancy and lust have no fight left

When they see the claws of intelligence sharpened.

Man cannot perceive with the help of his intelligence or reason alone the laws that can guarantee his real happiness and prosperity. Therefore, there must be another source of knowledge available to him in order to let him find out the laws which, if observed, will lead him to real happiness. This source of knowledge, which is other than intelligence, is the Divine Revelation. It gives man sufficient guidance so that he may be able to find the way of salvation.

"The prophets of God were men who propagated the call of revelation and prophecy and brought definitive proofs for their call. They propagated among people the elements of the religion of God (which is the same divine law that guarantess happiness) and made it available to all men" (Tabatabai, 1981, P. 144).

In Islam there is no conflict or contradiction between the Divine Revelation and the intelligence which is untainted and is in its pristine purity, wholesomeness, soundness and health. Rather, there is complete concordance between the two, and they confirm each other, as they originate from the

same origin, and therefore, cannot theologically and reasonably be contrary to one another. Intelligence is essentially a divine quality bestowed upon man to lead him ultimately to Allah, and the Revelation, the Qur'an, is the Divine word revealed to man to guide him to the Straight Path of Allah. "The Koran, accepted as the eternal Word of God, contains the whole of God's final revelation to man (Arberry, 1971, P.11) Therefore, both the intelligence and the Revelation in Islam are considered as Allah's gifts given to man to help him in the tumults of the earthly life and to lead him out of the shadows into light so that he may find the Right Way and attain felicity.

Compatibility of the Shari'ah with 'Aql

The compatibility of the *Shari'ah* (Islamic Law) with '*aql*' (reason) and *hikmah* (wisdom) has been discussed and approved by many Muslim philosophers and faqihs. Ya'qub ibn Ishaq al-Kindi (185-252 H.) did so as the first great Muslim philosopher. He believed that whatever had been approved by the *shari'ah* could be understood and reasoned out by human intellect and reason (a sound and considered one) ... Abu Nasr al-Farabi, the great Muslim philosopher known among Muslims as the "second teacher" compared to Aristotle who is known as the "first teacher" contributed a great deal towards the development of the idea of compatibility (Ezzati, 1967, P. 25). This way was continued by Ikhwan al-Safa (Brothers of Sincerity). They believed that the rules of the Islamic law (*Shari'ah*) are in complete harmony with reason and wisdom. Avicenna and many other Muslim scholars such as Imam Fakhr al-Din Razi and Al-Ghazali improved and explained the idea. "Muslim philosophers around 1000 H. established a more refined approach for unifying *shari'ah* and *Hikmah*. They explained legal rules of the *shari'ah* by intellectual reasoning and philosophical evidences in a developed way... the school they established is known as "The Isfahān School of Thought and Law". Some of these philosophers are Mir Damad, Mir Findiriski, Shaikh Bahai, Mulla

Sadra Shirazi, Mulla Muhsin Fa'id Kashani, Mulla Hadi Sabziwari, Mulla Muhammad Baqir Majlisi and Abd al-Razzaq Lahiji (Ezzati, 1967, PP. 28-9).

Al-Kindi, the first great Muslim philosopher, who was influenced in his famous treatise, *On First Philosophy* by Aristotle's *Metaphysics*, tried to reconcile religion with philosophy which is defined as "knowledge of the true nature of things insofar as it is possible for man" (Ivry, 1975, PP. 16-17). Therefore, a philosopher is a person who uses his intelligence to know the true nature of things and ultimately the cause of all things, the True One. In other words, the ultimate goal of intelligence is to come to know the Cause of the causes, the Origin of things, the Creator, the One God. To reach this aim the intelligent one may find his way through the world of creation, see the signs of the Creator in the horizons, in the fields of vision, in all visible things, and gain the required knowledge by way of intellectual reasoning; or he may go into his own abstract intellectual world, discern the clear portents in the world of the soul, and attain, through intellectual intuition, the knowledge of the Truth, the True One, the Creator, with absolute certainty. The Holy Qur'an says: "Soon will we show them Our signs in the horizons (of the world), and in their own selves until it becometh manifest unto them that He is the Truth. Is it not sufficient for the Lord that He is a witness over all things?" (41: 53, Mir Ahmad Ali's translation).

And also: "He is the First and the Last, and the Outward and the Inward; and He is the Knower of all things" (57: 3, Pickthall's translation).

The Creator is Omnipresent; the entire world of creation, visible or invisible, is in His presence; that is, whatever created is in the presence of the Creator. Nothing in the universe can escape His presence "He is a witness over all things," and "He is the knower of all things."

The religion of Islam is in complete conformity with the sound intelligence, and there is no contradiction or conflict between the two. "The Holy Qur'an in many verses guides man toward intellectual understanding. It invites man to

meditate, contemplate and deliberate upon the signs of God in the macrocosm and the microcosm. It explains many varieties through unfettered intellectual reasoning ... Thus philosophical thought is also a way whose validity and efficacy is confirmed by the Holy Quran" (Tabatabai, 1981, P.90).

Intellectual Reasoning and Intellectual Intuition

Intellectual reasoning in theology is a method which leads to the knowledge of God, the One, through rational demonstration and philosophical thought, while intellectual intuition in theosophy is an inward vision by which the intelligent is able to know the Truth in an immediate way and through insight or spiritual discernment. Both intellectual reasoning and intellectual intuition are highly recommended in Islamic theology and theosophy. They are two fundamental methods by which man can know the Creator with the help of his intelligence. Another method is that of the *Shari'ah* or the external aspect of religion which leads to Islamic religious thought, and its reliable source is the Holy Qur'an. The ultimate goal of all the three methods is to know the Absolute Reality, the One God. Therefore, we come to this undeniable fact that, in Islam, intelligence and Revelation confirm each other, as they both come from the same Source and possess similar aims, each one of which is guiding man to the knowledge of Allah. These two guides are as lights which illuminate and show the path to the Truth. Intelligence illuminates the intellectual world of man, and Revelation shows the Right way which leads to prosperity and salvation. If a man keeps his intelligence sound, healthy and untainted, letting it function correctly and properly, and submits to the will of Allah, obeying the Divine directions sent to man through the Prophet in the Revelation, then he will be among the right-guided and of those who prosper. One can also say that intelligence is the inside guide of man deposited by the Creator in his innate disposition, while revelation is the outside guidance sent to man by Him. These two are in complete compatibility with

each other, and the latter without the former would have no meaning; that is, had man been created without intellect, sending religion to him would have been meaningless, as it is true in the case of animals. Intelligence, without the guidance of revelation, cannot discover the road to felicity and salvation, and that is why man, in spite of possessing intelligence, is also guided by revelation, and he is not left to his reason alone. See the following verses from the Holy Qur'an (Arberry's translation): "We created man of a sperm-drop, a mingling, trying him; and We made him hearing, seeing. Surely, We guided him upon the way whether he be thankful or unthankful. Surely we have prepared for the unbelievers chains, fetters, and a Blaze"(76:2-4).

And also: "Have we not appointed to him two eyes, and a tongue, and two lips, and guided him on the two highways?" (90: 8-10).

Rational Thought

Rational thought and philosophical thought both are legitimated and approved by Islam. "Rational thought in its Islamic sense, after confirming the prophecy of the Prophet, provides intellectual demonstrations of the validity of the external aspect of the Qur'an, which is a divine revelation, as well as of the definitely established sayings of the Prophet and his noble Household" (Tabatabai, 1981, P. 106).

Rational thought is known as philosophical thought when it concerns ontological problems. "The holy Qur'an commands free investigation and meditation upon the universal principles of the world of existence and the general principles of cosmic order, as well as upon more particular orders such as that of the heavens, the stars, day and night, the earth, the plants, animals, men, etc. It praises in the most eloquent language intellectual investigation of these matters. (Tabatabai, 1981, P. 106).

In addition to demonstration (*burhān*), there is another kind of intellectual proof approved by Islam, and it is dialectic (*jadāl*). "The Qur'an has

commanded man to apply dialectical thought, which is usually called theological (*Kalāmi*) discussion, provided it is accomplished in the best manner possible, that is with the aim of manifesting the truth without contention and by men who possess the necessary moral virtues. It is said in the Qur'an, 'Call unto the way of thy Lord with wisdom and fair exhortation, and reason [*Jādil*, from *jadāl*] with them in the better way' (Qur'an, 16: 125)" (Tabatabai, 1981, P. 107).

Rational Thought and Rationalism

One must make a distinction between rational thought, which is approved by Islam, and rationalism, the principle or practice of accepting reason as the only authority in determining one's opinions or course of action. Which is developed in the west. There is a difference between western rationalism and the normal use of reason and logic. Philosophically speaking, rationalism means that knowledge comes wholly from pure reason, without aid from the senses. In this sense rationalism is equal to intellectualism.

To understand the role of reason in Islam it is necessary to distinguish between western rationalism and respect for logic, "because on its own level logic is an aspect of the truth and truth (*al-haqq*) is a name of Allah. Intelligence is likewise a divine gift which leads man to an affirmation of the doctrine of unity (*al-tawhid*) and of the essential varieties of the Islamic revelation. The use of logic in the world view of Islam is like that of a ladder which leads man from the world of multiplicity up towards the Divine (Nasr, 1972, P. 59).

Individual reason (*'aql-i juz'i*) may be dimmed by passions, lose its divine light and change into diabolical cleverness. Such a reason becomes a veil which hides divine truths from man, and as a result, separates man from God. Reason is considered as the reflection of the Intellect on the plane of the mind. Therefore, one must not mistake the Intellect for reason alone. "The '*aql*' is at once both *intellectus* or *nous* and *ratio* or reason. It is both the sun that shines within man and the reflection of this sun on

the plane of the mind which we call reason" (Nasr, 1972, P. 54).

Reason can then be at once an instrument that guides man ultimately to the knowledge of Allah through the Intellect, and a veil which separates man from Allah and leads him astray. That is why man is in need of revelation, since it is the revelation which shows the Straight Path that leads man to felicity and salvation. "Revelation is the macrocosmic manifestation of the Universal Intellect, the *Kalimat Allāh*, which provides a framework for the microcosmic manifestation of the Intellect in man and a Divine Law which protects man from his own passions and makes it possible for the intellect to remain wholesome or *salim*" (Nasr, 1972, P. 55).

Conclusion

Based on the undeniable facts discussed above, we come to this conclusion that intelligence is essentially a Divine quality bestowed upon man. It distinguishes man from other beings, and leads him, through reasoning, to a knowledge of Allah, provided it is healthy and untainted and functions correctly. It is also proved that man is necessarily in need of a divine revelation to guide him to the Right way in his earthly life so that he may attain salvation. Intelligence and Revelation, the two divine guides, are in complete compatibility with each other. Had man not been endowed with intelligence, he would have been neither a theomorphic creature nor worthy of being Allah's vicegerent on earth and receiving a divine revelation. Although intelligence can lead to a knowledge of Allah, man needs revelation because he is by nature imperfect, negligent and forgetful and can be deluded by his passions, desires and temptations. It is the Divine Revelation that guides man to the Straight Path of Allah, awakens him from the dream of negligence, gives him instructions as to how to lead his earthly life, and guarantees the health and wholesomeness of intelligence. Without following the instructions of the Revelation man will not attain salvation. The

Islamic conception of man is not that of the rational man, in the cartesian philosophy, who is left to his own reason. When intelligence is deprived of the guidance of the Divine Revelation, it will deteriorate under the influence of fancy and concupiscence and will lead man astray. Therefore, according to the Islamic point of view, those who have gone astray are the ones whose intelligence is deteriorated and so it cannot function correctly and properly. In a word, error (*daṭālat*) is the result of the incorrect functioning of intelligence.

References

1. Arberry, A. J. (1971). Revelation and Reason in Islam London: Allen & Unwin LTD.
2. Ezzati, A. (1967). An Introduction to Shi'i Islamic Law and Jurisprudence Lahore: Ashraf Press.
3. Halat, A. (Trans.) (1363). Maxims of Imam Ali. Tehran: Elmi Publications.
4. Ivry, A. L. (1975). Al-Kindi's On first Philosophy and Aristotle's Metaphysics. In Essays on Islamic Philosophy and Science, Edited by George F. Hourani, Albany: State university of New York Press.
5. Lahiji, M. (1337). Mafatihul i'jaz fi sharh-e Gulshan-e Rāz. Mahmudi Publications, Tehran: P. 201.
6. Mulla Sadra. Mafatihul Ghayb, Edited by Khajavi.
7. Mutahhari, M. (1985). Fundamentals of Islamic Thought: God, Man, and the Universe (R. Campbell, Trans). Berkeley: Mizan Press.
8. Nasr, Seyyed Hossein (1972). Ideals and Realities of Islam. London: George Allen & Unwin Ltd.
9. Nasr, S. H. (1972). Revelation, Intellect and Reason in the Qur'an. In Sufi Essays. London. English Translations of the Qur'an
10. Tabataba'i, Allameh Sayyed Muhammad Hossein (1981). Shi'a. (S. H. Nasr, Trans). Qum: Ansariyan publications.
11. Ahmad Ali, M. (1988). The Holy Koran. U.S. Tahrike Tarsile Qur'an Inc.
12. Arberry, A. J. (Trans). (1972). The Koran. London: OUP.
13. Pickthall, M. (Trans). (1970). The meaning of the Glorious Koran. Tehran: Salehi Publications.
14. Wickens, G. M. (1984). English translation of the Bustan of Sa'di. Tehran: Iranian National Commission for Unesco.