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### Research Article

# The Modalization and Evolution of Human Intellect (Cognitive Systems): Following in the Prophets' Footsteps

Fatemeh Khiveh<sup>1</sup>, Omid Asemani<sup>2</sup>, Sedigheh Ebrahimi<sup>3</sup>, Seyed Ziaeddin Tabei<sup>4</sup>, Farokh Bahram<sup>5</sup>, Sekaleshfar<sup>5</sup>, MD

1. Theology and ethics student of post-doc, Shiraz University of Medical Sciences, Shiraz, Iran;  
[zohayas@gmail.com](mailto:zohayas@gmail.com) 
2. Pharmacist and assistant professor and head of ethics and health philosophy department, Shiraz University of Medical Sciences, Shiraz, Iran; [asemanio@sums.ac.ir](mailto:asemanio@sums.ac.ir)
3. Professor of Pediatrics, Medical Ethics, Shiraz University of Medical Sciences, Shiraz, Iran;  
[sedighebrahimi@gmail.com](mailto:sedighebrahimi@gmail.com)
4. Hematology and ethics and health philosophy Researcher, Shiraz University of Medical Sciences, Shiraz, Iran; [tabei.zia@gmail.com](mailto:tabei.zia@gmail.com)
5. Bioethics expert and university professor



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**Abstract.** Because the sacred texts, encompassing the Qur'an and the Testaments, offer paramount insights into the realization of human excellence and given the Qur'an's authenticity and its complementary nature to preceding scriptures, our study delves into discerning verses from the Qur'an, consulting the perspectives of philosophers and thinkers, and delving into the narratives of

divine prophets – who exemplify perfected intellects. The Quran's timeless relevance and universal messages have influenced the development of human intellect across diverse cultures and civilizations. By examining the profound lessons and moral values conveyed through these stories, we can gain a deeper understanding of the perfection of human intellect and its enduring relevance in today's world. Through this exploration, we unveil a sequential progression in the development of human cognition, consisting of distinct phases: Sensory Perception, Apprehension, imaginalization, intellection, and Intuition. As we meticulously examine the accounts of the prophets as recounted from Adam to the seal of prophethood, it becomes evident that these cognitive and intellectual stages have been manifested in the world through these divine messengers. Much like the narratives of the prophets within the Qur'an, human intellects must initially contend with apprehensions, then transition away from their hold, and subsequently engage in a battle against these apprehensions at the opportune moment, triumphing over them. This iterative process enables the intellect to reach its zenith of refinement and perfection, guided by the teachings of the prophets and the constructive, regulatory counsel of these profoundly sanctified and inherently sublime beings, ultimately progressing toward the state of Intuition. The fundamental objective of our inquiry lies in exploring the advancement of human intellect by emulating the archetypal portrayals of the divine prophets found in the Qur'an.

**Keywords:** Modalization, Intellection, Prophets, Intuition, Cognition.

## INTRODUCTION

The celestial scriptures mutually affirm one another, just as the Bible attests to the veracity and accuracy of the Torah. Furthermore, these two divine manuscripts constitute a part of the teaching imparted to Jesus Christ (5:110). The Holy Qur'an also validates and endorses the celestial scriptures bestowed upon earlier prophets, including Moses' Torah and Bible. In consequence, the Qur'an designates itself as "authentic" and perceives the veritable teachings of these antecedent scriptures as emanating divine illumination and guidance. (2:85)

Eckhart's perspective also includes the belief that God established a divine law for saints and prophets, granting them the capacity to follow it in a manner aligned with their understanding. As a result, this individualized approach represented their optimal course of action. However, God has never prescribed a specific path for human servitude. Instead, we are entrusted with the responsibility to acknowledge and respect the various righteous paths taken by others. Each individual should traverse their unique journey, appreciating the virtues of alternative paths and ultimately embracing the collective values that emerge from diverse routes (Eckhart, 1941, pp. 4-24).

Addressing the authenticity of the Holy Quran, Jay Margoliot asserts, "I acknowledge the Quran's paramount position within the world's religious literature. Despite being the most recent entry in this literary category, the Quran's impact on numerous individuals has been profound" (Watt Montgomery, Abdulmohammadi, 1999, p. 43.)

The foundation of human progress, both material and spiritual, resides in thinking, setting humanity apart from numerous other creatures. Consequently, guided by intellect and internal transformation, prophets elevate people from mere sensory existence to the realm of thought, transitioning them from animalistic instincts to the stature of true humans. Through this inner revolution, the heart sheds

the darkness of transgressions and emerges from spiritual stagnation. The beacon of rationality serves as a lamp, illuminating the path ordained by God through the agency of prophets, which humanity willingly treads.

Reviving human intellect and charting a course toward excellence and perfection necessitates divine revelation. Regrettably, contemporary sentiments assert that revelation is unnecessary, contending that it lies within the scope of human reason alone. Even though the ultimate objective of all prophets' missions has been to attain human felicity and ultimate truth across dimensions, such fulfillment remains unattainable without the guidance of theoretical reasoning and the application of practical wisdom (Javadi Amoli, 2010, p. 35).

Divine revelation bestowed upon prophets is not an endeavor to embellish imagination or evoke poetic sentiments. Today, it is declared that there is no need for revelation and that revelation is nothing beyond human reason. Therefore, the most important problem of the modern era is that it claims the sovereignty of reason, while in fact, reason is not the ruler, but rather human whims and desires are the rulers in this field. Since reason and religion are inherently compatible with each other, neither reason stands against religion nor does religion open a front against reason and knowledge. In essence, revelation signifies the sacred bond between divine prophets and the celestial plane, a connection nurtured through their spiritual and intellectual refinement. Indeed, these prophets epitomize intellect and are chosen by the divine.

From beginning to end, one becomes a traveler in the world, traversing a path that embraces these notions.

In this manner, the prophets assume the role of guiding the group of travelers (Shabestari, 2012).

By studying these narratives, individuals can gain insight into the moral and ethical dimensions of intellect and how it can be harnessed for the betterment of society. Through the examples set by the prophets, humanity is encouraged to cultivate wisdom, empathy, and a sense of justice to navigate the complexities of the world. Ultimately, the Quranic stories emphasize the transformative power of intellect when aligned with divine guidance, offering a timeless blueprint for personal and collective growth (Alam Alhoda, 2019, p. 183).

## **METHODOLOGY OF RESEARCH**

The research particularly delves into the prophets' stories to discern how they have contributed to the modeling and evolution of human intellect. By integrating the insights of renowned philosophers, psychologists, and sociologists, this study seeks to offer an enhanced comprehension of the historical progression of human intellect. To comprehensively illustrate the expansion of human intellect through the stories of divine prophets in the Qur'an, this research is divided into three sections. The initial section elucidates the progression of intellect in humans. Subsequently, the second section addresses the shaping of cognitive frameworks and the phases of intellectual advancement in humans, as interpreted by scholars and philosophers. Finally, the third section endeavors to answer the query: How have divine prophets influenced the growth of human intellect?

### ***Shaping and Evolution of Intellection***

The term "modalization" denotes evolution, transformation, growth, and development (Ragheb Efahani, 1995). Additionally, it signifies complete transformation and gradual evolution (Almaani, Farhang). "Evolution" encompasses a journey toward perfection, signifying the gradual attainment of completeness or perfection (Ragheb Efahani, 1995).

It is crucial to note that, according to Sadra, evolution signifies the substantive enhancement and realization of inherent soul capacities, a process instigated by each object's inherent motion and desire for perfection (Sadra, 2004, 1, p. 395). In some contexts, it is referred to as the elimination of imperfections and the attainment of nature-worthy perfection (Ashtiani, 2003, p. 252). It is also described as the advancement of objects from lower stages to higher levels, ultimately culminating in union with the divine (Sadra, 1981, 3, p. 331).

The term "intellect" in Arabic literature denotes the act of containing, halting, and imprisoning, akin to tethering a camel (Ragheb, 1995, p. 578; Jorjani, p. 65). Fundamentally, "intellect" implies closure and retention, relating to an individual's focused perception. This perception itself is also referred to as intellect. Furthermore, it encompasses the capacity to distinguish between good and evil, truth and falsehood, giving rise to its opposites: madness, foolishness, stupidity, and ignorance (Tabatabaei, 1996, 1, p. 386).

Imam Sadiq (AS) once defined intellect as follows: "To worship the Merciful God through it and attain paradise is intellect" (Kulayni, 1986, 3, p. 11). Hence, intellect functions as a beacon and the light of religion, serving as the source of human understanding of religion and the discoverer of religious, moral, jurisprudential, and legal principles (Javadi Amoli, 2017, p. 50).

In essence, the growth and perfection of transcendent human beings stems from intellect, a divine gift that distinguishes humans from other beings. It rescues individuals from wandering, albeit with varying degrees of benefit. Guided by intellect, humans can embark on a journey toward perfection, achieving significant intellectual transformation (Naraghian, 2012, p. 83).

Seyyed Hossein Nasr equates the term "intellect" with the root of Religion, "Religio," which signifies connecting an individual with reality (Fazel, 1995, 3, 4, 112, p. 78). Ultimately, the fulfillment and perfection of the human soul are found in the zenith of intellect, encompassing both theoretical and practical dimensions (Ardebili, 2011, 3, pp. 463-464).

According to Sadra's perspective, this involves the progression and felicity of the soul through theoretical and practical intellect (Sadra, 1975, p. 319). The acquisition of forms of intellection shifts the soul from potential intellect to actual intellect (Sadra, 1981, 3, p. 319). Theoretical intellect governs illusions, visualization, analogy, and conjecture, while the management of desire and anger rests upon practical intellect (Javadi Amoli, 2011, 20, p. 414). Essentially, theoretical intellect functions as a legislative power, while practical intellect acts as an executive power, with the former guiding the latter. Consequently, human excellence in developing practical intellect enhances the strength and integrity of theoretical intellect, facilitating a dynamic interchange between these two facets (Javadi Amoli, 2015, 10, p.

98). By integrating the insights of renowned philosophers, psychologists, and sociologists, this study seeks to offer an enhanced comprehension of the historical progression of human intellect. In general, thinking is the basis of human material and spiritual evolution and distinguishes him from many other creatures. Reason is the first and main criterion for knowledge, understanding, and distinction, and through reason, man understands the most basic issues.

### ***The Development of Human Cognitive Systems According to Philosophical Perspectives***

Following Sadra's perspective, the human soul evolves from a material and physical state, progressively attaining substantial perfection. This journey encompasses various levels, ranging from sensory perception to intellect, with the gradual evolution of intellectual perceptions (Motahari, 1989, p. 147). This viewpoint outlines six stages, symbolizing the developmental trajectory of cognitive systems in humans.

**1. Sensory Perception:** In this stage, a human embryo resides within the mother's womb, undergoing growth for about nine solar or ten lunar months. During early gestation, the fetus lacks sensory perception, residing within a watery environment with closed eyes and ears. As the pregnancy concludes, sensory organs develop, and the baby's memory begins to store sensations. By the age of six or seven months, the sensory organs and brain achieve a certain level of maturity, allowing the infant to perceive and store sensory information, thus initiating abstract thinking (Tabei, 2007, p. 35).

**2. Illusion (Prehension):** Until the age of seven, the human mind operates within the realm of illusion, where mental concepts do not fully align with objective reality. During this phase, children might perceive fictional elements as real. The power of illusion acts as the leader among animal soul faculties, similar to how the mind leads intellectual faculties. The origin of imagination, thinking, remembering, and memorizing lies within the power of illusion. Therefore, when guided by illusion, these activities manifest as animalistic behaviors, whereas under the rule of reason, they evolve into human actions (Hasan Zadeh, 1999, p. 531).

**3. Imaginalization:** Around the age of seven, the intellect begins to emerge, allowing individuals to engage in artistic pursuits, technology, and experimental sciences. This phase signifies imaginative thinking and abstract contemplation, shaping the foundations of adolescent development. Teenagers should be guided to cultivate intellectual and imaginative aspects, recognizing the impact of both natural and supernatural forces. Intellectual development within the arts, sciences, and technology must be coupled with moral themes to achieve balanced growth (Tabei, 2007, p. 40-43).

**4. Intellection (Rational Cognition):** Puberty marks the onset of the intellection stage, where mental and objective existence converges and enables comprehension of mathematical and philosophical sciences. With the growth of theoretical intellect and practical intellect guided by Islamic law, humans transition into the intellectual cognition stage. This phase allows for abstract thinking independent of external stimuli, providing access to proofs and reasoning (Ghanei, 2012, pp. 191-196).

**5. Intuition:** Between the ages of 30 and 40, individuals gain insight from proof and reasoning while recognizing the necessity for heart-based understanding and internal witnessing. As practical intellect matures, witnessing gradually unfolds, furthering one's comprehension of reality beyond illusion (Tabei, 2007, p. 45).

### ***Exploring the Development of Intellect in the Stories of Divine Prophets and the Correlation between Human Cognitive Systems***

In pursuit of this, an analysis of the prophets' influence on the shaping and the evolution of intellect within their stories is meticulously undertaken, drawing from relevant verses.

Divine prophets serve as embodiments of intellect. Their mission involves guiding individuals away from illusion and toward enlightenment, ultimately culminating in a connection with the divine through love. For instance:

#### ***A: Modalization of Intellect in Adam***

Adam represents intellect and wisdom, embodying theoretical intellect and possessing a completed practical intellect. His interaction with angels signifies his capacity to control and utilize illusions. The story of Adam's exile from paradise demonstrates the importance of practical intellect in overcoming illusions. The role of the devil as the creator of illusions highlights the need to control and seek help from angels to resist illusions (Javadi Amoli, 2009, p. 69).

Satan, who is the agent of apprehensions, was chosen for this task to manifest God's name (Mozel), which means illusory, and to act out his jealousy with his apprehensions. So, Adam and Eve were expelled from heaven. (2:36)

The devil helps us to choose the right path with the help of free will and choice. That is, Satan is the creator of apprehensions; the human mind must know the apprehension, control the apprehension, and seek help from the angels to be saved from apprehensions (41:30). Of course, the scope of the devil's existence never includes the high position of perfect human being, because the devil walks in apprehensions, not within the range of pure intellect. Because the perfect man has subjugated apprehension and imagination to his perfect intellect, therefore the devil cannot enter the practical intellect of a perfect man through hope, affection, and inclination, nor is he able to enter his theoretical intellect through science because the highest stage of Satan's influence is an illusion and marginalization and does not rise above that. (Javadi amoli, 2019, 6,p198-199) After the story of the devil's temptation and the order of Adam's exit from heaven, Adam thought of making amends for his mistake with all his heart and out of remorse and regret, and he realized that God's grace came to his aid at this time. (2:37)

The theoretical intellect that is responsible for the mission and the practical intellect of Adam gradually came into action when he left primitive heaven and entered this world full of problems so that he could manifest God's vicegerent by using his theoretical and practical intellect. Adam (the first prophet of God) had a complete and actual theoretical intellect, and he had practical intellect in a potential form. With the command of prohibiting tree and punishment and accepting his repentance, his practical intellect was also actualized, and he was chosen as a prophet.

In fact, with the help of theoretical intellect, Adam was able to attract angels (manifestation of marginalization) and by approaching the tree, he was able to recognize Satan (manifestation of apprehension) well, and with the help of angels, he could fulfill his mission on earth well. According to Mulla Sadra, some of the human perfections cannot be realized unless they enter the world of nature. (Sadra, 2004, 8, p353)

### ***B: Modalization of Intellect in Prophet Noah***

Noah fought against people's ignorance for nine hundred and fifty years according to the verses of the Holy Quran Prophet Noah's prolonged efforts to guide his people illustrate the battle between wisdom and ignorance. His method involves promoting intellect, critical thinking, and cognition to overcome illusions. Through perseverance, intellect can harness angels' assistance and manifest God's will, leading to a domain of love (Javadi Amoli, 2017, 6, pp. 198-199). But Noah's people, according to the description of the Holy Qur'an, are rebellious, selfish, and arrogant (53:52) they were since a large percentage of the illusionists are not guided. God informs Noah and says they were not a relative family, and in this way, Noah's practical intellect is complete with this awareness of the divine message. Noah begins with his warning; from the point of view of education, it is also important that with compound ignorance, it is not possible to prevent the proud and apprehensive people from thinking. Prophets engage in a spiritual struggle against apprehension by sharing their divine knowledge and wisdom and confronting misconceptions prevalent in their societies. This struggle is not merely physical but extends to intellectual, moral, and spiritual domains. It involves challenging existing norms and beliefs to bring about positive change. In fact, in the early years of his mission, Noah first resisted the apprehensions of his people so that they would be warned, and then he showed them to dislike them and fought against their illusions for the sake of God, but in the end, by building an ark, he saved the strong-willed and wise people and won over the illusionists. Noah's intellect nullifies the apprehension of people by building a ship and drowning them in it. Noah is the manifestation of intellect; using the imaginalization (angles) and with the ship, It has saved human life. Noah's Ark was a safe place for strong-willed and wise people. (11:37)

Noah spent a lot of time controlling the apprehension, but at that time, the apprehension was very thick, and Noah's intellect could not tame it. If all humans overcome their apprehensions with the help of marginalization and come under the umbrella of Noah's intellect, Noah builds a big ark and collects all human beings in it, and intellect wins over illusion. In general, in the story of Noah, the modalization of intellect has become more complete from the time of Adam to Noah. In this story, the animals are symbols of apprehensions, and Prophet Noah did not want to destroy the entire apprehensions; among the companions of Prophet Noah, the illusion was defeated, but the basis of apprehensions was not destroyed.

### ***C: Modalization of Intellect in Abraham***

Abraham's life unfolds in four stages, with his youth marked by a struggle between intellect and apprehensions, particularly against idolatry. His efforts to guide

his people using reason and argument underscore the importance of confronting apprehensions during youth to attain the theoretical intellect.

***a: The parts of theoretical intellect***

At first, Abraham was appeasement on the ignorance of his people and tried to guide them with reason and argument.

The youth of Abraham was spent in a tough struggle between intellect and apprehension (21:51) against idolatry (21:66-67), star worship, moon worship, sun worship, etc. The point of education is that during puberty and youth are very sensitive periods when the mind must try to fight against apprehensions to achieve theoretical intellect (29:24).

***b: To apply practical intellect by emigrating from apprehensions***

At this stage, Abraham applied practical intellect, and since the struggle of the intellect without the support of the heart is very difficult, that is why God calmed his heart by showing him the spiritual world, and the fire became cold for him by the divine command. And to do both the issue of bringing the dead back to life and the issue of negation of unity in plurality (2:260) and to astound the biggest tyrant of the time with a very simple argument and to emphasize the effects of piety and to implement theoretical knowledge in a practical way(2:258). Equipped with their enhanced intellect and spiritual awareness, prophets guide humanity toward understanding and embracing the true path. They use their practical intellect to address complex ethical, moral, and social issues, leading their followers to a life of righteousness and devotion to God.

***c: Jihad with apprehensions and modalization of intellect***

At this stage, Abraham migrates from the apprehensions of his people that he is in middle age and old age and his unconditional submission to God. During this period, he had children from two women, one as a maidservant and the other as a wife, and from both of them, he had a son who became both the prophet of Bani Israel and the Prophet of Islam. Therefore, Abraham flourished the foundations of guidance for himself and those around him by enriching their intellect and entered the stage of love (14:37)

After completing the material building of the Kaaba and during the construction of this material building, he did not neglect the home of his heart and the future generations, and he offered prayers to God during the construction of the Kaaba (with the help of Ismail Zabihullah(6:87)

The main effort of the prophets, divine saints, and moral scholars is to elevate man to the level of practical reason. Therefore, the reform of mankind depends on the rule of practical reason over human existence. Humans need to benefit from the best role models for intellectual development in the true sense of the word. The prophets of God, who are perfect and divinely trained human beings, assume this role in the best way. From examining the verses of the Quran, it can be seen that God Almighty has given a special and extraordinary position to Prophet Abraham and has mentioned him on various occasions. The development of the human intellect requires moving through the levels of reasoning and reaching higher levels, which is



the attainment of the position of closeness to Allah, and perfect human beings (divine prophets) achieve this. (Ebrahimi Dinani. 2012. p. 29).

***d: The era of intellectual flourishing (Intuition)***

At this stage, reason falls short in front of love and does whatever love says, and upon reaching certainty, it must implement certain findings in itself and enter the stage of love, which shows itself with the acts of Hajj(2:124) Therefore, the development and intellectual growth of Hajj are complete for Abraham. In the course of Hajj, after waking up and migrating from the filth of apprehension, a person moves toward intellection, and by gathering the numbers, He performs rational behavior in six nights of the year. By stopping at Arafat and moving from the meeting place to the Valley of Mashar, arming himself in the Valley of Consciousness to destroy the obstacles of love in the desert of Mina and Rami Jamrat fighting jihad against apprehensions and finally sacrificing the dearest loved ones, that is, reason becomes the conqueror of the field of intellect for love(2:198). The theoretical and practical intellect of Abraham entered the field of pure love by controlling the illusion and taking possession of imaginal power. Divine prophets, through the influence of reason and inner revolution, take people from the stage of emotion to the stage of reasoning and lead them from the level of animality to humanity. Therefore, reviving human reason and formulating a plan for moving on the path of excellence and perfection is not possible without divine revelation.

***e: The modalization of intellect in Moses***

Moses, like all divine prophets, is the manifestation of intellect. At the beginning of childhood, intellect is theoretical and actual. By God's command, he appeasement against Pharaoh's apprehensions So that he could grow up in his court and reach the perfection of his intellect and recognize the prehension. Then, at the time of puberty, he left Pharaoh's court by divine order. (28:21)

And he brought his inherent poverty, his Lord. (28:24)

Therefore, God answered his prayer(27:62), And he was attracted to Shoaib and went through the arcane path and courses of ethical conduct (theoretical intellect). (28:22)

And in the Khidhir's presence, he received the rites of saintship and sanity (practical intellect) and prepared for the divine mission (28:14)

Therefore, Moses' intellect, which was Shariat's intellect, was perfected with Khidhir's practical intellect, and with his help, he entered the field of love from the epistemological domain. (18:65) In Surah Taha, there are verses related to Adam in his childhood and at the border of leaving during his childhood, forgetfulness of intellect, and lack of strong will. For this reason, the child's intellection is easily overcome by apprehension due to the lack of willpower. Therefore, during adolescence and puberty, the child's intellect must be protected by the parents so that the apprehension, which appears especially in the form of sexual lust, does not cause the light of the mind to diminish, and during puberty, the mind is at war with apprehensions. Divine prophets, with their divine books and divine sciences and knowledge, fertilize the innate intellect of humans and provide the basis for the

flourishing of internal capital and the extraction and discovery of treasures buried in the minds of humans. In the story of Moses, the whole intellect is expressed along the story of the struggle of Moses and the actualized and educated intellect during puberty through marriage and the fight with Pharaoh, which is a serious warning for the struggle of intellect and ignorance during puberty. For this reason, during the difficult period of puberty, Moses was under the supervision of two external mentors, one Shoaib for Sharia matters and the other for Tariqat, so that he could overcome these issues and gain the merit of prophethood and the mission of God. Therefore, Musa then left Madinah, and at the age of 40, he received revelation.

And there, he was chosen as a prophet. In our religious culture, the world can be a school of growth, and considering the capacity of man in every age, God Almighty has provided him with the means of growth from within and without. Man is born with potential intelligence, and its actualization and growth depend on how it is used. Not all humans are like the prophets and saints of God who grow and perfect themselves in the path of knowledge, but rather, humans must gradually enter into matters and gain the power and ability to distinguish good from evil and good from evil. Growth in most humans is achieved through trials and tests. After announcing the mission, God said to him (O Moses) I am God, the Lord of the worlds. Then he orders them to worship God. (28:30). Then he orders us to pray for the remembrance of God. From this verse, it is clear that prayer should be performed in remembrance because the remembrance of God enlightens man and saves him from any danger and error. And secondly, that prayer is not exclusive to the Shari'ah of Muhammad, and all nations are commanded to pray. (Javadi amoli, 2022,7.p130) Then he addressed the issue of resurrection (20:14-15) It is worth noting that Moses (along with his brother Harun) goes to Pharaoh's illusion and at first with soft and gentle words (20:44)

And then, he fights his pharaonic illusion with arguments. Prophet Moses (pbuh) had nine signs and miracles (17:101)

Therefore, God orders Moses to enlighten the society and take them out of the darkness of apprehension, and for this, he must dispel Pharaoh's apprehensions and remind the people of the days of God (28:4) For this, he must destroy Pharaoh's apprehensions and remind the people of the days of Allah; So that their intellect flourishes and they are guided to the path of unity (14:5) In fact, the most prominent purpose of revelation is to enlighten people. Prophets enlighten people, and this description is the manifestation of the beauty of becoming righteous. As he was a sincere slave, Moses became the agent of disillusioning and enlightening and intensifying people's intellections. (javadi amoli, 2021,7,pp183-185)

### ***f: The modalization of intellect in Jesus***

It should be said that every being is considered its existence a manifestation of God and an expression of the unseen pronoun (spiritual word). But the superior verses of the Quran especially have this name, like Jesus, who is referred to as (the Locus or the Word (4:171)

God is a pure and infinite existence, and no creature has a share of independence about God the perfection of every creature and human being is to be close to God and submissive to His command, and if he were submissive, God would

make him His word, sign, and manifestation without indwelling into Him or being in union with Him (Javadi Amoli, 2011,p246). Jesus brought with him the secrets and divine knowledge before he was created, and he did not learn them from anyone, and he was aware of revelation before puberty (Javadi Amoli, 2019,p68. (3:49)

It should be said that his intellect did not consider or migrate from apprehension, and at first, he showed the reality of his perfect intellect as a child, and even in the cradle, he spoke openly. (19:29-33)

As an adult, the blessing of worship of his practical intellect became real and perfected, and he became a prophet and was granted a Holy book. Jesus became the manifestation of God's creation with God's permission (Javadi Amoli, 2011,p 247). In general, in Christianity, the most important factor of man's proximity to God is that man falls in love with God Through the knowledge of His Oneness and worships Him, and as a result, his love for God grows. (Remember this is not a sentimental love or affection, but based on the knowledge of His oneness.) The more the love for joining God grows in him, correspondingly, the more a person falls in love for attainment, submits to obedience, and becomes mortal in his will and being in the station of proximity. As much as God is pleased with his servant, he places him in the position of satisfaction and makes him the manifestation and in the station of clones and excellence. Therefore, all his organs and his body participate in the spiritual station. Sometimes, Jesus is exalted with the manifestation of revival and revives the clay bird, and sometimes, Moses lets go of the wooden staff and turns it into a dragon by God's will (Araf/107). In both cases, two great divine prophets are the manifestation of God's life-giving and His creativity.(Javadi amoli, 2010,p35) The perfect individual is the first being and first intellect and who has practical and theoretical intellect, and all the creatures of the world are descended after him. That is, a perfect individual being can create an angel with his will and descend them to make their permanent existence, Just as Jesus created a bird with his desire. It should be said that the will of heavenly and perfect people is submitted to God's will and permission, as Christ also specified this excellence. (Javadi amoli, 2015,1,p153) Jesus' miracles are due to his actual practical intellect, but still, they did all this with God's permission, the maxim of the unity of divine acts. The development of theoretical and practical wisdom in the prophets requires avoiding the limitations of worldly attachments and submitting to God's command. After receiving revelation, prophets experience divine manifestations that are a source of guidance and wisdom. These experiences often occur in moments of divine revelation. Through these manifestations, prophets arrive at deeper meanings of life, growth, and the truth of existence.

### ***g: The modalization of intellect in the Muhammad seal of the prophets***

Just as it was said about the modalization of intellect in other prophets, in Surah Kafirun, the four stages of fighting apprehensions in the Holy Prophet are seen. First, he was considered with the apprehensions (infidels of Makkah), then he migrated and escaped from the apprehensions (emigration from the apprehension of the Meccans), and after the conditions in Madinah were suitable, he fought and jihad against the apprehensions (Jihad) and overcoming the apprehensions (the Peace of Hodaybiyah and the victory of Mobeen) and finally the conquest of Mecca and the

conquest of intellect. In general, the Muhammadan reality is the pure God's vicegerent that joins the beginning of creation with its completion and manifestation of modalization and perfection of human intellect, and God has exalted his name. (94:4) and called him with great morals and consent. (68:4)

And he has placed a mercy of God and the realm of majesty for all the worlds (21:107) (Javadi amoli, 2010, pp11-24) God and his angels send greetings and benediction to him, and all the believers are ordered to participate in God's action. (33:56)

The supremacy of God's prophets is also based on their faith and action (theoretical intellect and practical intellect), and this superiority excellence is not only reserved for them but also includes all believers, and it is achieved in the light of God's worship and submission to His Will. Therefore, in the world of divine ordinance, the teacher of angels and human beings is Muhammad, who teaches intimate humans and angels through him. (Javadi amoli, 2010,1, pp84-86) The Holy Prophet has a thorough knowledge of everything that is revealed in the Holy Book by God's permission, and he is at the highest stage of modalization and excellence of intellect, which is Intuition (27:6) and union. (53:10) At advanced stages of their spiritual journey, prophets achieve the station (maqam) of Intuition. This station involves transcending the limitations of the material world and entering a realm of spiritual proximity to God. Their intellect becomes a means of connection with divine truths, and they gain insight into the divine mysteries and those of existence.

## CONCLUSION

### modalization of Intellect in Prophets: A Spiritual Journey

The concept of "modalization of intellect" refers to the dynamic process of intellectual development and perfection, particularly in the context of the prophets in Islam. This journey involves the progressive growth of intellect and spiritual awareness in individuals chosen by God to convey His message to humanity.

Stages of modalization of Intellect:

1. Intellection in Childhood: Prophets are often imbued with extraordinary intellect and spiritual potential from their early years. This inherent intellect allows them to grasp deeper truths and realities beyond what ordinary people might comprehend. This intellectual foundation sets the stage for their future spiritual journey.

2. Struggle with Apprehension: As prophets mature, they encounter the challenges of dealing with doubts, apprehension, and distractions of the material world. This struggle is exemplified through stories of their interactions with their communities, where they confront disbelief and ignorance. Their practical intellect guides them to recognize and address these apprehensions.

3. Migration from apprehension: Through divine guidance, prophets make a conscious effort to migrate from apprehension to deeper spiritual awareness. This involves distancing themselves from the limitations of worldly attachments and submitting to God's command. This migration signifies their determination to prioritize their relationship with God over everything else, including material concerns.

4. Jihad against apprehension: Prophets engage in a spiritual struggle against apprehension by sharing their divine knowledge and wisdom and confronting misconceptions prevalent in their societies. This struggle is not merely physical but extends to intellectual, moral, and spiritual domains. It involves challenging existing norms and beliefs to bring about positive change.

5. Experiencing Divine Manifestations: Prophets experience divine manifestations, which serve as sources of guidance and wisdom. These experiences often occur during moments of reflection, prayer, and meditation. Through these experiences, prophets develop a sense of discernment, that is, the quality to differentiate between right and wrong and between falsehood and the Truth. Hence, they attain a deeper insight into the deeper meanings of life, reality, and existence.

6. Intuition: At advanced stages of their spiritual journey, prophets achieve the station (maqam) of Intuition. This station involves transcending the limitations of the material world and entering a realm of spiritual proximity to God. Their intellect becomes a means of connection with divine truths, and they gain insight into the divine mysteries and those of existence.

7. Guiding Humanity: Equipped with their enhanced intellect and spiritual awareness, prophets guide humanity towards understanding and embracing the true path. They use their practical intellect to address complex ethical, moral, and social issues, leading their followers to a life of righteousness and devotion to God.

Finally, the moralization of intellect in the prophets is a multifaceted journey encompassing struggle against apprehension, intellectual growth, and spiritual awareness. Through their experiences and teachings, prophets exemplify how the human intellect can evolve, overcome challenges, and attain closeness to God. Ultimately, the development of reason in the prophets is a multifaceted process that includes the development of theoretical and practical reason, the struggle against ignorance, and the development and flourishing of reason. The stories of the prophets in the Quran serve as inspiration for believers to strive for intellectual and spiritual growth and to seek a deeper understanding of reality and their relationship with God.

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