Return to Islam

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Translation of the Persian explanation of
Shaykh Saleh Sabziwari

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Lesson six

Being intellect as trivial

Pages 27 and 28

(I seek refuge to God from the expelled Shaytan

In the name of God, the most merciful and the most beneficent

Praise is due to Allah, Lord of the worlds, and peace be upon Mohammad and his purified family

Being intellect as trivial

Intellect is the major source (meaning origin) **of cognition and the primary standard** (meaning initial) **for knowledge** (meaning cognition derives from intellect and intellect is the principle of all sub standards of knowledge such as religion) **and its authority** (meaning being evidence and valid and credible) **is definitely clear** (which means it is ultimately clear, to such an extent that it does not need a reason)**, since it is not possible to imagine it** (meaning imagining authority of intellect) **unless to affirm it first and affirming it may not be separated from imagining it** (the purpose of imagining it, is to present something in mind without judging it, as if imagining the face of justice or oppression in our mind without any judgment about them, and the purpose of affirming, is verdict and judgment about something that we have presented its face in our mind, as if we say that justice is good or oppression is bad. Our master, Mansoor says: imagining authority of intellect without affirming it is not possible, and he means that imagining authority of intellect, comes from works of intellect itself, and if intellect is not evidence, then imagining it from authority of intellect is not evidence either and is useless)**, rather it can be said that: Authority is a rational topic** (meaning it derives from perceptions of intellect and it is intellect that determines whether something is evidence or not) **and has no meaning but discovering the reality for intellect** (meaning the validity of one thing means it is a discoverer of reality for intellect, and it means that thing, represents the reality to intellect) **and therefore, proving the authority for intellect, is like proving authority for authority** (since intellect is the principle and basis of authority and authority is measured in the level of intellect and is directed to intellect

and does not have any meaning without intellect; to the extent that it can be said: authority means rationality, and with this description, proving authority of intellect is like proving intelligence for intellect, which is meaningless)**! In other words, authority of anything which is argued for proving the authority of intellect, is not more clear than the authority of intellect itself and proving it needs proof of authority of intellect** (while a reason should be clearer than the thing which the reason has been given for it, and it should not be more hidden and unknown)**; as for instance, the religion must first proves its own authority beforehand, in order to be able to prove the authority of intellect afterwards; since its authority is not more clear than the authority of intellect, while for the purpose of proving its own authority, there is no means except for intellect** (considering that we cannot cite religion for infidels, but we can cite intellect; unless the strange approach of those who, when you ask them, for example, what is the reason for the existence of God? They say: this Quran verse or that Prophet's hadith!! Whereas naturally, the verses and hadiths are subscribing to existence God and first, God's existence must be proved by rational and independent reasons, and then it would be the turn of His book and His Prophet's hadith!) **and proving religion's authority through itself is meaningless** (meaning since religion is not trivial, it necessarily needs to be proven, but it is not possible to prove it with itself; because if it is a proof itself, then it does not need to be proved, and if it is not a proof itself, then it cannot be the basis of its own proof and must be proven with something outside of itself and that thing is intellect which does not have an alternative)**. Of course, the intellect proves authority of the religion** (according to the implication of the existence of creatures on the existence of a creator, and the implication of their multiplicity on His uniqueness and the implication of His miracles on the prophecy of his prophets) **and therefore, when it is regarded as the cognition standard, it includes the religion naturally** (meaning when we say that intellect is the cognition standard, we do not mean that religion is not the cognition standard, since religion fits into intellect and is included in it and this is contrary to the illusions of those who consider themselves very religious and when they hear our

master, Mansoor's invitation toward intelligence, they become angry and they think that religion will be destroyed! No, religion will not be destroyed; because religion is one of the means of intellect and it is the helper of it and intellect accepts the religion and therefore, we should not be afraid of intellect. O people of Hadith! O Salafists! O people of narration! Why are you afraid of intellect?! Are you crazy?! Intellect is not Satan that misleads you, intellect is the proof that God has placed in your inner being, as religion is the proof that has been placed outside, and therefore, you will come to religion with intellect and will understand and recognize it. It is so unfortunate when we see someone who considers himself to be a scholar of religion, but rejects intellect and thinks he is holding onto religion! While rejecting intellect causes him not holding onto religion; because the correct and true holding is possible in the light of intellect, and when someone is not bound by intellectual requirements, then he knows the religion badly and becomes like this savage people in Iraq who cut the head of Muslims under the name of religion, and they revive the monarchy of Zahhak and Neuron in the name of the caliphate! All these crimes that are committed with the name of Islam in the world of Islam, are because of holding onto religion without intelligence. They recognize religion inverted because they do not use intellect, and they become a bestial animal instead of human. Therefore, whoever is brainless will join these savage people, while someone like our master, Mansoor has stayed unknown even with this strong invitation and just a few people go to him; because most of the people are not fan of intellect and their cognition of religion is not a rational cognition.) **and in this way, naming the religion beside it as a cognition standard, is not necessary** (meaning we do not need to say that cognition standard is intellect and religion) **and** (if we say) **only naming a special thing beside a general or a requisite thing beside a required is for extra emphasis** (given that religion with respect to intellect, is similar to special with respect to general, like an individual named Zayd with respect to human and like requisite with respect to required, such as nutrition with respect to life; because nutrition is necessary for life. Also when we say intellect and religion, is like we say human and Zayd, or say life and nutrition, and according-

ly if we do not say this and only say the first part, it will include the second part, and saying the second part is for more emphasis; as if we say: all students and Zayd came, if we want to emphasize on Zayd for any reason)**; as God** (as an emphasis) **said:** ﴿أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ ۚ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ ۖ بَلْ هُمْ أَضَلُّ سَبِيلًا﴾;[1] **"Do you think that most of them will listen** (to religion) **or use their intellect?! They are nothing except like the beasts, they are even more ignorant" and said:** ﴿وَقَالُوا لَوْ كُنَّا نَسْمَعُ أَوْ نَعْقِلُ مَا كُنَّا فِي أَصْحَابِ السَّعِيرِ﴾;[2] **"They say that if we had listened** (to religion) **or had used our intellect, we were not among the companions of fire" and said:** ﴿أَفَلَمْ يَسِيرُوا فِي الْأَرْضِ فَتَكُونَ لَهُمْ قُلُوبٌ يَعْقِلُونَ بِهَا أَوْ آذَانٌ يَسْمَعُونَ بِهَا ۖ فَإِنَّهَا لَا تَعْمَى الْأَبْصَارُ وَلَٰكِنْ تَعْمَى الْقُلُوبُ الَّتِي فِي الصُّدُورِ﴾;[3] **"Didn't they walk around the earth so that** (by research and experience) **they can think with their hearts** (meaning intellects) **or listen** (to religion) **with their ears?! So undoubtedly the eyes are not blind, but the hearts in the chests are blind." Considering the fact that** (the purpose of) **listening** (in these verses)**, is obligation to religion** (because it is the religion which has hearing nature and it becomes clear by hearing from the Prophet Sallallahu Alaihi wa 'Alihi wa Sallam) **and is concomitant with using the intellect** (because hearing is a sensation of intellect and is its tool for recognition of the hearings)**, even it is not possible except through using the intellect which is called "the heart" in the holy book of God** (because understanding the meaning of religion and the need to gain it is possible with the use of intellect, and one who does not use intellect, would not understand the meaning of religion and would not do it and take it to action)**.**

It can be said so, that people who have doubts in the authority of intellect or deny it, do nothing other than prove it; since having doubt in authority of the intellect and denying it, is not possible without authority of intellect and its denial requires its proving! (Given that having doubt in authority of intellect and denying it, is based on a rational argument, of course a wrong argument, but it is rational anyways. Hence, he says: denial of authority of intellect, requires

1 . Al-Furqan/ 44.
2 . Al-Mulk/ 10.
3 . Al-Haj/ 46.

proving authority of intellect; because denying it, includes its proof, which means the impossibility of denying the authority of intellect, which is the highest degree of certainty.

Wa salamualaikum wa rahmatullah)