

An Examination of the Reminding Function of Divine Revelation

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Abstract

The reminding function (reminding the innate knowledge) is one of the main functions of revelation. In order to put this function into practice, the divine prophets and God's saints used various ways, including explication (explaining the innate covenant, its content, and its qualities), education (teaching religion, worshipping, and prayer), motivation (creating existential moods that cause solicitation and compulsion), and prevention (removing the obstacles against innate disposition).

Keywords: Reminding, Innate disposition, Explicative function, Educative function, Motivational function, Preventive function.

Introduction

Revelation and religious texts entail “independent” and “organic” functions. The “independent function of revealed texts” means that the revelation is considered as an independent source for some types of knowledge. In this function, the revealed decrees are viewed from a devotional lens. On the other hand, the “organic and non-independent function of revelation” means that the revealed texts influence other human resources such as intellect or innate disposition. In this function, the religious orders are viewed from the lens of guidance, incitement¹, and reminding².

Most of the studies that have suggested theories to explain the role of revelation in beliefs have limited themselves to the devotional function (Aḥmad, 2003: 69; Ākhūnd Khurāsānī, 1988: 329; Anṣārī, 2000, vol. 1: 272; Kāshif al-Ghiṭā’, 2001, vol. 2: 107; Sand, 2006, vol. 1: 1996, vol. 3: 187; Shāṭibī, 1999: 189; Subḥānī, 2004, vol. 5: 254-256), and the non-independent function of revelation is less considered, while the explication of the non-independent function of revelation is not less important than its independent function. Therefore, we try in the article at hand to explain the reminding role of revelation, and the inciting aspect of revelation needs to be addressed in another work.

Describing one of the reasons for prophethood and the duties of the prophets, the Commander of the Faithful (a) says, “Then Allāh sent His Messengers and series of His prophets towards them to get them to fulfill the pledges of His creation, to recall to them His bounties, to exhort them by preaching” (Nahj al-balāgha, 1993: 43). According to this statement, asking people to fulfill their innate pledge is one of the duties of the divine

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1. When divine revelation influences intellect.
2. When divine revelation influences the innate disposition.

prophets. As a result, it is necessary to explicate the methods that the divine prophets and saints have used to fulfill this duty. In order to do this, we have used a descriptive-analytical method. That is to say, to understand the reminding duty of revelation, we have referred to the divine texts that explain this issue as well as the words and stances of the thinkers and scholars as the basis of our analysis.

The concept of the fiṭrat (innate disposition)

Some philologists believe that “faṭara” means “splitting” (Qurashī, 1992, vol. 5: 192), while some others have conditioned this meaning and believe that it means “vertical splitting” (Rāghib Iṣfahānī, 1991, vol. 1: 640). Still others believe that faṭara means “opening” (Ibn Fāris, 1971, vol. 3: 358). Fiṭrat is also taken sometimes as an evolution that breaches the initial state (Muṣṭafawī, 1982, vol. 9: 111). Some scholars deem that it means “generation” (Fayyūmī, 1993, vol. 2: 477), while some others take it as “innovation” and “creation” (Farāhīdī, 2004, vol. 5: 56; Ibn Athīr Jazarī, 1988, vol. 3: 457; Ṭurayhī, 1995, vol. 3: 380). It seems that fiṭrat means “beginning,” and issues such as splitting or bringing about evolution and innovation are in a way starting something. As a result, we can consider the foregoing definitions as definition by association. Ibn ‘Abbās says,

I did not know the meaning of ‘Fāṭir al-samāwāt’ until two Arabs who had conflict over a well came to me and one of them said, “Ana faṭartuhā,” which means “I was the one who first created it.” Then I came to know the meaning of faṭara (Ibn Athīr Jazarī, 1988, vol. 3: 457; Ibn Manzūr, 1993, vol. 5: 56; Jawharī, 1986, vol. 2: 781; Ṭurayhī, 1995, vol. 3: 438; Zubaydī, 1993, vol. 7: 351).

Fiṭrat (innate disposition) has been used in different sciences and has been given specific meanings related to the specific issues of any given science. For instance, in logic, faṭariyyāt are among the “the six self-evident issues” that do not need to be proved by reason, because their reasons accompany them (Avicenna, 1996: 34; Ḥillī, 1991: 397; Shahzūrī, 2004: 372; id., 1993: 123; Yazdī, 1991: 111). In the mystic terminology, fiṭrat means the “Divine Empire” (Nasafī, 1983: 60-61). In psychology, fiṭrat is attributed to a series of “inclinations” and “tendencies” such as virtue seeking, aesthetics, truth seeking, and the feeling of the need to worshipping. In this science and the behavioral sciences, fiṭrat is one of the “guiding” causes of behavior (Miṣbāh Yazdī, 2006: 93). Fiṭrat in the sacred texts is considered as “one’s knowledge of God.” Of course, this knowledge about God accompanies people from the time of their creation, that is to say, God has created the humans by setting the knowledge about and belief in Him in the humans’ ego (Biyābānī Uskū’ī, 2011: 37). In fact, the innate knowledge is the knowledge bestowed upon the human by God. God has given the innate knowledge to the human and has mixed his creation with this knowledge. In fact, based on his primary creation, the human knows God by his heart, and a type of knowledge about God is set into his ego that forms the basis of the human innate knowledge about God (Birinjkār, 2008: 43). In this article, fiṭrat is taken to be this last meaning.

Various viewpoints about the innate knowledge

Various interpretations have been given regarding the innate knowledge about God in the works of various thinkers and scholars. Some have said that the assertion “The human knows God innately” means that this premise – i.e., God exists – is one of the primary premises in which the perception of the subject and its predicate and the relationship between them is sufficient to confirm it (Sa‘īdīmehr, 2013, vol. 1: 33). The second interpretation is that the foregoing issue is among the logical a priori data. One of the attributes of the logical a priori data is that a mere perception of the subject and predicate and their relationship is not

sufficient for their confirmation, but it rather is need of a reason; however, this reason is not out of the person, but exists within the person and it only needs to be attended. We might consider the principle of the need of the possible being to the Necessary Being, the created to the creator, the limited to the limiter, or other suchlike issues as a reason for the premise “God exists” (Muṭahharī, 1982, vol. 3: 476). The third interpretation of this sentence is that the human has come to know about the existence of God and His attributes in another world before coming to this world (Birinjkār, 2000: 35-40; Biyābānī Uskū’ī, 2011: 32-42). In the fourth interpretation, it is said that the sentence “God exists” means that every human understand the existence of God through intuitive knowledge (Sa’īdīmehr, 2013, vol. 1: 35; Subhānī, 1992, vol. 1: 97; Ṭabāṭabā’ī, 1996, vol. 8: 319-321).

Although these interpretations are dissimilar in the way they explain the innateness of the premise “God exists,” they all agree that the human’s knowledge of God does not need argumentation, and the human knows God by intuitive cognition and finds Him inside himself. As a result, we can take intuitive cognition as the main reason for the innate knowledge about God. In this article, the third interpretation that has stronger evidences in the Qur’ān and traditions is adopted.

The reasons for the existence of innate disposition and its knowledge-providing function

Some have given in intellectual reasons such as the existence of universal laws (q.v. Rashād: 2006) or philosophical reasons (Mūsawī farāz, 2002: 49-50) for the abstractness of soul to prove the human’s innate knowledge about God. However, the ultimate thing that can be proved by these arguments is the existence of a series of common emotions, tendencies, and perceptions in the ego of all humans that form the basis of these laws. However, these common points cannot be used to infer that the proposition “God exists” is one of those laws or to prove the existence of God. As a result, we need reasons that specifically prove the existence of innate knowledge about God.

As we mentioned in the previous lines, the main reason for the existence of innate disposition and innate knowledge is intuitive cognition and internal understanding within every human being. All humans feel God by their intuitive cognition. In addition to this intuitive cognition, we can refer to the verses and narrations on the innate knowledge. In the following lines, the qur’ānic and narrative evidences on the innate knowledge are pointed out.

The qur’ānic evidences

Numerous verses can be found in the Qur’ān that refer to the innate disposition. Some examples are as follows.

The innate disposition verse

“(Muhammad), be devoted to the upright religion. It is harmonious with the nature which God has designed for people. The design of God cannot be altered. Thus is the upright religion, but many people do not know” (Qur’ān 30:30).

In this verse, people are invited to the upright religion, one that is void of any distortion and corruption, as the word “ḥanīf” (upright) is against “janīf.” A person with outward feet who might fall when walking is called “janīf.” Therefore, one who is inclined toward sins is called “mutajānifin li-ithm” (Qur’ān 5:3); but “ḥanīf” is a person who puts his feet toward the middle of the road when he walks. A religion that is void of any distortion is the same religion that is in the human innate disposition right from his creation time (Jawādī Āmulī, 2010: 16).

The reminding verses

Reminding has been discussed in various verses of the Qur'ān. Sometimes the Prophet (s) is given the title “the Reminder” and he is given the mission to remind (Qur'ān 88:21; 51:55); at other times, it is the Qur'ān that is called the “reminder” (Qur'ān 74:54; 80:11; 76:29).

Reminding happens when the human is aware of something, but he forgets it, and then is informed about it once again. It is in this case that we can say he is reminded about that issue (Jawādī Āmulī, 2010: 21-22). When the Qur'ānic verses call the Prophet (s) or the Qur'ān itself as the reminder, there should have been knowledge in the human that has been ignored and the Prophet (s) is given the mission to remind it.

The forgetting verses

In some verses, the term “forgetting” has been used as a kind of blame against those who have forgotten religious beliefs such as the Origin and the End (Qur'ān 59:19; 9:67; 36:78).

These verses show that knowledge about God has an innate background and disbelievers, pagans, polytheists, and offenders have forgotten it due to their contamination with nature. A disbeliever who does not believe in anything but nature and matter (45:24) has forgotten God and Resurrection. The use of the word “nisyān” (forgetting) indicates that the tendency to God and the eternal world inherently exists in the ego of every human being, but the human sometimes forgets it (Jawādī Āmulī, 2010: 22-23).

If one acknowledges this essential principle, he can attain blissfulness. It is true that the human has innate knowledge about God, but this is what he has forgotten and someone should remind him about it so that he can acknowledge to this essential principle again and consequently attain the blissfulness. This is not possible without prophets' reminding act. Therefore, prophets have the reminding role.

Prophets adopt various ways to remind the Divine Oneness. For example, numerous dangerous instances happen to a human during which he seeks refuge in a supernatural power and feels Him by his heart, but he might not know himself that the power he has sought refuge in and has understood by his heart is the same God the knowledge about Whom exists in his ego and innate disposition. The infallibles (a) remind the human in some critical instances – such as his being caught in a sea storm during a cruise – that he has felt God in that situation and his innate knowledge about Him has been revived in his ego. In fact, in this method, the principle of God's existence has been referred to without making any argumentation. Moreover, reminding the innate knowledge is done through explaining the divine attributes, because in the “covenant world” – where the human's direct vision of God has occurred – he has not merely understood the existence of God, but also he has understood many of His attributes as well; however, he has forgotten them all in this world. Prophets remind this innate knowledge by reminding the divine attributes.

In addition to Divine Unity, some other doctrinal principles have been pledged, and the human blissfulness depends on reminding these principles. As the human has forgotten the existence of the essence of such a pledge, he has forgotten the details of the pledge as well. Reminding these details is the main factor and the basic step in helping the Servants achieve blissfulness. It is stipulated in some narrative texts that in addition to knowing God, the humans have pledged to prophethood and Imāmat (divine guardianship), although some of them do not acknowledge the prophethood and divine guardianship in this world. Therefore, one of the principles of innate knowledge is the discussion of prophethood and divine guardianship. By reminding these two principles and explaining the characteristics of prophet and Imām and their status, Prophets and Imāms (a) have in fact referred to the innate

knowledge about these two principles. Some narrations can be taken as evidence for the foregoing role of the divine revelation. An example is the following.

Habīb Sajistānī narrates that he heard from Imām Bāqir (a),

When God derived the children of Ādam [i.e., the humans] from his back to make them pledge for His Lordship and the prophethood of every prophet, the first prophet the pledge was taken for was the noble Prophet of Islam (Ḥurr ‘Āmilī, 1997, vol. 1: 421).

In this narration, the content of the pledge – Divine Unity and prophethood – has been pointed out. Taking pledge for something is secondary to knowing it. Therefore, due to indication per nexum, knowledge of God has existed in that world in which pledge was taken from people to accept and acknowledge it.

It is mentioned in a narration that Jābir asked Imām Bāqir (a) about the reason for calling Imām ‘Alī (a) as the Commander of the Faithful. Imām Bāqir (a) said,

God has given this teknonym to him and has said in His book, “When your Lord brought forth descendants from the loins of Adam's children, and made them testify concerning themselves (He said): 'Am I not your Lord, Muḥammad is My messenger, and ‘Alī is the Commander of the Faithful?’”¹ (Kulaynī, 1986, vol. 1: 412).

In this narration, the content of the pledge is pointed out elaborately, as it is mentioned that it entailed Divine Unity as well as the prophethood and divine guardianship. Therefore, the role of Imām is highly emphasized in narrations, and the Servants have been asked to know and love them. In narrative collections, the attributes and station of prophets and Imāms have been mentioned – e.g., they are the vicegerents of God on the earth, leaders of the people of the earth, witness to people, etc.² A narration from Imām Riḍā (a) can be presented as the evidence for this assertion, “Anyone who gets happy to see God without any veil and be seen by Him without any veil should accept the guardianship of the offspring of Muḥammad and loathe their enemies” (Barqī, 1951, vol. 1: 60; Group of authors, 1984: 60; Ḥimyarī, 1992: 351).

A point needs to be elaborated here. When facing the verses and narrations that explain the innate knowledge, some thinkers do not bind themselves to its outer meaning, and rather use esoteric interpretation. Sayyid Murtaḍā (Sayyid Murtaḍā, 1998, vol. 1; 28-29), Shaykh Mufīd (Mufīd, 1992: 81), and some others suggest that a verse should not be taken based on its outer appearance and meaning. They believe that due to doubts casted by some on the outer meaning of the verses and narrations, we should consider their allegorical meanings; that is to say, we should interpret the Pledge verse or the narrations on the World of the Covenant all in allegorical and metaphorical language. This allegorical meanings express that God has created us and has given us intellect; when we intellectually figure out our inability and the createdness of the world and objects in it, it comes to us innately and without any argumentation that any creature needs a creator, and so, this world has God. In other words, these thinkers have corresponded the allegorical meaning to the logical a priori data.

Some others deem the allegorical meaning to be opposite to the outer meaning of the verse and believe that an intellectual explanation and interpretation is needed here. According to these thinkers, the innate knowledge bestowed upon the human means that he is a creature with a ubiquitous and immediate presence in front of God, a presence that no absence can be perceived in it, as though all children of Ādam (i.e. the humans) have been driven out of their fathers’ back and have been brought to the presence of God. In this situation, it is natural that the human knows His Lord, and this is the best evidence and reason for the existence of God

1. Qur’ān 7:172; of course, the words “Muḥammad is My messenger, and ‘Alī is the Commander of the Faithful?” do not exist in this verse.

2. For more information, q.v. *Uṣūl Kāfi*, Ḥujjat discussion.

and His Lordship. As a result, it is evident that he acknowledges His Lordship. However, the installation of the human in time (i.e., his time-boundedness and various things happening in his life) prevents him from his intuitive knowledge about God. Therefore, he needs reminding (Subhānī, 1992, vol. 1: 97; Ṭabāṭabā'ī, 1996, vol. 8: 319-321).

Many theoreticians have defended the outer meaning of the verses and narrations and have responded the casted doubts (q.v. Birinjkār: 2000; Biyābānī Uskū'ī: 2011). Finally, it seems that the outer meaning of the verses and narrations can be taken as binding, and up until there is no unanswerable doubt, there is no reason to turn away from the outer appearance of the texts and use allegorical expressions or intellectual-philosophical esoteric interpretation. Moreover, they believe that those two approaches suffer from some problems the discussion of which is out of the scope of this article.

The educative function

One of the ways for the Servants to flourish their innate disposition is to pray. Prayers and supplications that can help the human flourish his innate disposition need to correspond to the divine Law; otherwise, they are useless efforts and cannot bring about any outcome. Correctly explaining the religion, prophets and Imāms (a) help the Servants to perform religious duties and this way, recall the forgotten knowledge. Therefore, one of the ways that can be used to remind the human his forgotten innate knowledge is the presentation of the true religion and religious law by the prophets. An evidence for this can be a narration from Imām Ṣādiq (a). When he was asked about the word “fiṭrat” in the 30th verse of the Rome Chapter, he said, “Fiṭrat is Islam by which God created the humans when he took pledge from them to be monotheist. God said, ‘Am I not your Lord (who cherishes and sustains you)?’ at a time when both believers and disbelievers existed.”

The motivational function (creating existential moods that cause solicitation and compulsion)

As we noted in the evidences for the innate disposition and innate knowledge, one of the moods during which the human can clearly recall his innate knowledge of God is the solicitation mood. When the human loses his hope in everyone, he still has hope in a superior power. The solicitation mood causes the ignorance curtains go away and helps the human get informed about his internal and inner matter.

Prophets and Imāms can create solicitation mood to remind the innate knowledge to the human and awaken his innate disposition so that he can move toward God.

It is noted in a narration,

Some Shī'as went to Imām Sajjād (a) and complained about the oppression against them, especially the cursing of Imām 'Alī (a) on the pulpits. Imām looked up to the sky and said, “O God! How Glorified are you! How great are You! You have given so much time to your Servants that they imagine you will not hold them responsible!” Then he told Imām Bāqir (a) to go to the mosque the next day and after saying two units of prayer, do something that would awaken people and would cause them to move toward God. Following the order of his father, he [i.e., Imām Bāqir (a)] went to the mosque, and after saying prayers, brought about fear in the hearts of people with the help of divine miracle. When people saw that event, they reawakened and felt sorry about abandoning the promotion of good and prevention of evil, promoting false matters, and ignoring God (Majlisī, 1983, vol. 46: 274-278).

The role of removing obstacles (against innate disposition)

In order to remove the obstacles of innate disposition, the divine texts have adopted appropriate language and methods of expression based on the attributes of the audience. When facing the people who deny the existence of God, the divine texts first try to take them out of the denial mode and move them to the possibility station. That is to say, if a person denies the existence of God and has forgotten the innate knowledge about God, we cannot remind him about the innate knowledge of God when he is still in this denial and forgetting mode. Rather, we should first remove that denial mode. To this end, we should take him from his firm belief in the non-existence of God to the possibility of the existence of a creator for this world (Qazwīnī Khurāsānī, 2010: 100-101).

In order to remove the person from the denial mode and take him to the possibility mode, he should be reminded about his inability to achieve the true nature of the objects that exist in the world, the knowledge of the relationship among the elements of the world, and the knowledge about the qualities of objects. Then, we might make him come to the question that how the human who cannot understand these tangible matters can deny the existence of his own creator (ibid: 101).

In order to create the possibility mode in the mind of the denying person, the Islamic resources sometimes refer to the essential implication of creatures to their createdness (q.v. ibid: 107-113). In these resources, the existential contrast between the creator and the created has been emphasized. If the human pays attention to himself and his surroundings, he can figure out that all possible creatures need a creator for the fulfillment of their existence, one who is free from their basic attribute – i.e., contingency and createdness.

One of the best ways to remind the knowledge about God and the existence of God is the use of this very general intuitive cognition. This is obviously portrayed in the following narration. The narrator says,

Another day Ibn Abī al-‘Awjā’ returned and sat silently in a meeting run by Imām Ṣādiq (a). He did not say anything. Imām said, “It seems that you have come to continue some matters we had in the past.” He said, “Yes, that is what I want, O the son of Prophet!” Imām told him, “It is surprising that you deny God but testify that I am the son of the Prophet of Allāh!” He said, “It is the habit that drives me to say this statement.” Imām said, “Then, why don’t you speak?” He said, “Your magnificence prevents my tongue from speaking. I have seen scholars and have discussed theologians; however, I have never felt the awesomeness like the one I experience when seeing you.” Imām said, “I hope it is so; but I open the gate of questions to you.” He then looked at him [directly] and said, “Are you created or non-created?” ‘Abd al-Karīm b. Abī al-‘Awjā’ said, “I have not been created.” Imām said, “Tell me if you were made, how you would be.” ‘Abd al-Karīm contemplated [perplexedly] for a while; he did not answer, and as he was playing with the piece of wood in front of him, he was saying, “Long, wide; deep, short; moving, sedentary; all these attributes are the qualities of the created.” Imām said, “If you don’t know any other quality for the created other than these, you should consider yourself a created being as well, because you find suchlike created things [i.e., qualities] in yourself.” ‘Abd al-Karīm said, “You asked me something that nobody else had asked me before and no one after you will ask it from me.” Imām said, “Even if you know no one has asked it from you in the past, how do you know you will not be asked [this question] in the future? Moreover, you breach your own stance by this statement, because you believe that everything is equal from the first day; how do you prioritize something and defer another thing? [i.e., You, as a person who denies the Creator, consider the relationship between existence and non-

existence in the objects and events to be the same and do not believe in priority. Then, how do you use past and future in your sentence?] O ‘Abd al-Karīm! Let me explain more. Tell me if you have a bag of jewels and someone tells you, ‘There are coins in this bag’ but you say ‘no’ and he tells you, ‘Define coin to me’ and you don’t know the attributes of the coin, can you say without this knowledge that there is no coin in the bag?” He said, “No.” Imām said, “The world of existence is lengthier and wider than a bag of jewels. There might be a created being in this world [but you cannot say if it is created or not], because you do not distinguish the attributes of a created being from those of a non-created being.” ‘Abd al-Karīm could not answer (Kulaynī, 1986, vol. 1: 75-76).

It is evident in this narration that the person who denies God is taken to a station where he finds internally that his denial is baseless, and sometimes even acknowledges this point, too, but his bigotry prevents him from converting to Islam.

In some cases, we can achieve this goal through reminding the extroversive signs. Observing and reflecting about the creatures of the world, the human figures out that this world is so orderly and is ruled by such magnificence that it must have been created by a creator; it is impossible that such an existence has been realized without an originator. Therefore, the extroversive evolution is one of the ways to prove the existence of God (Birinjkār, 2000: 19-23).

It should be noted that prophets and Imāms sometimes remove the mental obstacles before using the extroversive signs to remind the innate knowledge, and the person confirms the existence of God mentally. This is the same discussion of the intellectual incitement and can be a prelude to reminding, but it is not the reminding itself. Of course, in some instances, prophets and Imāms rely on the extroversive and introversive signs and command people to think about them to remove the obstacles that lead to forgetting and refer them to their internal findings. The reason, according to the divine evidences, is that firstly, the human has the innate knowledge and secondly, God has set the creatures as His signs and the means to recall the innate knowledge (id., 1996: 167-168).

The divine texts are full of reminding and references to the extroversive signs such as, Verily in the heavens and the earth, are Signs for those who believe. And in the creation of yourselves and the fact that animals are scattered (through the earth), are Signs for those of assured Faith. And in the alternation of Night and Day, and the fact that Allāh sends down Sustenance from the sky, and revives therewith the earth after its death, and in the change of the winds,- are Signs for those that are wise (Qur’ān 45:3-5).

On the other hand, reminding the introversive signs sometimes fulfills the forgoing purpose. When the human refers to his own ego, he figures out his obvious createdness and essential neediness. As a result, he acknowledges the existence of his Creator and Developer wholeheartedly (Birinjkār, 2000: 25-28). The Infallibles (a) have referred to such a thing in some of their supplications and have reminded the essential need of the human (Rasūlī Maḥallātī, 1990: 189-191).

When describing the encounter between a religious person and one who denies the existence of God, the divine texts adopt another language to remind the innate knowledge, because it happens that a person believes in God, but he has forgotten the innate knowledge or does not positively respond to the call of his innate disposition due to some obstacles. As a result, one of the obstacles to the growth and flourishing of innate disposition is affliction with sin and a sinful environment. Up until a person is obsessed with sins, he cannot appropriately respond to the call of his innate disposition. Prophets explained their fight against corruption and polytheistic and unsuitable environments as an effort to remove this obstacle and consequently to flourish the call of the innate disposition. Moreover, arrogance,

acting based on the whims of soul, ignorance and lack of knowledge, unachievable dreams, friendship with the Devil, obsession with welfare, and materialism are some of the factors contributing to deviation from the innate disposition. To fight against these issues, prophets direct the attention of people to the call of their pure and monotheistic innate disposition. As a result, the noble Prophet of Islam (s) explains one of the reasons for his appointment and says, "I have been appointed to [revive] the ethical virtues and ethical goodness" (Majlisī, 1983, vol. 16: 210; Pāyanda, 2003: 345; Ṭabrisī, 1991: 8; Warrām b. Abī Farās, 1989, vol. 1: 89).

In order to achieve this goal, the divine prophets and saints use warning, announcing, describing the divine blessings, and explaining the punishment for the disbelievers. As a result, the Qur'ān suggests warning and annunciation as one of the duties of the prophets. Examples are as follows.

- But give glad tidings to those who believe and work righteousness, that their portion is Gardens, beneath which rivers flow. Every time they are fed with fruits therefrom, they say: "Why, this is what we were fed with before," for they are given things in similitude; and they have therein companions pure (and holy); and they abide therein (forever) (Qur'ān 2:25)
- Those that turn (to Allāh) in repentance; that serve Him, and praise Him; that wander in devotion to the cause of Allāh; that bow down and prostrate themselves in prayer; that enjoin good and forbid evil; and observe the limit set by Allāh; (These do rejoice). So proclaim the glad tidings to the Believers (Qur'ān 9:112)
- Messengers who gave good news as well as warning, that mankind, after (the coming) of the messengers, should have no plea against Allāh: For Allāh is Exalted in Power, Wise (Qur'ān 4:165)
- We send the messengers only to give good news and to warn: so those who believe and mend (their lives), upon them shall be no fear, nor shall they grieve (Qur'ān 6:48).

Consequently, the faithful are ordered in some sources to observe piety and do good acts in order to remind the knowledge about God, and some conditions for the acceptance of the good acts such as the acknowledgement of the guardianship of Ahl al-Bayt (a) are pointed out. In fact, these narrations recommend the faithful to observe piety and the guardianship of Ahl al-Bayt (a) so that they are not deviated from the right path, do not ignore the knowledge about God, and do not exchange blissfulness with unblestness (Kulaynī, 1986, vol. 1: 181-183).

Conclusions

The findings of this article are as follows. First, the term "fiṭrat" in the divine text terminology is the same knowledge about God that accompanies the human right from his creation time. From among the various viewpoints to the innate knowledge, our intention is the one that takes it as the same knowledge bestowed upon the human in the previous worlds. The intuitive cognition along with numerous verses and narrations can be considered as important evidences for the existence of innate knowledge about God in the human. In order to fulfill the non-independent function of the divine revelation and its reminding function, the divine prophets and saints play various roles such as explicative, educative, motivational, and preventive ones.

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