EXCAVATION OF THE INTELLECTS

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Abstract: *Many of has been entrusted in the depth of humans and still, requires actualization. According to the religious texts, one of the duties of the divine Prophets (a.s.) is to grant realization to the potential of innate intellect. To grant actualization to the intellect, revelation has adopted different paths like development of knowledge and showing topics of various aspects, explaining the errors of the intellect and to determine its limitations. In the present article, this role of revelation – termed as "excavation" (اثارة) in the traditions of the Ahle Bait (a.s.) – has been elaborated and explained.*

Key words: *Excavation of intellects, things buried in the intellects, limitations of the intellect, monotheism, Messengership of the Prophets (a.s.).*

About the Authors

Preface

Some theological topics are proved by using the intellect and don't come in the domain of acceptance on account of revelation like the existence of God. Some other theological subjects are such that inevitably, we must take the help of revelation like many of the branches of beliefs and particulars of creed. For example, the particulars of Hereafter, mode of resurrection, etc. Yet some other topics can be proved either by intellect as well as revelation like Resurrection itself, for which intellectual arguments can also be established and after proving Prophethood, it can be uncovered through the words of the Prophet. Thus, one of the acts of revelation vis-à-vis beliefs can be regarded as independent. Apart from the abovementioned important actions, revelation also has other usages. Revelation can also be effective in other human sources and is the cause of their richness. Revelation can also enliven the innate God-knowing nature which has been forgotten. Based on Quranic verses and many traditions, man possesses heartily cognition and has found Allah by seeing Him (بالمعاينة). But now he has does not remember it and the divine Prophets (a.s.) remind him of that forgotten divine covenant. This action of revelation can be called as "the effect of revelation in innate nature". Similarly, revelation can be effective in the source of intellect and be the source of its growth and prosperity. Religious sources and content have also declared the excavation of divine knowledge hidden in the innate nature of man among the duties of the divine Prophets (a.s.). This action is the effect of revelation in intellect. This article intends to explore this action of revelation.

Intellect's Need for Revelation

Ameerul Momineen Ali Ibn Abi Talib (a.s.) – in the first and famous sermon of NahjulBalaaghah – introduces the excavation of buried treasures of intellects as one of the duties of the divine Prophets (a.s.).

"*Then He sent among the people His Messengers and send His Prophets consecutively to them to get them to fulfil the pledges of His creation, remind them of His forgotten bounty, complete the argument against them by conveying (the message) and excavate for them the hidden treasures of the intellects.*[1]"

In this sermon, Ameerul Momineen Ali (a.s.) uses a very subtle and beautiful metaphor and has likened the intellectual jewels and conclusion of thoughts – which are potential available in humans –to hidden treasures, introduces divine Prophets (a.s.) as the facilitators of souls, the excavators and manifesters of the jewels of human thoughts and relates them to the inspiration of thoughts which is in complete harmony with the position of Prophethood and their advent[2]. Ameerul Momineen Ali Ibn Abi Talib (a.s.) considers man as an existent within whom the treasures of intellects and the lights of cognition are concealed. These buried treasures of intellects require excavation to unravel these hidden secrets.Excavation too is the work of the Prophets (a.s.). In this duty, the Prophets' (a.s.) role is to remind, not of divine legislation or devotional.For, in such instances, every principle and cognition that the Prophet seeks to instil is placed in the human body with divine decree; even if man is negligent of itself and does not become attentive

towards it without reminders.While explaining this concept, Ayatollah (Jaafar) Subhaani has used a parable and says: The likeness of a divine Prophet is that of a farmer, who despite not being the creator of the fruits in a treebut irrigates the land and prepares it to enable the tree from bearing fruits. Similarly, the divine Prophets (a.s.) too, with their heavenly teachings, prepare the human beings so that they may unravel what was taught to them in the school of nature.[3]"

Therefore, divine cognitions are present in human nature in the form of necessity and ability, but veils of darkness have concealed them and divine Prophets (a.s.) uncover them[4]. Verses of the Holy Quran have clearly talked about the presence of this necessity and potential like, "**And the soul and Him Who made it perfect, then He inspired it to understand what is right and wrong for it; He will indeed be successful who purifies it, and he will indeed fail who corrupts it**.[5]"

Many commentators of the Holy Quran believe that Allah the Almighty has placeda power in man to differentiate between good and bad, profit and loss, which is also called as intellect. Similarly, Allah has inspired unto him some affairs of his life,individual as well as social, called as his nature (*fetrat*). These two factors, rules and principles affect human behaviourand shape and regulate human society. But these very intellectual rules and affairs of nature are subject to deviation and weakness with the passage of time and man becomes incapable of solving his problems. It is here that the need for divine messengers (a.s.) arises that they may excavate the buried principles of intellect and help humans attain eternal bliss[6]. Thus, the perfection of the soul is because all the necessary

potentialities – both external as well as internal – required for his eternal bliss have been placed in him. Along with this, all the merits and demerits, benefits and harms, bliss and wretchedness, good and evil, too have been inspired to him. Thanks to reason, one can also distinguish between good and bad. By sending the Messengers (a.s.), the divine proof is completed upon His servants and there remains no ground for any excuse or pretext[7].

Sometimes, the role of the Prophets (a.s.) in excavating the intellects is objected at and some say that Allah has placed intellects in every human being, which suffices to act as a stimulus to good deeds and as a deterrent to evil deeds; and all the knowledge too is present in human nature in their potential form.Thus, intellect suffices in the growth and the blossoming of the human potential and can act both as a stimulus as well as a deterrent. As per the above statements, the divine Prophets (a.s.) too play the same role. Hence, there is no need to send Messengers (a.s.). The above objection has been replied to in various ways.

Ayatollah Mirza Mahdi Isfahani (a.r.) believes that affairs are of two types: The first type is of those affairs that no human intellect – not even the Holy Prophet (s.a.w.a.) – can gain access to them independently (i.e., without divine assistance) vis-à-vis their criterion, their merits and demerits. The second type are the independent judgments of intellect, even if all the humans don't comprehend all of them. Rather, only the complete intellect can comprehend all these affairs while others grasp them as per their level of understanding.Of course, others too can understand and comprehend all these instances after the Prophets (a.s.) have

removed the veils and trained the human intellect[8].

Intellects are not the same vis-à-vis awareness of their independent judgments; rather, they have varying levels and the highest level of cognition belongs to the Holy Prophet (s.a.w.a.), Prophets (a.s.) and Imams (a.s.). So, with the training of the intellects and removing the veils, they are the causes for humans' attaining success in comprehending the independent judgments of intellects.This indicates the important role of the Prophets (a.s.) in excavating the intellects.

In response to the above objection, AllamaTabatabai (r.a.) believes that although intellect invites man to follow the righteous, it is practical intellect, not theoretical intellect.The premises of the practical intellect too are internal senses.From the internal senses, those that become active before others in the humans are the powers of desire and anger; as opposed to the intellectual power, which is potential and hence, is subject to disagreement and cannot issue a single judgment. So, the intellectual power is not useful on account of being mere potential and those that are actual (practical intellect and powers of desire and anger) cannot become the causes of the intellect coming out from this potential to actualization. Hence, the Prophets (a.s.) have come to excavate the intellects and help them attain actualization[9]. A similar discussion has also come in the exegesis *Mawaaheb al-Rahman*:

If intellect is imagined in isolation, without getting afflicted and acquainted with material thoughts and senses emanating from the powers of desires and anger,surely is sufficient for the guidance of man because intellect is a divine light. But where can such an

intellect be found? Yes, this condition is potentially available for the intellect and its actual condition of the condition is tainted with material thoughts and physical senses. Independently and without divine assistance, it does not have the ability to attain bliss. Therefore, ignorant nations and various groups deviateand diverge (from the right path) despite possessing intellect. Moreover, if human perfection was only worldly, perhaps sufficing with the intellect would have some meaning. But since spiritual perfections which are the cause of bliss in this world as well as the hereafter, it cannot be acquired except through the path of heavenly premises[10].

Paying attention to this very premise, Shaikh Mufeed (r.a.) believes that intellect needs divine revelation and Prophets (a.s.) so that it can learn the method of argumentation from it; from day one till date[11].

Method of Excavation (of Intellects)

We said that human beings need excavators in unveiling the treasures and burials of their intellects. Now, we must ask: How does the excavation of the intellects occur? What have the Prophets (a.s.) done to uncover the hidden assets in the depths of human existence? How can the intellects be excavated?

Revelation uses various methods and several means to excavate intellects. A few methods of revelation for enlivening the intellects and blossoming the hearts can be explained as follows:

1. Growth of Knowledge

Occasionally, revelation provides the backgrounds for the growth of knowledge and in this way, intellect also grows and

blossoms. To achieve this aim, it uses various methods and approaches. From among these are:

a) Showing the parts for the general principles of the intellects: Man enjoys a series of natural comprehensions. Some of the cognitions have been deposited in his inner self. Among these natural and evident comprehensions and understandings are: The created one needs a Creator, effect needs cause, rules like the necessity of thanking the one who confers bounties, repelling probable harm, demerit of oppression and merit of justice. These matters and propositions are not in need of any evidence but the innate and evident general principles without their applications on particulars are barren. Knowledge is begotten through the combination of these general matters with their applications and particulars. Hence, they have elaborated that intellect per se is scarce in needlessness and through it alone, one can find the general principles like the beauty of justice, merit of truthfulness and demerit of injustice. But religion, besides the general principles, has also entrusted human volition with the particulars. In the shadow of religion, intellect becomes needless[12].

Religion can explain the particulars and the applications of the general affairs. For example, through intellectual comprehension, it can be understood that one should be grateful to Allah Who has conferred upon us innumerable bounties. But most of the people don't know the method of gratitude and often end up regarding things as proximate to God and thanking them. Idol-worshippers also believed that worshipping the idols is the cause of gaining proximity to God[13].

Innate intellect can comprehend the need of a Creator for a creature but

in determining the particulars, it needs religion to help him. For instance, Imam Reza (a.s.) was asked as to what is the proof that the universe is created. He (a.s.) replied, "*You did not exist earlier and were born thereafter. You did not bring yourself into existence and the one who is a created one like you has also not brought you into existence.*[14]"

b) Showing Multi-faceted Topics: By preparing man to think about the various fountains of cognition, like human self, the world of existence, Quran, history and experiences of life, religion makes intellect productive and rewarding.For example, the verse, سَنُريهِمْ آياتِنا فِي الْآفاقِ وَ في أَنْفُسِهِمْ حَتَّى يَتَبَيَّنَ لَهُمْ أَنَّهُ الْحَقُّ أَ وَ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلى كُلِّ شَيْءٍ شَهيدٌ

"We will soon show them Our signs in the Universe and in their own souls, until it will become quite clear to them that it is the truth. Is it not sufficient as regards your Lord that He is a witness over all things?[15]"invites man to think about the universe and his own self so that through this path, he can find God.

Another similar verse is, كِتابٌ أَنْزَلْناهُ إِلَيْكَ مُبارَكٌ لِيَدَّبَّرُوا آياتِهِ وَ لِيَتَذَكَّرَ أُولُوا الْأَلْبابِ

"(It is) a Book We have revealed to you abounding in good that they may ponder over its verses, and that those endowed with understanding may be mindful[16]"which encourages believers to ponder about the Holy Quran and its verses so that they may receive divine guidance. Likewise, Allah the Almighty, in the verse, فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُونَ**"…therefore relate the narrative that they may reflect[17]"**advises to study the fate of the earlier generations, ponder over history and the fate of the rebellious

and defiant ones so that the grounds for the blossoming of intellects is provided for. Or teachings like كفى بالتجارب مؤدبا"*Experiences suffice as a trainer*[18]" indicate towards the path of bliss.

Besides encouraging to ponder on the sources of cognition, religion sometimes places topics in front of the intellect and prepares the ground for activating intellectualization in human existence. From these multifaceted topics are issues like Allah, Monotheism, Prophethood, eternity of the soul, human volition, Imamate, and the particulars of the path of fortune[19]. Some details are as follows:

Monotheism (Tauheed)

The Holy Quran portrays the story of Prophet Ibrahim (a.s.) and his debate with the idolators. To make them aware of their mistake, Prophet Ibrahim (a.s.) broke theidols and placed the axe on the shoulder of the biggest idol. When the idolators faced this scenario, they summoned Prophet Ibrahim (a.s.). He said, "The biggest idol is the perpetrator of this crime. Ask him. If he is able, he will reply." فَرَجَعُوا إِلى أَنْفُسِهِمْ فَقالُوا إِنَّكُمْ أَنْتُمُ الظَّالِمُونَ**"Then they turned to themselves and said: Surely you yourselves are the unjust.[20]"** These talks of Prophet Ibrahim (a.s.) persuaded them to think and within themselves they accepted and acknowledged that they are on the wrong. Prophet Ibrahim's (a.s.) debate with them was merely to enliven their innate intellect so that they may ponder within themselves and become humble in front of the truth. Of course, all of them did not get the grace to accept their mistakes and insisted to tread on the path of their misguidance.

By narrating another argument of Prophet Ibrahim (a.s.) with the idol-worshippers, the Holy Quran[21] roars at human intellect and awakens it.

To prove that the sun, the moon, and the stars are creatures and not the Creator, Prophet Ibrahim (a.s.) accompanied the polytheists and on seeing the stars, said, “This is my God!!” But when the stars disappeared, he condemned the worshippers of the disappearing and vanishing entities and said, “I don’t worship a god that disappears.” He (a.s.) repeated this excellent argument about the sun and the moon too to remind the polytheists of this evident and innate point that the disappearing and vanishing ones cannot be the Creator and the Conferrer of existence[22].

Similarly, the Holy Quran reminds several times of the judgment of the innate intellect vis-à-vis the One God and says, “**Had there been gods in the heavens and the earth besides Allah, certainly the earth and the heavens would have been destroyed**.[23]” In this reasoning, the evident and treasured realities in the intellect and the concealed cognitions within them have been used. Therefore, accepting them is easy and rejecting them is extremely difficult.

Prophethood

Besides awakening and creating awareness of the discussions of monotheism and cleansing the minds of idolatry and superstitions, they can also prove their Prophethood to the people. People will follow the claimant of Prophethood only when they are sure that the concerned person is connected to God and is not a false claimant i.e., a pseudo-Prophet.Hence, in all ages, at the time of claim of Prophethood, people demanded clear and irrefutable proofs. The divine Prophets (a.s.) too did not spurn or resist such demands and responded to their pleas.Miracles are from these clear and irrefutable proofs. When the divine Prophets (a.s.) brought

miracles, they prepared the ground for their intellectual acceptanceby the people so that their evident and innate intellect will submit before the messengership of the Prophets and Messengers (a.s.). Mulla Sadra believes that showing the miracles is one of the ways of excavating the intellects. For, intellects will listen to the talks of other intellects only and not refute them on some pretext or the other when they submit themselves in front of the aforementioned intellect. Manifestation of miracles is one of the ways to make the intellects humble and submit before the Prophethood of the Prophet. Thus, through miracles, the particulars of the intellectual judgement are provided for and intellect orders to obey the claimant of Prophethood, thereby gaining eternal bliss through his following[24].

Imamate

The narration of Hisham Ibn Hakam's debate with Amr Ibn Obaid al-Motazeli is from the examples of the guidance of intellect in the field of Imamate. As per his own admission, Hisham learnt the principles of this debate from Imam Sadeq (a.s.). He recalled his debate with Amr for Imam Sadeq (a.s.) as follows:

One day I went to the class of Amr and sought permission to ask a question.Amr agreed. I asked, 'Do you have eyes?' He retorted, 'What is this question?' (i.e., what is this absurd question?). I requested, 'Please respond to my question'. He shot back, 'Ask, even if your question isludicrous'.I asked, 'Do you have eyes?' He replied in the affirmative. I inquired, 'What do you do with your eyes?' He answered, 'I see colours and people with them'. I questioned, 'What do you do with your nose?' He replied, 'I smell aromas and fragrance'. 'And with

your mouth?' 'I taste foods' was his riposte. 'And ears?' He answered, 'I hear sounds with them'. Finally, I asked, 'Do you have intellect?' Again, he replied in the affirmative. I questioned about its role. He said, 'Through it, I assess the sensed things of the five senses'. I asked, 'Are these senses, limbs, and organs not sufficient?' He firmly replied in the negative. I asked, 'Why? Are they not healthy and sound?'He reasoned, 'When I have doubts about the things that I see or the aromas that I smell or the sounds that I hear, I refer to my intellect and through it attain the state of certainty'. I reconfirmed, 'So, intellect is for dispelling the doubts of senses, organs, and limbs?' He replied, 'Yes'. I said, 'Allah has kept an Imam for your senses, organs and limbs by which you can measure their known things, how is it possible that He will keep the entire universe in confusion and doubt without an Imam and a guide'?[25]"

This argumentation provided the ground for Amr to realize his mistake and in front of Hisham's reasoning, he was so humbled that he did not have any answer.

Ma'ad

A person, who denied the Resurrection, took a rotten and brittle bone, came to the Holy Prophet (s.a.w.a.) and in his presence, he crushed the bone in front of him with his hands to powder and through it on the ground. Thereafter, he asked, "Who can resurrect this dusty bone on the Day of Judgment while it is completely grimy and decayed?" Allah the Almighty revealed to His Prophet (s.a.w.a.), "**The same Allah Who created it for the first time (will resurrect it). Allah, Who has created the heavens and the earth,**

does not have the power to create something like this?[26]"

Through this reasoning, Allah the Wise has simply has only made him aware of his intellectual judgment and refer to it. These verses are one of the best and clearest examples of the direct reasonings towards the Hereafter and awareness of a part of innate intellect.

Question: The examples mentioned above have more intellectual shades than revelatory. Can the human intellect not find the answers to these without revelation?

Answer: In the definition of intellectual and narrative proofs, two approaches are found. With regards to intellectual and narrative proofs, FayyaazLaaheji says:

Intellect proof is that which proves the presence of the sought thing without the assistance of the narrative; hence, all its premises should be intellectual. And (argument of) the narrative is that which is with the assistance of the narrative, regardless of the fact whether all its premises are that of narrative or part narrative and part intellectual. So, the reasoning of the narrative is that the premises of the narrative derived from it is either the necessity of religion itself or leads to the necessity of religion. Just as the intellectual definitive is that all its premises are from the necessities or leads to the necessities[27]. Although the definition mentioned aboveis a famous one for intellectual and narrative proofs and perhaps, at the outset, the same meaning may come to the mind, but another definition too can be indicated at, as Shaikh Mufeed (r.a.) has stated in *Awaael al-Maqaalaat*, "

"The Imamiyyah are unanimous that the intellect in its knowledge and conclusions needs the narrative.It cannot be separated from the

narrative, which notifies the wise person upon the methodology of the hearing; thus, according to the Imamiyyah, it is necessary that in the beginning of the world and in the commencement of responsibility there**must** be a messenger.[28]"

From these words of Shaikh Mufeed (r.a.), it can be derived that the narrative has a vaster meaning, so much so that it even applies to the Messenger, whether the divine prophet or messenger relates an intellectual point or intellect transcending concept or gives a command in the world of creation. Therefore a miracle or traditions including intellectual arguments is not beyond the scope of underrated proof. paying attention to this very meaning of narration that religious beliefs have been classified into 4 types:

1) Guidance: Intellect can acquire a concept without the help of religion

2) Reminders: Reminders are given of issues which man had comprehended earlier through heart, intellect or senses but has forgotten at present, regardless of whether he can be reminded without religion or with it. In religious parlance, this reminder is related to part of the cognition that has been forgotten (innate cognition of God).

3) Educational: Comprehending the knowledge of some affairs needs a teacher. But after teaching, he can comprehend all its issues.

4) Devotional: These are issues that cannot be grasped with the intellect except through the path of submission and devotion to revelation. Of course, after believing in the existence of God and Prophethood[29].

2. Errors of the Intellect

Sometimes, it happens that due to various factors, intellect deviates from its path or its ability and capability does not prosper and flourish because of several veils, giving way to the effects of carnal desires and anger. Religion can indicate towards the places of these errors and help the intellect return to its original path of journey. This guidance has various forms like:

A) Dispelling Incorrect Assumptions

Occasionally, due to various factors, man presupposes assumptions thinking them to correct and certain, so much so that he even bases his beliefs on these assumptions. These wrong assumptions can also lead to scepticism, or even denial, about some true beliefs.By notifying and awakening human mistakes in assumptions, religion can be the cause growth and blossoming of the intellect. In one of Imam Baqer's (a.s.) debates with the Khaareji about the possibility of seeing Allah, the same approach can be seen. Abdullah Ibn Senaan cites from his father who reports, "I was in the service of Imam Baqer (a.s.) when a Khaareji asked him, 'Who is your Lord?' He (a.s.) replied, '*Allah*'.He inquired, 'Do you see him?' He (a.s.) responded, '*Yes but not with these physical eyes; rather, with the eyes of the heart which sees the realities of faith. He cannot be compared with comparison nor is He like the creatures. He is described through the signs and known through the proofs. He does not oppress in His judgment and there is no god but Him'.* The narrator says, "The Khareji stood and left while he was uttering, '**Allah knows the best where He to place His Message.**[30]"

The question, "Do you see your Lord?" emanates from the incorrect assumption that God is visible. In his

reply, Imam (a.s.) pointed out towards his mistake and made the question realize the capability of his innate intellect. Thus, he became contented with the answer and acknowledge the superiority of Imam (a.s.).

Another such assumption can be seen in the fundamentals of the Khaareji which Imam (a.s.) wanted to rectify and to make him realize his fault. Naafe' Ibn Azraq came to Imam Baqer (a.s.), sat near him and asked him about the permissible and prohibited things. During his response, Imam (a.s.) told Naafe': *Ask the deviated ones (the Khaarejis) how they considered rebelling against Ameerul Momineen (a.s.) permissible while earlier (i.e., before the incident of arbitration) in following him and seeking nearness to Allah, they fought alongside him (a.s.) and were willing to give their lives for him (a.s.)? In reply, they will say: He became a judge in Allah's religion. So, you retort, 'Allah Himself in disputes pertaining to husband and wife has asked for two witnesses….*[31]*Similarly, the Holy Prophet (s.a.w.a.) in the battle of Bani Qareedha and determining their fate, entrusted judgment to Sa'd Ibn Ma'adh, and Allah too endorsed his judgment. Don't you know that Ameerul Momineen (a.s.) ordered those two judges that they should judge in accordance with the Holy Quran and stipulated that they should not go against the Holy Quran? When they said to him (a.s.), 'You appointed a judge who meted out a loss to you', he (a.s.) responded, 'I did not appoint a human as a judge; rather, I chose the Book of Allah as a judge'….*[32]"

The Khaarejis – with this assumption that judgment of other than Allah leads to disbelief – gave an edict calling Ameerul Momineen (a.s.) as a disbeliever and considered as their right to extract repentance from him

(a.s.). Such erroneous thought was prevalent in the Khaarejis during the era of Ameerul Momineen (a.s.), which Imam Baqer (a.s.) tried to rectify, so that their intellects become humble and provide for their blossoming.

B) Prohibition of Blind Imitation

Blind following or irrational imitation is an impediment in the freedom of the intellect and freethinking. Therefore,Allah the High has praised and applauded those select the best path following research and investigation of realities and after complete and thorough examination. He says, "…**so give glad tidings to My servants those who hear the saying carefully, then follow the best of it. They are those whom Allah has guided, and they are the possessors of intellect**.[33]" Likewise, Allah warns those who think with the intellects of others (i.e., blind emulation) and are prejudiced in following the habits and customs of the earlier generations, and says: "**And when it is said to them, 'follow whatever Allah has revealed', they said: Nay, we follow what we found our forefathers upon it. Even if their forefathers were not understanding anything nor were they guided?[34]**" (and yet they are following them blindly).

The demerit of blind emulation with prejudice is innate and does not even require any teaching. The following tradition also indicates towards this fact:

Explaining the verse, "**And from them are the unlettered ones who don't know the Scriptures except inwishful thinking. But they are only assuming**[35]", Imam Hasan Askari (a.s.) says: *An unlettered one is attributed to his mother. That is, like the time when he came out from*

the womb of his mother, he was not knowing how to read and write. Scripture here implies the heavenly book revealed from the skies and not fake scriptures. But they could not distinguish and thought 'wishful thinking' as Divine Scripture and Word of God. In other words, they only accepted things what their ancestors told them. Hence, they falsified the Holy Prophet (s.a.w.a.) although the emulation of their ancestors was prohibited for them. '**So. woe to those who write the "scripture" with their own hands, then say, 'This is from Allah', to exchange it for a small price. Woe to them for what their hands have written and woe to them for what they earn**'[36].Imam (a.s.) says, "*They were the Jews who coined attributes for the Holy Prophet (s.a.w.a.) from their own side, which, were against those found in him (s.a.w.a.). They said to the ignorant people, 'The Prophet in the last era will be tall, strong, gigantic, etc…which was not the case. They also said, 'The Prophet of the last era will appear after five hundred years.' Their purpose in uttering such nonsense was to protect their control and sway over the weaker section of the society and to keep themselves away from serving the Holy Prophet (s.a.w.a.), Ali (a.s.), their Ahle Bait (a.s.) and their special ones.Hence, Allah the Almighty condemned them in the above wordings. Thereafter, Imam Askari (a.s.) said, "One man said to Imam Sadeq (a.s.), 'The Jews know from the Torah whatever they have heard from their scholars. So, there remains no other way for them except emulation. If their following their scholars is considered bad, then how come we following our scholars is regarded as a merit? Imam (a.s.) retorted, 'Between our masses and scholarsand those of the Jews, there is a difference from one aspect and similarity from*

another.The similar facet is that Allah has condemned the emulation of our masses too like He has castigated the emulation of the commonality and scholars of the Jews. But the commonality of the Jews was aware of the eating of the prohibited, oppression, selling of religion of their scholars. Yet, they did not refrain from following them…If the masses of our nation too emulate and follow the transgressing and world-worshipping scholars, the same would apply for them as well…[37]"

The truth is that prohibition of following the ancestors or emulation due to prejudice is an affair firmly ingrained in human existence and innate. Whoever refers to his inner self will comprehend its viciousness.Revelation too has prohibited it as a reminder to an innate matter and evident principle of intellect. Through this, it intends to excavate the hidden treasures of the intellect and that man should act as per the demands and abilities of his intellect.

C) Prevention from being Influenced by the Majority

The criterion of truth and falsehood is not determined by the headcount of its partisans.It is certainly not the case that if a viewpoint is accepted by the majority, then they are on the right for sure and the minority is on the wrong; or even vice-versa. It is possible that a notion is agreed by the majority, and it is correct, or it is endorsed by the majority, but it is wrong. Similarly, the view of the minority can be both right and wrong. This is among the evident principles of the intellect and is easily comprehended by it. But occasionally, influenced by several factors in the social environment, or different factors, it becomes negligent of this evident judgment. In such situations, revelation and

religion can make man aware of the capability of his innate and evident intellect and awaken him from his negligence. Hence, in many verses of the Holy Quran, this important point has been hinted at[38].

D) Abstaining from Doubt and Suspicion

Beliefs are among the most important and most effective factors in life.Disciplined adherence to actions or weakness in them mostly emanates from beliefs and the level of their penetration in the hearts. Anyone who believes in Allah and the Hereafter, is more motivated to perform acts of worship and good deeds than the one who thinks that this material world is the beginning and end of it all and will not last but for a few days. Naturally, you **cannot** expect a materialistic person to gather provisions for the Hereafter and think and bother about the Day of Reckoning.Skepticism in beliefs can disrupt the juristic and ethical system. Hence, more strictness has been observed in beliefs. Evident intellect judges that an issue that bears such significance in human life, should not be based on imaginations and suspicions. Rather, it is essential that it should be founded on certainties and assured principles. Numerous verses of the Holy Quran strictly prohibit to base one's religion on imaginations and conjecture:

"…**They follow not but assumption, and they are not but falsifying**.[39]"

"**And most of them follow not except assumption. Indeed, assumption avails not against the truth at all**.[40]"

"…. **They follow not except assumption and what (their) souls desire**…[41]"

"**And they have thereof no knowledge. They follow not except assumption, and indeed,**

assumption avails not against the truth at all.[42]"

The literal meaning of assumption is to give preference to one of the two possibilities. That is, there is a situation in man where he prefers the presence or absence of a thing. Believing in the preferred thing is called as assumption and faith in the lesser preferred thing is called as imagination. But in the lexicons, assumption is used in one of the following two meanings: Doubt and Certainty[43]. Definitely, assumption in the above verses does not imply certainty because Allah the High has prohibited it. Hence, assumption in the aforesaid verses indicates doubt[44]. Thus, with prohibition involved, indication is towards the ability of evident human intellect.

3. Explanation of the Limitations of the Intellect

There is no doubt that all the affairs can be comprehended with one potential and naturally, every potential has its own special comprehension. One cannot comprehend observational cognition with the five senses and similarly, you cannot comprehend the sensed things with observational powers. The same limitation applies for the intellect too for sure; in a way that even in logic and philosophy it is accepted that the intellect can only comprehend the general things and cannot understand the particulars directly. The great scholar Muhammad Reza Hakimi (r.a.) has summarized the limitations of the intellect in ten stages:

1) In recognizing all the paths of comprehending the realities
2) In comprehending the realities, themselves
3) In understanding all the dimensions of the realities briefly

4) In comprehending the complete relations of realities with each other

5) In understanding the realities that are beyond the intellect (in particular)

6) In comprehending the effect of cognition in subjects beyond the intellect in recognition of the sheer intellectual subjects

7) In comprehending the effect of cognition in subjects beyond the intellect in recognition of the experimental and sensed topics

8) In comprehending the effect of cognition in subjects beyond the intellect in recognition of the mystical and esoteric subjects (in synthetic paths)

9) In understanding the correct method of using the intellect (the process of employing the intellect)

10) In understanding the neutralizing factors of the intellectual knowledge[45]

Occasionally, being negligent about the limitations of the intellect, man thinks that he can comprehend everything with his intellect. Such an imagination becomes the cause of his defiance to religion.To show the fallacy of this destructive thought, religion has enlisted some of the restrictions of intellect. For example, Ameerul Momineen Ali Ibn Abi Talib (a.s.) considers "**destiny**" (qadr) as one of the subjects that cannot be fathomed by the intellect and the futility of deliberation over it.

"*Know that destinty is a secret from Allah's secrets, a veil from Allah's veils and a barrier from Allah's barriers. (It is) raised in the veil of Allah. Rolled away (i.e., hidden) from Allah's creatures, sealed with Allah's seal and preceded in Allah's knowledge. Allah has kept away its knowledge from the servants and raised it above their observations and the reach of their intellects.*[46]"

Or some traditions have prohibited from deliberating on Allah's Being (Essence) and considered it beyond human intellect.

و قالابنعباسرضياللهعنهإنقوماتفكروافياللهعز و تفكروافيخلقالله ص جلفقالالنبي لاتفكروافياللهفإنكملنتقدرواقدره

Ibn Abbas conveyed to the Holy Prophet (s.a.w.a.) that some people ponder in Allah's – Mighty and Majestic be He - Being. So, the Holy Prophet (s.a.w.a.) replied, "*Think about the creatures of Allah and don't think about Allah (i.e., His Being). For, you can never comprehend Him.*[47]"

Conclusion

Excavation of the intellect is a process that is not independent of revelation. Revelation, through various methods and different paths, influences the intellect. The important role of revelation in excavation should be seen in the needs and paucities of intellect. Human intellect needs revelation in comprehending several issues. On the other hand, revelation – through various methods – enlivens, makes it stand and walk. Ways of these paths are as follows: Augmentation of knowledge, explanation of the mistakes and limitations of the intellects, and pathology.

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Berenjkaar, studied jurisprudence and its principles at the Kharij level from renowned teachers like Husain WaheedKhorasani and Jawad Tabrizi, philosophy from scholars like MisbaahYazdi and JawaadiAamoli, learnt theology and knowledge of Ahle Bait (a.s.) from Mohammad Baqer Maliki Miyaanji.

Simultaneously, he completed his doctorate in Western philosophy from ProfessorsDaawariUrdukaani and Ahmad Ahmadi. In the year 1390 of the Persian calendar, he became the Professor of Tehran University. Twice, he was selected as the best researcher (circa 78 and 83 of the Persian calendar) by the Secretariat of Religious Researchers and twice (circa 84 and 93 of the Persian calendar) as the Model Researcher in Qom province. His works include approximately 40 treatises and 10 books.From among them,*DaaneshnaameAqaaed-e-Islami* (in 7 volumes), was selected as the best book of the year by the Islamic Republic of Iran, *Ravish ShenaasiIlm-e-Kalaam* was chosen as University textbook, and AashnaaeebaOloom-e-Islami (Kalaam, Falsafeh, Irfan), Kalam-o-Aqaaed (TauheedwaAdl), InsaanShenaasi-e-Islami was printed and distributed by **Samt** and Maaref University.

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[15]Surah Fusselat (41): Verse 53

[16]Surah Suaad (38): Verse 29

[17]Surah A'raaf (7): Verse 176

[18]Aamodi, *Tasneef-o-Ghurar al-Hekam, p. 444*

[19]HaashemiKhoee, *Minhaaj al-Bara'ah Fi SharhNahj al-Balaaghah,* vol. 2, p. 151; Waheed, *SharhNahj al-Balaaghah,* vol. 1 pp. 131-132; NawaabLaaheji, *Sharh-o-Nahj al-Balaaghah,* p. 20; Sufi Tabrizi, *Minhaaj al-Welaayah Fi SharhNahj al-Balaaghah,* vol. 1, p.245; Musawi, *SharhNahj al-Balaaghah,* vol. 1, p. 43; Aamoli, *Tafseer al-Moheet al-A'zamwa al-Bahr al-Khazm,* vol. 2 p. 306

[20] Surah Anbiya (21): Verse 64

[21] Surah An'aam (6): Verses 76-82

[22] Surah Taha (20): Verses 95-98

[23]Surah Anbiya (21): Verse 22

[24]Sadruddin Shirazi, *Sharh-o-Usulal-Kafi*, vol. 1 p. 75

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[26] Surah Yasin (36): Verses 77 – 82

[27]Gauhar-e-Muraad, p. 400

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[29]Berenjkaar, *Ravish-e-Shanaasi-e-Ilm-e-Kalaam, Ravish-e-IstenbaatazMoton-e-Deeni,* pp. 108-109

[30]Tabarsi, *Al-Ehjtejaaj*, vol. 2, p. 157

[31] Surah Nisaa (4): Verse 35

[32]Tabarsi, *Al-Ehtejaaj,* vol. 2 pp. 162 – 163

[33] Surah Zumar (39): Verses 17 and 18

[34] Surah Baqarah (2) : Verse 170

[35] Surah Baqarah (2) : Verse 78

[36] Surah Baqarah (2) : Verse 79

[37]Tabarsi, *Al-Ehtejaaj,* vol. 2, pp. 549-553 (This is the just the summary of the tradition)

[38] Refer Surah Baqarah (2): Verse 100; Surah Aale Imran (3): Verse 110;Surah Maaedah (5): Verse 103; Surah An'aam (6): Verses 37 and 111; Surah Taubah (9): Verse 34; Surah Anfaal (8): Verse 36; Surah Yunus (10): Verse 60….

[39] Surah An'aam (6) : Verse 116 ; Surah Yunus (10) : Verse 66

[40]Surah Yunus (10) : Verse 36

[41]SurahNajm (53) : Verse 23

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[45]Hakeemi, *Ma'adJismaani dar Hikmat-e-Mutaaliyyah,* pp. 153-154

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