

Received:01/05/2024

Accepted: 20/05/2024

The Integration of Revelation and Reason in the Qur'an

A thematic exegetical study

Dr. Layla Maache*

University of Ghardaia, Algeria,

Maache.layla@univ_ghadaia.dz

Abstract:

This study explores the integration of revelation and reason within the Holy Quran, a vital intellectual challenge in Muslim history and contemporary discourse. The Quran, as the primary cognitive framework for Muslims, guides the examination of the relationship between revelation and reason. Utilizing inductive tracing of terms, analytical verse analysis, and deductive interpretations, the research clarifies how revelation and reason coexist harmoniously, influenced by the principles of monotheism. This balance is crucial for understanding the Quranic text and contemplating the universe, providing a dual reading that enriches knowledge. The findings emphasize that the Quran remains an essential reference for addressing intellectual and cognitive challenges, underscoring the integration of revelation and reason as foundational to obtaining true knowledge and resolving the perceived conflict between these two domains.

Keywords: The Holy Quran, Revelation, Reason, Integration, Civilizational Witness.

*Corresponding author

Introduction:

As the people of Adam multiplied and spread over the earth, the processions of the messengers and prophets chosen by God reminded them of the first covenant given to their father Adam, which is expressed in the verse that means that: «Then when guidance comes to you from Me» (Al-Baqarah: 38), but the heart becomes inattentive. It is the mercy of God to send a messenger to remind people of God's way. For every time and place and supported them with various miraculous signs and miracles to be an example for those who consider and remember, until our Prophet Muhammad, peace and blessings be upon him. He came during a period of prophets. His message was a mercy to the worlds, as it is stated in the verse which means that: «We have sent you 'O Prophet' only as a mercy for the whole world.» (Al-Anbiya:107).

The Holy Qur'an is the only true holy book in our hands today, and it has proved its authenticity by itself, as it is the great and eternal miracle of the final message, the verse states about the Holy Qur'an which means that: «We have revealed to you 'O Prophet' this Book with the truth, as a confirmation of previous Scriptures and a supreme authority on them. So judge between them by what Allah has revealed, and do not follow their desires over the truth that has come to you.» (Al-Ma'idah:48), Ibn Kathir (d.774 AH) said: "That is: a judge between them by what Allah has revealed, and do not follow their whims from what has come to you from the truth." Ibn Kathir (d.774 AH) said: "That is: a judge over the previous books, and these statements are all close in meaning because the name Al-Muhaimin includes all this, as it is: God made this great book, which He revealed as the last and final book, the most comprehensive, the greatest and the most perfect, as He combined in it the best of what preceded it, and added to it the perfections that are not in others, so He made it a witness, a trustee and a judge of all of them, and He undertook to preserve it by Himself, so the verse states what means that: «It is certainly We Who have revealed the Reminder, and it is certainly We Who will preserve it.»

(Al-Hijr:9)¹. What remains in our hands from the true revelation is what came from the Seal of the Prophets and Messengers (peace and blessings of Allah be upon him), everything that came from the

Prophet (peace and blessings of Allah be upon him) is a revelation from Allah Almighty, like the verse states what means : « Nor does he speak of his own whims * It is only a revelation sent down 'to him'. » (Al-Najm: 3-4).

It seems to those who read the story of revelation with the prophets and messengers, and the last of them, Muhammad, peace be upon them all, that since God Almighty created man and taught him to speak, He has taken care of him from Adam, peace be upon him, to the seal of the prophets and messengers, may God bless him and grant him peace, and it is the perfection of His grace and mercy that He sent him messengers and revealed books suitable to what his mind can comprehend, and did not force him to believe in Him, but ordered his messengers to talk to him softly, argue with him in a good way and support them with miracles and proofs so that he would be convinced.

Whoever follows the stories of the prophets and messengers, their dealings with their people and the approach of the books that were revealed to them, finds that God Almighty acted with His servant with the attributes of the Godhead, which requires mercy and gentle care, just as a mother treats her child until he grows up. A vision of this divine care for man through missionary stations from Moses to Jesus to Muhammad, peace be upon them, shows how the revelation was appropriate to each stage of human life and the development of his mental life and the advancement of his human thought.

In many verses in the Holy Book, Allah has commanded His servants to reflect on the sensory and moral signs, and to use the senses that Allah has endowed them with, such as hearing, sight, heart or mind, and He has praised those who are sensible and detailed verses for them to remember, saying words that means: « This is how We make the signs clear for people who understand. » (Rum:28), and praised those who are intelligent: « But none will be mindful [of this] except people of reason. » (Al-Imran:7), and the Almighty said words that means: « those who listen to what is said and follow the best of it. These are the ones [rightly] guided by Allah, and these are [truly] the people of reason. » (Al-Zumar: 18), and He vilified those who do not reason and made them an abomination

until the Day of Judgment: « The example of the disbelievers [not responding to the Messenger's warning] is like a flock not comprehending the calls and cries of the shepherd. [They are wilfully] deaf, dumb and blind so they have no understanding. » (Al-Baqarah: 171), and the Almighty says what means: « It is not for any soul to believe except by Allah's leave, and He will bring His wrath upon those who are unmindful. » (Yunus:100), and He described those who do not hear with the lowest of descriptions and likened them to sheep, but they are more misguided, saying words that means: "Indeed, We have destined many jinn and humans for Hell. They have hearts they do not understand with, eyes they do not see with, and ears they do not hear with. They are like cattle. In fact, they are even less guided! Such [people] are [entirely] heedless. » (Al-A'raf: 179).

The Holy Quran's praise of reason and the urge to use it is a matter on which muslims have not disagreed, but the debate has not stopped over several issues that have been closed by transmission and reason, and the Holy Quran remains the right reference to solve or simplify intellectual issues. Therefore, the study posed the question: What is the nature of the relationship between revelation and reason in the Holy Quran? This question gave rise to several sub-questions:

What is the concept of revelation and reason? What is the² truth of reason? What is its relationship with the heart in the Qur'an? What are the principles governing the relationship of reason and revelation?

1. The concept of revelation in language and terminology:

1.1. Revelation (وحي) in language :

The three letters (و، ح، ي) come to mean: "sign, writing, message, inspiration, and hidden speech...Revelation is speed, extended and shortened...The word "revelation" means "dead and alive". Al-Farahidi (d.170E) said: It is said: Revelation, i.e.: He wrote write books. God revealed to him, i.e.: He sent him and revealed to him: He inspired him. Zachariah revealed to his people, i.e.: he signaled to them, and the suggestion: Signal³. In the Dictionary of Language Measures by Ahmad ibn Faris (d.395E) (revelation وحي): "الواو والحاء " : والحرف المعتلّ: An origin that indicates the casting of knowledge in

concealment or otherwise. Revelation: Signal. Revelation: The book and the message. Anything that you throw to others so that they know it is a revelation, no matter what it is. Allah, the Almighty, has given revelation (...) and everything in the chapter of revelation refers to this origin that we have mentioned⁴. Revelation from God is inspiration and revelation from people is nodding. Ibn Ashur (d.1393H) said: "Revelation: A hidden speech and a sign indicating a verbal meaning. From it, what the king throws to the messenger is called revelation because it is hidden from people's ears"⁵.

The origin of revelation: quick signal, Raghīb al-Isfahani (d.502E) said: The origin of revelation is a quick signal⁶, and this may be by speech in the form of symbolism and innuendo, and it may be by sound without structure, by gesturing with some of the limbs, and by writing, and this is carried by the saying *_Allah_* about Zechariah that means: «So he came out to his people from the sanctuary, signalling to them to glorify [Allah] morning and evening.» (Maryam:11). Al-Tabari (d.310H) said: And his saying that means: "He signaled to them", and that sign may be by the hand, by the book, or by any other means by which he understands what he wants...The people of interpretation differed in the meaning by which he signaled to his people, some of them said: "He signaled to them with his hand"⁷. It was said: "That is, he gestured to them, for the Almighty says what means: except for a symbol, and it was said: 'He wrote on the ground'⁸. It is said: "Pointing with or without the eye, and gesturing to convey a meaning that should be conveyed by word"⁹.

1.2. Revelation in the terminology:

As for the definition of revelation in the legal terminology, the words of the scholars differed in defining it. Imam al-Bukhari (d.: 256E) believes that the word revelation is called "the communication of God Almighty to those whom He chooses from among His servants with the message through the tongue of some of His angels, which is Gabriel, peace be upon him, and sometimes it is also called the inspired thing, inspiration and casting in the heart awake or dream"¹⁰. Ibn Hajar (d.: 852E) said: "It is to inform about the Shari'ah, that the word revelation may be used to refer to the name of the object of the revelation, i.e. the revelation itself, which is the word

of God revealed to the Prophet (peace be upon him).”¹¹

Ibn Abdul Bar (d.463H) summarized these meanings in his statement: "Revelation is what Allah revealed to the prophets of His prophets, and Allah fixes what He wants of the revelation in the prophet's heart so that the prophet speaks it and writes it down, which is Allah's word and revelation, and some of it is between Allah and His messengers, and none of the prophets speak it to any of the people, but it is a secret between Allah and His messengers. What the prophets speak and do not conceal it from anyone, nor are they commanded to conceal it, but they tell people about it and explain to them that Allah, the Almighty, commanded them to show it to the people and communicate it to them, and some of the revelation is what Allah sends whoever He wills from His angels to reveal it in the hearts of His prophets and messengers.”¹²

The word "revelation" appears seventy-eight times¹³ in the Holy Qur'an, indicating that revelation is a fact, and that it is essential to the divine religions.

Perhaps the closest thing in explaining the meaning of revelation in the Shari'ah is to say: It is God's revelation to those whom He has chosen from His servants in a hidden and rapid way¹⁴. This definition is when revelation is used to mean the source. However, if it is used as the name of the object (revelation), it is said in its definition: It is what God revealed to His prophets and made known to them from the news of the unseen, laws and judgement¹⁵.

2. The concept of mind in language and terminology:

2.1. Intellect in language :

The word "عقل" in the Arabic language refers to a state of confinement and restriction, Ibn Faris said: The “ع”, the “ق”, and the “ل”, are one origin from qas “قاس”, indicating imprisonment in the thing, or what is close to imprisonment¹⁶. An “Aqil” man is one who gathers his command and opinion, taken from the word "aqoulet" if you gather the horse's legs. It is taken from the word "aqil", which is taken from the word "aqil", and it is said: « The aqil “العاقِل” is the one who restrains himself and restrains him from his whims." It is taken from their saying that his tongue is restrained if he is locked up and forbidden to speak, and what is believed is what you know in your heart¹⁷. It is taken from the saying, "The tongue is imprisoned,

if it is imprisoned and prevented from speaking, and the stronghold. This is why the Arabs called what is in the human being a mind because it prevents him from things that would otherwise be drawn to him, as said in Tahdhib al-Language: "Man's mind, which differentiates him from the animal, is called a mind because it prevents him from getting involved in perdition, as the headband prevents the camel from riding his head."¹⁸ It was said: It is derived from the camel's mind, if it tightens it, because it prevents its owner from committing what should not be done, such as the headband¹⁹.

- It is said: It is called aql because it prevents the soul from doing what it desires, taken from the camel's headband, which prevents it from going where it wants to go, which is the origin of all knowledge, and the mind is called aql because it prevents its owner from deviating from the right path and getting into trouble²⁰.

- Aql is said to be knowledge, there is no difference between the two, because there is no difference between the people of language and the people of the tongue: They will teach knowledge and reason on the same level and in the same meaning, and they say: This is something that is known and reasonable, and they say: Know what you say and make sense of what you are saying²¹.

2.2. Mind in the terminology:

Some believe that the mind is a spiritual essence free from matter that perceives universal meanings and moral truths²², created by God and attached to the body²³. Al-Zubaidi believes that it is a spiritual light that is projected into the heart or brain by which the soul realizes the necessary and theoretical sciences²⁴. Al-Mawardi (d: 450 AH): "It is that which provides knowledge of its requirements, and it is said: It is the power to distinguish between truth and falsehood, and it is said: It is the knowledge of the subtleties of matters that can only be reached by inference and consideration, which is of two kinds: As for the instinctive one, it is the one with which the obligation is attached and the obligation of worship, and the acquired one is the one that leads to the correctness of ijthad and the power of consideration, and it is impossible for the acquired one to be devoid of the instinctive one, and it is not impossible for the instinctive one to be devoid of the acquired one because the instinctive one is an origin that can stand on its own, and

the acquired one is a branch that can only stand on its own, and some people refuse to call the acquired one a mind because it is a result of it"²⁵.

According to Ibn Taymiyyah (d.728 AH), reason is "the same instinct in man by which he knows, distinguishes, and intends benefits rather than harms, as Ahmad bin Hanbal, al-Harith al-Muhasibi, and others said that reason is an instinct and this instinct is fixed by the majority of rational people, just as the eye has the power to see, the tongue has the power to taste, and the skin has the power to touch, according to the majority of rational people."²⁶

Ibn al-Qayyim al-Jawziyyah (d.751 AH) agrees with Ibn Taymiyyah, saying that the mind is two minds: an instinct mind, which is the father, educator, and fruit of knowledge, and an acquired mind, which is the child, fruit, and result of knowledge, and if both are combined in a servant, this is God's favor, which He gives to whomever He wills: "The machine of all knowledge and its balance, which knows what is true from what is false, what is good from what is bad, and the tool by which the good is known from the ugly. Ibn al-Qayyim points out the wisdom of God Almighty in depositing in man motivations and urges that push him to perform the actions that are in his sustenance, survival and interest, so he deposited in him of the power, lust and will that requires his constant movement and endeavor to seek what is good for him and pay what is harmful to him"²⁷.

Imam Abu Hamid al-Ghazali (d.505 A.H.)²⁸ is the best person to talk about the truth of the mind, he explained that the mind has four meanings :

The first: The first is the description by which man differs from all other beasts, and by which man is prepared to accept theoretical sciences and contemplate intellectual hidden industries. Al-Harith al-Muhasibi defined it as "an instinct by which man is prepared to realize theoretical sciences" (i.e. those that require consideration and thinking).

Second: The necessary (intuitive) sciences that appear when a person reaches the age of discernment, when he realizes the permissibility of mental permissibles, the impossibility of impossibilities, and the necessity of duties.

The third: The set of experiences and information that a person gains from experience and observation of rituals and laws, so a person with many experiences is said to be sane: He is sane, and a person with little experience: He is submerged or ignorant.

Fourth: The queen of discipline and self-control as a result of knowledge of the consequences of things, the realities of things, and the results of actions or words, so it is said for those who are able to control themselves and restrain their harmful impulses and desires, controlling their impulses and reluctance: He is a sane person.

In the first and second sections, the aspect of nature, talent, and the origin of creation appears, and in the third and fourth sections, the aspect of earning appears.

One of the benefits of this division built by Abu Hamed al-Ghazali, may Allah have mercy on him, is that it addresses the two divisions that the divisions of the Kalamis, sages and psychologists revolve around, namely:

A. Theoretical intellect: This is what recognizes theoretical matters of all kinds, such as the impossibility of combining two opposites, the necessity of the cause for the existence of the effect, and the permissibility or otherwise of the creation of the possible.

B. Practical Reason: It is what realizes the parts of things and facts, and then works to determine the relationship between them, and to come up with judgments or fixed good ratios between them²⁹. The levels of mental realization vary as follows:

1. Knowledge: It is a firm realization that corresponds to reality.

2. Ignorance: It is a firm realization that is contrary to reality.

3. Suspicion: It is the realization of the preponderance of the most likely side of the perceiver.

4. Illusion: It is the perception of the preponderance of the unlikely party.

5. Doubt: It is an equal perception of both sides.

Knowledge can only be certain. Ignorance is of two types: Complex, simple. Suspicion and Illusion, the levels of each vary according to the strength or weakness of the degrees of perception.

3. Integration of Revelation and Reason:

3.1. The process of the relationship between reason and revelation:

Adam, peace be upon him, is the father of mankind, God Almighty created him from dust, and God Almighty honored him by prostrating the angels to him after he breathed into him from his soul, and honored him when he taught him all the names, so he was favored with them over the honored angels, and education here is all that humans need to achieve God's will in the succession of the earth, which is mainly related to the mind that God deposited in him, and this is higher than the rank of revelation, as In the verse which means that: "And He taught Adam all the names and then presented them to the angels and said, "Tell me the names of these, if you are truthful." The reason why Allah Almighty favored him over the angels and showed his superiority over them was because of the knowledge that Allah taught him and did not teach it to the angels, which is why when he asked them about the names of things, "They said, 'Praise be to You! We have no knowledge except what You have taught us, for You are the all-knowing and wise He said, "O Adam, tell them their names. When he told them their names, he said, Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (Al-Baqarah: 32-33), and the question about the name includes the question about the name of the thing and its natural and physical properties, and every civilization throughout history has been built by science through the perception of existents and their natural and physical properties, which opened for mankind the path of scientific discoveries that changed the march of man from primitive life to civilized life, and that is why God Almighty commands us to look at the signs of the visible universe and consider God's signs in the written book, and considering is a tool of reasoning and reflection, as in the verse which means that: "Do they not look at the camels how they are created * And at the sky how it is lifted * And at the mountains how they are erected * And at the earth how it is flattened" (Al-Ghashiya: 17 – 20).

Moreover, this knowledge is God's methodology on earth and God's straight path, which Iblis promised Adam and his progeny to stand up for them and scatter their thoughts so that they would deviate from it to the paths of corruption and seduction, as in the verse which means that: "He said, 'By the way you have seduced me, I will make for them your straight path'" (Al-A'raf: 16), and "The meaning is that he persists in corrupting them with uninterrupted persistence, and for this meaning he mentioned sitting down because whoever wants to exaggerate the perfection of a matter sits down until he becomes empty-minded so that he can complete the purpose, and his persistence in corrupting is his persistence in whispering so that he does not stop....This verse shows that he was aware of the true religion and the right path, because he said: 'I will set for them your straight path', and God's straight path is His true religion. He was aware that the doctrine and belief that he is in is pure temptation and delusion, because if he were not, he would not have said: 'By what you have seduced me'³⁰ '.

Adam was able to be cleansed of his sin - when he ate from the forbidden tree - by what he learned from the words he received from his Lord: "And Adam received from his Lord words, and He repented him, for He is the Compassionate and Merciful One" (Al-Baqarah:37). The words here are a revelation from God Almighty after Adam failed the test and disobeyed God Almighty, just as the covenant was a revelation and command to Adam in the verse which means that: 'We have already covenanted with Adam before' (Taha:115), Al-Razi said:: "There is no doubt that the meaning of the covenant is a command or prohibition from God Almighty, just as it is said in the commands and commandments of kings ; that the king referred to him and covenanted with him"³¹.

Here, Adam's attitude towards the divine command is characterized by two qualities: He said, "O Adam, tell them their names." When he told them their names, he said, "Did I not tell you that I know the secrets of the heavens and the earth, and I know what you reveal and what you conceal?" (Al-Baqarah: 33), which is one of the qualities of the angels. The second attribute is disobedience, but it was a disobedience that was not due to his rejection of the command, but was due to the act of whispering and seduction, which

weakened the power of reason: "And We had promised to Adam before, and he forgot and we found no resolve for him * And when We said to the angels, "Prostrate yourselves to Adam," they prostrated, except for Iblis, who refused * And We said, "O Adam, this man is an enemy to you and your husband, so do not let him take you out of Paradise, and you will be miserable * For you shall not hunger in it, nor shall you be naked * And you shall not be thirsty in it, nor shall you be hungry. And Satan whispered to him, "O Adam, may I lead you to the tree of immortality and a kingdom that will not perish. * So they ate of it, and their nakedness appeared to them, and they began to prune them from the leaves of the garden. Adam disobeyed his Lord and fell into temptation * Then his Lord chose him, and he repented and guided him." (Taha: 115-121).

In his tafsir, al-Razi mentions the occasions of these verses in relation to what preceded them:

One of them: Allah exalted the Qur'an and exaggerated it by mentioning this story in fulfillment of the promise in His words: "We also narrate to you from the prophecies of what has gone before.

Secondly: When He said: "And We have dispensed a number of warnings in it, that they may fear, or that it may bring them to remembrance" (Taha: 113), He followed it up with the story of Adam, peace be upon him, to remind us that the obedience of the children of Adam to the devil and their abandonment of guarding against his whispers is an old matter, as Allah, the Exalted, has covenanted with Adam before his descendants, those to whom He dispensed a number of warnings and went to great lengths to warn him: "This is an enemy to you and your husband," but he still forgot and abandoned that covenant, so man is old in abandoning guarding against the devil.

Thirdly: After the story of Adam, peace be upon him, the Almighty said to his Prophet Muhammad, peace be upon him: "And say, 'Lord, increase me in knowledge'" (Taha: 114). When God made a covenant with Adam and exaggeratedly renewed the covenant and warned him against the enemy, he forgot, this indicated the weakness of human power to keep a guard, so he then needs to seek help from his Lord to help him to acquire knowledge

and spare him from omissions and forgetfulness.

Fourthly: When Muhammad (peace be upon him) was told: 'Do not hurry with the Qur'an before its revelation is given to you' (Tah:114), it indicated that he was so diligent in the matter of religion that he exceeded the amount of duty, so when he described him as excessive, he described Adam as negligent in that regard, because he was lax in that regard and did not take precautions until he forgot.

Fifth: When Muhammad (peace be upon him) was told, "Do not hurry," his heart was distressed and he said to himself: It was said to him: "If you did what you were forbidden to do, it was because you did it out of your eagerness to worship and to preserve the performance of revelation, and your father did what he should not have done out of laxity and lack of caution, so you did better than him³².

The story of Adam came after these occasions to show us Adam's experience with God's command, which is a model for his descendants. The believer is between the two verses of keeping the covenant and being careful not to forget, which means that: "We had promised to Adam before and he forgot and we found no resolve for him" and repentance to God Almighty and following the example of the righteous prophets and messengers: "Then his Lord chose him and he repented and guided him" (Taha: 115,121). Al-Baqa'i believes that the context of the occurrence of forgetfulness and the breakdown of determination after the firm covenant, moved the determination and revitalized the resolve by inflicting the enmity that arises from the struggle, thereby arousing enthusiasm and motivating the resolve, ...which is true to the enmity of each of the two teams to the other: The team of Iblis - who are the jinn - by misleading, and the team of humans by guarding against them with amulets and rituals and following the guidance of God Almighty, so that none of the descendants of Adam can guard against his enemy except by God Almighty, and there is no protection for them before God except by following His command, which is the guidance aided by the commands of the revealed Book and the Messenger supported by the evidence of reason, so that they do not go astray because of that³³.

The chosen elite of Adam's descendants were characterized by the quality of knowledge and guidance; this is Prophet Noah - peace be upon him - we find the effect of knowledge in the goodness of his invitation to his people, and his arguing with them until he defeated them. So the verse which means that: "They said, 'O Noah, you have argued with us, so you have increased our arguments, so bring us what you promise us if you are among the truthful ones * He said, 'God will bring it to you if He wishes, and you are not hindered * My advice will not benefit you if I want to advise you if God wants to seduce you, but He is your Lord and to Him you will return" (Hud:32-34).

Ibrahim , peace be upon him, and many other messengers after him until the Seal of His Messengers, Muhammad (peace be upon him), as in the verse which means that: "And Allah revealed to you the Scripture and wisdom and taught you what you did not know, and Allah's favor upon you was great" (Al-Nisa:113).

As for those who opposed them, the characteristics of their opponents were ignorance, stubbornness, arrogance, and subsequent criminality on earth: "And We have made in every village the leaders of its criminals to plot against it, and they do not plot except against themselves, and they do not know it" (Al-An'am: 123).

Based on the above, it is clear that the relationship between revelation and reason is characterized by two positions :

The first of them: Complementarity between the two for those who believe in God and the revelations He has revealed to organize the affairs of life "through two interdependent readings:

1. A reading in the universe and existence to discover the secrets of creation, the relationships of existence, the forms of phenomena, their characteristics and laws, and the realization of the divine power that is the mastermind behind them to reach the monotheism of the al-Rububiyyah and the monotheism of the attributes, freeing the human conscience from all pressure, releasing the energies of the human mind in existence and preparing it to benefit from the laws of succession and harnessing³⁴.

2. Reading the written book and the revealed revelation to reach the monotheism of divinity, through reflection and understanding of the manifestations of divine power in the activity of

phenomena, their movements, existence, interactions, and the laws that govern them - all of which are the work of God, who has perfected everything - and proceeding towards preserving the trust, fulfilling the task of succession, and using the laws of harnessing to achieve the state of "civilizational witness" and "bringing out the middle nation", and building the "good nation" (ummah).

Here, human activity guided by the two readings - as a whole - becomes an activity that fulfills the purposes of the street and the ends of the truth from creation. When the two readings are disrupted, it means the death and destruction of the universe, the arrival of its hour and the resurrection of its resurrection. When one of them is disrupted, it means the execution of a part of the components of life, and the waste of a part of the two parts of human existence, and indeed all life³⁵.

And the second: The dissonance among the unbelievers, where pride in reason and standing on the surface of the universe, adopting a purely materialistic view that relies on the senses only, and denying the revelation revealed by God Almighty, as a result of arrogance and arrogance, starting from the cursed Iblis and those who followed him from the people of Adam to this day, after the Islamic nation's sovereignty was limited for a period of time, as a result of arrogance.

3.2. Principles governing the relationship between revelation and reason:

Louay Safi believes that the relationship between revelation and reason is not a binary relationship, but a three-dimensional one, including revelation, reason, and reality. On the basis that each pillar of this relationship is multidimensional and multifaceted, he says "Revelation consists of Qur'anic texts, which are categorical in their proof, but can be categorical and speculative in their connotation, as well as hadith texts, which are divided into ahadith, which are speculative in proof and represent the totality of hadith texts, and mutawatir, which are categorical in proof. The mind consists of innate and acquired judgments. Reality consists of the unseen supreme existence, social existence, and natural existence³⁶.

To overcome the issue of the alleged conflict between reason and revelation cannot be done through a universal rule, but rather

through “looking at the methodologies of thinking and the methods that the mind follows in its effort to interpret the text and understand reality.”³⁷ This is because the conflict between reason and revelation is, in fact, “a conflict between two minds, or between two systems of judgments that were developed based on two different cognitive methodologies and two different cognitive structures.”³⁸ The innate intellect does not conflict with revelation, but the conflict appears with the acquired intellect, which is “obtained from human experience and generated from the application of the innate intellect”³⁹.

This conflict cannot exist if this mind derives its content from revelation as a source of knowledge, as concepts and perceptions derived from a source of knowledge cannot in any way conflict with the cognitive data of that source, because those data constitute the material used by the innate mind to form the acquired mind. Therefore, the source of the conflict between reason and revelation is due to another source that generates mental knowledge, which is the consideration of the natural and social existence of human beings. The conflict occurs when the acquired mind is independent of the consideration of that existence. Hence, it appears to us that the issue of the conflict between reason and revelation does not stem from a direct intellectual rejection of the texts of revelation, but rather relates to the contradiction of the connotations of those texts with the manifestations of the world of testimony⁴⁰. The understanding of the world of testimony differs in minds and understandings, and thus often conflicts with the texts of revelation, especially those that are speculative.

It seems that the conflict between the acquired mind and the texts of revelation from the Holy Qur'an and Sunnah cannot be in the realm of the unseen world, because considering it only generates judgments, perceptions and illusions that are often wrong, because the mind, no matter how much it is endowed, is unable to reach a perception of that world according to correct scientific knowledge, and God Almighty is unique in knowing the unseen world and does not inform anyone of it except through revelation as in the verse which means that: "Allah, the Almighty, knows the unseen, so He does not reveal His unseen to anyone * except those whom He

chooses to send a messenger, for He keeps a watchful eye between his hands and behind him * to know that they have communicated the messages of their Lord, and He knows what they have, and has counted everything in number" (Al-Jinn: 26-28), as revelation is the main source of such knowledge⁴¹. Most of the disagreements between ancient and modern scholars are in this area, and even the issue of conflict arose after the mind tried to enter this area without the guidance of revelation.

Even considering the cosmological sciences of astronomy, medicine, geography and physics, the resulting judgments are judgments that proceed from theory to reality, and therefore the conflict is between the consideration of them and the transmission either between an implicit text and a scientific fact or a scientific theory that has not been realized with a categorical text, but there can be no conflict between a categorical text and a scientific fact that has been confirmed by science. We have seen in the previous chapter that many scientific facts and Qur'anic verses coincide, especially in the field of astronomy and medicine, which shows "the truthfulness of the revealed text and the miracle of the Qur'an, starting from the creation of the fetus and its stages, through the movements of the planets and the dimensions of the stars, and ending with the structure of the human body....Therefore, we believe that the issue of conflict in its essence is not a conflict between rulings, because there can be no conflict between rulings derived from revelation that is unquestionably proven and those derived from looking at the signs of the horizons and souls⁴²

Rather, the conflict arose among the Muslim sects when they abandoned reason and relied on perception in a circle in which reason cannot reach a correct opinion apart from transmission. Allah said words that means: "I did not witness for them the creation of the heavens and the earth, nor the creation of their souls, and I did not take the misguided ones as a support" (Al-Kahf: 51). Although the context of the verse speaks of Iblis and his soldiers; however, the general meaning of the words, not the specific causes, is of importance. The misguided oppressors should not be used in taking sciences, as they are the ones who lead their followers away from the path of truth by raising doubts and doubts⁴³, in occult issues that

have not been resolved in the past, nor in the present, nor even in the future, if research is conducted without the guidance of revelation, and man can only reach scientific facts by integrating the clear total mind with correct categorical transmission.

Those issues on which minds differ, whether they are natural or physical issues that science has not yet reached, or human philosophical issues that have not yet been resolved, are called by God Almighty as the Mutashabat, which is what confuses the mind in which the right is confused with the wrong, and the duty of the believer is not to delve into them by interpretation without knowledge, but rather the duty is objective scientific research in order to reach the truth away from people of delusion and whims from sick hearts who seek to stir up intellectual strife as a prelude to stirring up bloody strife: "It is He Who has sent down to you the Book, of which there are some verses which are certain, which are the mother of the Book, and others which are doubtful, but those whose hearts are wandering follow what is doubtful, seeking to seek temptation, and seeking its interpretation, and those who are well versed in knowledge say, 'We believe in it all from our Lord, and what is remembered only by those who have the best of hearts'" (Al-Imran: 7).

The truth, even if it seems ambiguous, will have its time and the ambiguity will be clarified by research, investigation and following the ways of science and knowledge, especially in the advanced technological age in which the ways of seeking knowledge have been facilitated. God Almighty pointed out to the Quraysh infidels how they disbelieved the Holy Quran because they did not understand some of its verses, so the verse which means that: "And your people disbelieved in it, but it is the truth. Say: 'I am not with you as a proxy * For every prophecy there is a time limit, and you will know'" (Al-An'am: 66-67).

Conclusion:

In the conclusion of this study, we list the most important findings:

-The truth of revelation in the Islamic faith is that God Almighty informs the prophet or messenger of His law that He has chosen for His servants, and as God is the sole source of it, it is not affected by

time and place, i.e.the psychological and cultural dimensions in which the prophet lives.

-The reality of the mind has four meanings: The description that distinguishes man from other beasts, the necessary (intuitive) knowledge, the set of experiences and information that man gains from experiences, observation of laws and laws, the queen of discipline and self-control.

-The mind and the heart are complementary in the Qur'anic vision, but true knowledge is the knowledge of the heart, as the mind is thinking, reflecting and realizing, and the heart is feeling, certainty and deep understanding.

-The way to access knowledge in the Qur'anic approach is through two ways: The path of revelation, which is the truthful news from God Almighty, and the path of experience that combines sense and reason.

-The nature of the relationship between revelation and reason shows complementarity and harmony, and there is no conflict between them, but rather the inability of the mind to understand the revelation, and the apparent conflict is eliminated only by the use of thought and increased knowledge and diligence.

-The issue of the conflict between reason and transmission does not stem from a direct mental rejection of the texts of revelation, but rather relates to the contradiction of the connotations of those texts with the manifestations of the world of testimony on the surface, as the understanding of the world of testimony differs in minds and understandings, and therefore often the conflict appears with the texts of revelation that are of uncertain significance whose words have many meanings, or that the human mind has not yet reached their scientific truth.

Index of Sources and References:

1. Ibn al-Qayyim: Muhammad ibn Abi Bakr.Al-Sawa'iḳ al-Mursalāh al-Jahmiyyah wa al-Mu'tlaqilah, edited by: Ali bin Muhammad al-Dakhil, Riyadh: Dar Al-Asimah, 2/1998.
2. Ibn Taymiyyah: Ahmad ibn Abdul Halim.Total Fatawa, Beirut: Dar al-Maarifa, edited by: Hasnain Muhammad Makhloof, T1/1386E.
3. Ibn Duraid, Abu Bakr Muhammad bin Hussein, Jamhura al-

- Lughla, Hyderabad, Jamhura al-Lughla, Dar al-Maarif al-Othmaniya, 1/1345H.
4. Ibn Ashur: Muhammad al-Tahir, Al-Tahrir wa al-Tanwir, Tunis: Dar Sahnoun, [D.T.].
 5. Ibn Abd al-Bar: Yusuf ibn Abdullah Abu Umar al-Nimri. Al-Istikhmar, edited by: Salem Muhammad Atta, Muhammad Ali Moawad, Beirut: Dar al-Kutub al-Alamiya, T1/2000.
 6. Ibn Faris: Ahmad ibn Faris ibn Zakariya ibn al-Qazwini al-Razi. Majmujam Muqayyasat al-Lugha'ayas al-Lugha, ed: Abdul Salam Muhammad Haroun, Dar Al-Jeel, Beirut, T1/1991.
 7. Ibn Qayyim: Muhammad ibn Abi Bakr. The Key to Dar al-Sa'adah and Manshur al-Dalalat al-'Alam wa'l-Irada, Beirut: Dar al-Kutub al-Alamiya, [D.T.].
 8. Ibn Kathir: Ismail ibn Umar al-Qurashi (d.774 AH). Tafsir al-Qur'an al-Azim, edited by: Muhammad Hussein Shams al-Din, Beirut: Dar al-Kutub al-Alamiya, T1/1419 AH.
 9. Ibn Manzoor: Muhammad ibn Makram. The tongue of the Arabs, Beirut: Dar Sadr, 3/1996 AD.
 10. Abul Saud: Muhammad ibn Muhammad ibn Mustafa al-Amadi. Guidance of the Sound Mind to the Advantages of the Holy Book, Beirut: Dar Ihya al-Heritage al-Arabi, D.T.
 11. Bukhari: Muhammad ibn Ismail Abu Abdullah al-Jaafi. Al-Jami' al-Sahih al-Mukhtasir, edited by: Mustafa Dib al-Bagha, Beirut: Dar Ibn Kathir, T3/1987.
 12. At-Tirmidhi: Muhammad ibn Isa Abu Isa. Al-Jami' al-Sahih Sunnah al-Tirmidhi, edited by: Ahmad Muhammad Shaker et al: Dar Ihya al-Heritage al-Arabi, [D.T.].
 13. Al-Jurjani: Ali ibn Muhammad ibn Ali, Definitions, ed: Ibrahim al-Abyari, Beirut: Dar al-Kitab al-Arabi, T1/1405H.
 14. Al-Razi: Muhammad ibn Abi Bakr ibn Abdul Qadir. Mukhtar al-Sahahih, edited by: Mahmoud Khater, Beirut: Lebanon Library Publishers, 2/1995.
 15. Al-Ragheb: Al-Hussein ibn Muhammad ibn al-Mufadal al-Isfahani. The vocabulary of the words of the Holy Qur'an, edited by: Safwan Adnan Daoudi, Beirut: Dar Al-Shamiya, 2/1997.
 16. Reda: Muhammad Rashid. The Mohammedan Revelation, Beirut: Al-Maktab al-Islamiya, T10/1405H, Beirut: Al-Maktab

- al-Islamiya.
17. Al-Zubaidi: Abdul Rahman.Sources of Knowledge in Religious and Philosophical Thought: A Critical Study in the Light of Islam, Virginia: International Institute of Islamic Thought, 1/1992.
 18. Al-Zubaidi: Muhammad ibn Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husseini.Taj al-Arous, Beirut: Dar Al-Fikr, 1/1994 AD.
 19. Al-Zamakhshari, Mahmoud ibn Amr ibn Ahmad Jarallah (d.538 AH).The Basis of Eloquence, edited by: Muhammad Basil Ayoun al-Sud, Beirut: Dar al-Kutub al-Alamiya, 1/1998.
 20. Al-Shanqiti: Muhammad al-Amin ibn Muhammad al-Mukhtar ibn Abd al-Qadir al-Jikni (d.1393 AH).Adwaat al-Bayan fi Ihyaan al-Quran fi Ihyaan al-Quran, Beirut: Dar al-Fikr for Printing, Publishing and Distribution, 1st edition, 1995.
 21. Al-Shaybani: Ahmad ibn Hanbal Abu Abdullah.Musnad al-Imam Ahmad ibn Hanbal, Cairo: Cordoba Foundation, [D.T.].
 22. Safi: Lu'ay.Revelation and reason: A research on the issue of the conflict between revelation and transmission, Islamic Knowledge, Issue 11, 2002.
 23. Al-Tabari: Muhammad ibn Jarir, Abu Ja'far.Jama' al-Bayan fi tawseer al-Qur'an, ed: Ahmed Muhammad Shaker, Beirut: Al-Risala Foundation, T1/2000.
 24. Abdul Baqi: Muhammad Fouad.The Indexed Dictionary of the Words of the Holy Qur'an, Beirut: Dar al-Fikr, 1st edition, 1995.
 25. Attar: Nur al-Din.The Sciences of the Holy Qur'an, Beirut: Dar al-Khair, T1/1414H.
 26. Al-Asqalani: Ahmad ibn Ali ibn Hajar Abu al-Fadl, Fath al-Bari Sharh Sahih al-Bukhari, Beirut: Dar al-Maarifa, T1/1379H.
 27. Al-Askari, Abu Hilal: Lexicon of Linguistic Differences, Realization: Islamic Publishing Organization, Qom: Islamic Publishing Organization, 1/2000.
 28. Al-Alwani: Taha Jaber.Combining the Two Readings: Reading Revelation and Reading the Universe, Virginia: International Institute of Islamic Thought, 1/1996.
 29. Fakhr al-Din al-Razi: Muhammad ibn Umar ibn al-Hasan.The Keys of the Unseen, known as the Great Tafsir.Beirut: Dar Ihya

- al-Herath al-Arabi, [D.T.].
30. Al-Farahidi, Abu Abd al-Rahman al-Khalil ibn Ahmad: The Book of the Eye, edited by: Mahdi al-Makhzoomi, Dar al-Hilal, [D.T.].
 31. Qutb: Sayyid. In the Shadow of the Qur'an, Beirut: Dar Al-Shorouk, T15/1982.
 32. 4Al-Mawardi: Ali ibn Muhammad Habib, Flags of Prophethood, edited by: Muhammad al-Mu'tasim Bellah al-Baghdadi, Beirut: Dar al-Kitab al-Arabi, T1/1987.
 33. Mustafa: Ibrahim, et al. Waseet Dictionary, Arabic Language Academy, Beirut: Dar Al-Fikr, T3/1985.
 34. Mansour: Muhammad Said. Mental Evidence and its Relation to the Relativity of the Fundamentalists, Khartoum: Sudanese Books House, 1/1999

-
- 1 Ibn Kathir: Ismail ibn Umar al-Qurashi. Tafsir al-Qur'an al-Azim, ed: Muhammad Hussein Shams al-Din, Beirut: Dar al-Kutub al-Alamiya, T1/1419 AH, C3, p. 116.
 - 2 Razi: Muhammad ibn Abi Bakr ibn Abd al-Qadir. Mukhtar al-Sahahah, ed: Mahmoud Khater, Beirut: Lebanon Library Publishers, T2/1995, p. 740. Ibn Manzoor: Muhammad ibn Makram. Arabic tongue, Beirut: Dar Sadr, 3/1996, c15, pp. 239-240, article (revelation).
 - 3 See: Al-Farahidi, Abu Abd al-Rahman al-Khalil ibn Ahmad: The Book of the Eye, edited by: Mahdi al-Makhzoomi, Dar al-Hilal, [D.T.], c. 3, p. 320; Ibn Duraid, Abu Bakr Muhammad ibn Hussein, Jamhura al-Lughla, Hyderabad, Jamhura al-Lughla, Dar al-Maarif al-Othmaniya, T1/1345H, c. 1, p. 300; al-Zamakhshari: Mahmud ibn Amr ibn Ahmad Jarallah (d. 538 AH). Asas al-Balagha, edited by: Muhammad Basil Ayoun al-Sud, Beirut: Dar al-Kutub al-Alamiya, T1/1998, c. 2, p. 12.
 - 4 Ibn Faris: Ahmad ibn Faris ibn Zakariya ibn al-Qazwini al-Razi. Lexicon of Language Measures, edited by: Abdul Salam Muhammad Haroun, Dar al-Jeel, Beirut, T1/1991, c4, p69.

- 5 Ibn Ashur: Muhammad al-Tahir, al-Tahrir wa al-Tanwir, Tunisia: Dar Sahnoun, [D. T.], c. 8, p. 78.
- 6 Al-Ragheb: Al-Hussein ibn Muhammad ibn al-Mufadal al-Isfahani. The vocabulary of the words of the Holy Qur'an, edited by: Safwan Adnan Daoudi, Beirut: Dar al-Shamiya, 2/1997, article Wahi, p. 858.
- 7 Tabari: Muhammad ibn Jarir, Abu Ja'far. Jama' al-Bayan fi tawseer al-Qur'an, ed: Ahmad Muhammad Shaker, Beirut: Al-Risala Foundation, T1/2000, c. 18, p. 153.
- 8 Abul Saud: Muhammad ibn Muhammad ibn Mustafa al-Amadi. Guidance of the sound mind to the advantages of the Holy Book, Beirut: Dar Ihya al-Heritage al-Arabi, D.T., c. 4, p. 304.
- 9 Ibn Ashur, Al-Tahrir wal-Tanweer, c. 8, p. 454.
- 10 Al-Bukhari: Muhammad ibn Ismail Abu Abdullah al-Jaafi. Al-Jami' al-Sahih al-Mukhtasir, edited by: Mustafa Dib al-Bagha, Beirut: Dar Ibn Kathir, vol. 3/1987, c. 1, p. 3.
- 11 Al-Asqalani: Ahmad ibn Ali ibn Hajar Abu al-Fadl, Fath al-Bari Sharh Sahih al-Bukhari, Beirut: Dar al-Maarifa, T1/1379H, c1, pp. 14-15.
- 12 Ibn Abd al-Bar: Yusuf ibn Abdullah Abu Umar al-Nimri. Al-Istikhmar, edited by: Salem Muhammad Atta, Muhammad Ali Moawad, Beirut: Dar al-Kutub al-Alamiya, T1/2000, c. 2, p. 492.
- 13 The article came with the source verb: 6 times, the past tense: 44 times, and the present tense: 28 times. See: Abdelbagi: Muhammad Fouad. The Indexed Dictionary of the Words of the Holy Quran, Beirut: Dar Al-Fikr, 1/1995, Article (Revelation), pp. 746-767.
- 14 Atar: Nur al-Din. Science of the Holy Quran, Beirut: Dar al-Khair, T1/1414H, p. 15.
- 15 Rida: Muhammad Rashid. Mohammedan Revelation, Beirut: The Islamic Bureau, T10/1405H, p. 44.
- 16 Ibn Faris, Majmujam al-Muqayasat al-Lughya, C4, p. 69.
- 17 Ibn Manzoor, Sann al-Arab, c11, p458.

- 18 See: Al-Zubaidi: Abd al-Rahman. Sources of Knowledge in Religious and Philosophical Thought: A Critical Study in the Light of Islam, Virginia: International Institute of Islamic Thought, 1/1992, p. 302.
- 19 Al-Askari, Abu Hilal: Lexicon of Linguistic Differences, ed: Islamic Publishing Organization, Qom: Islamic Publishing Foundation, Istanbul, 2000, c1, p519.
- 20 See: Ibn Manzoor, Al-Arab's tongue, Article (Aql.)
- 21 See: Mustafa: Ibrahim, et al. The Middle Lexicon, Arabic Language Academy, Beirut: Dar Al-Fikr, T3/1985, p. 617.
- 22 Al-Askari, Al-Faruq Al-Linguistic, c1, p519.
- 23 Al-Jarjani: Ali ibn Muhammad ibn Ali, Definitions, edited by: Ibrahim al-Abyari, Beirut: Dar al-Kitab al-Arabi, T1/1405H, p197 .
- 24 Al-Zubaidi: Muhammad ibn Muhammad ibn Muhammad ibn Abd al-Razzaq al-Husseini. Taj al-Arous, Beirut: Dar al-Fikr, 1/1994, p. 7339.
- 25 Al-Mawardi: Ali ibn Muhammad Habib, Flags of Prophecy, ed: Muhammad al-Mu'tasim Bellah al-Baghdadi, Beirut: Dar al-Kitab al-Arabi, T1/1987, p. 33 .
- 26 Ibn Taymiyyah: Ahmad ibn Abdul Halim. Total Fatawa, Beirut: Dar al-Ma'arifa, edited by: Hasnain Muhammad Makhlof, 1/1386e, c9, p287.
- 27 Ibn Qayyim: Muhammad ibn Abi Bakr. The Key to Dar al-Sa'adah and the Manshur of the Significance of Knowledge and Will, Beirut: Dar al-Kutub al-Alamiya, [D.T.], p. 117.
- 28 For expansion see: Al-Ghazali: Abu Hamid. The Standard of Knowledge, Cairo: Dar al-Maarif, T1/1961.
- 29 Al-Ghazali, Standard of Knowledge, p. 13.
- 30 Fakhr al-Din al-Razi, The Keys of the Unseen = Tafsir al-Razi, c. 7, p. 55.
- 31 Ibid, c. 10, p. 476.
- 32 Fakhr al-Din al-Razi, Tafsir al-Razi, c. 10, p. 476.
- 33 See: Al-Baqa'i, Tafsir al-Baqa'i, c. 5, p. 275.

- 34 Al-Alwani: Taha Jaber. Combining the Two Readings: Reading Revelation and Reading the Universe, Virginia: International Institute of Islamic Thought, 1/1996, p. 10.
- 35 Al-Alwani: Taha Jabir. The mind and its position in the Islamic methodology, Islamic Knowledge, Issue 6, 2000, p. 10.
- 36 Safi: Luay. Revelation and reason: A research on the issue of the conflict between revelation and transmission, Islamic Knowledge, Issue 11, 2002, pp. 71-72.
- 37 Ibid, p. 72.
- 38 Ibid, p. 72.
- 39 Ibid, p. 67.
- 40 Ibid, p. 68.
- 41 Louay Safi, Revelation and Reason: A research on the conflict between revelation and transmission, p. 68.
- 42 Ibid, p. 69.
- 43 Al-Shanqiti: Muhammad al-Amin bin Muhammad al-Mukhtar bin Abd al-Qadir al-Jikni (d. 1393 AH). Adwaat al-Bayan fi Ihyaan al-Quran fi Ihyaan al-Quran, Beirut: Dar al-Fikr for Printing, Publishing and Distribution, T1/1995, c. 3, p. 360.