Editorial

Reason is the greatest blessing of God given to human beings, which is an eternal and everlasting asset; it assists human beings in dilemmas and critical situations to make proper decisions and choose the best.

All human beings regardless of their religions and tendencies are endowed with this valuable blessing of God, i.e. reason, which is referred to as the greatest true shelter.

Reason always came hand in hand of prophets and can cause human beings' prosperity. Human beings are like birds that can fly in the sky of perfection by these two wings of reason and prophets. They are two sides of the same coin and humanity has no other capital except them. Therefore, the concept of separation of reason from religion is a wrong concept, which is rejected by reason and by religion, unless one of them or both lose(s) their reality and transform into a hollow statue. This ugly transformation had happened in some periods in history, in which religious leaders took a stance opposing reason from one hand and from the other hand, a group who claimed to be rationalist started to fight religious leaders.

The debate between reason and its confrontation with revelation of God which has been introduced during the three or four recent decades in some academic atmosphere refers to the same wrong interpretations in this regard. Therefore, we feel this necessity of emphasizing on the true stance of Islam concerning reason, based on related authentic written sources not the religious custodians.

Quran, as the last holy book, when counting the evil actions of hell dwellers mentions, "***not referring to reason and prophets***" among their evil actions. This

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sin is so serious that even "***They will also say, "Had We listened or used our minds, we would not have become the dwellers of hell***". ***They will confess to their sins, but the dwellers of hell will be far away from God's (mercy)"***. (67:10/11) Quran knows them as those who do not use their minds and are like "***Deaf, dumb, and blind***" (2:171) and introduces them as "***The worst beasts before Allah***" (8:22) and calls them "***filthy***". (10:100)

We can also find the same approach towards reason in the books of traditions. For example, the great Shia scholar, Muhammad ibn Yaqub Kulayni (d. 329 AH. 1950 AD.) started his book with a chapter on introducing reason and its enemies; then in another chapter, the virtues of science and characteristics of a man of science have been counted and after that he talked about the Unity of God. It is obvious that in these kinds of books, the order of chapters clarifies the importance and priority of topics. The order here means that the Unity of God is meaningful when it is based on reason and science.

The same approach has been taken in some other authentic books on traditions, including Muhsin Feid Kashani (d. 1091 AH.) in "Al-Wafi" and Muhammad Baqir Majlisi (d. 1110 A.H.) in "Bihar al-Anwar".

What has been claimed to be the controversy of reason and revelation of God or "reason and religion" is due to the false interpretations of reason and religion or wrong actions of religious custodians. Therefore, the responsibility of all who value these two precious gifts of God is to know the real face of them both and get others to know them as well. This great duty is what delegated to all wise people.

Safinah al-nejat journal recognizes this clear goal as one of its plans and welcomes all men of wisdom and belief to contribute in this regard.

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