**In the Name of Allah, the Most Compassionate, the Most Merciful**

**CLASSIFICATION of**

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei**

**Complete Translation**

**BOOK TWELVE**

**Heart, Wisdom,**

**Knowledge, and Speech**

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**2021**

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&

His Masterpiece:

"**ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allamah ( Oil Painting. Work: Sayyed Mehdi Amin, 1991)**

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## Introduction

**In the Name of God, the most Compassionate, the most Merciful**

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

**or the "Theological Encyclopedia of the Holy Quran," Classified and Summarized from Allamah Tabatabaei’s most famous Commentary of Quran, the "Almizan"**

**About the work:**

***"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan ... Really, anyone who has this book, I buy it twice as much, let me know...! "***

On the website of the ***Goodreads*** ([***www.goodreads.com/book/show***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

**The Purpose of Classification**

The Verses of Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on…, and the Human Final Destination, and his Return to the Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of Holy Quran, during the twenty-three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that Interpretations of Quran, as well as the famous Commentary of Almizan, have also followed the original arrange-ments, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of Holy Quran there was a need to categorize the materials, these classified books served to comply with that need, which have originally been edited in 22 Volumes in 2007, then expanded to 77 pocket size books on 2012.

**Translation of the Classified Commentaries**

When the author completed the classification of 77 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his website, later on he started to prepare another abridged editions in English language and published them also at his website.

At this new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 – ANGELS**

**BOOK 7 – JINN AND SATAN**

**BOOK 8 – CREATION OF MANKIND**

**BOOK 9 – SOUL AND LIFE**

**BOOK 10 – PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN**

**BOOK 11 – HUMAN SELF AND LOVE**

**BOOK 12 – HEART, WISDOM, KNOWLEDGE, AND SPEECH (Present Volume)**

**BOOK 29 - MUHAMMAD Last Messenger of Allah**

**BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation**

**BOOK 38 - ISLAMIC FAMILY LIFE**

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**BOOK 42 - BASIS OF ISLAMIC ETHICS**

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I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

**Sayyed Mehdi** **Amin** (Habibi)

TEHRAN.

**December 10, 2021 – January 5, 2022**

##### PART ONE

heart

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### CHAPTER ONE

## HEART IN TERMS OF QURAN

# Concept of Heart in Quran

« ... وَ لكِنْ يُؤاخِذُكُمْ ‏بِما كَسَبَتْ قُلُوبُكُمْ...! »

(۲۲۵ / بقره)

**"However, He will question you about what your hearts have gained...!"** **(Holy Quran. Baqara: 225.)**

The above Verse is one of the Verses affirms that the meaning of Heart is the very Self of Human, namely, his Person, his Self, and his Soul, because, like the common belief, one may attribute the Reasoning, Thinking, Love, Hatred, Fear, and so on, to Heart, with the notion that in creation of man this organ is responsible for understanding. According to this notion, we also attribute listening to ears and seeing to eyes, tasting to tongue, but in fact, it is the human himself who perceives. (These organs are the means of Perception,) as the Perception itself is one of the examples of acquisition and learning that will not be attributed except to the Human himself.

The following Verses, like the above, testify to the above-mentioned fact:

**"…And do not conceal testimony; anyone who conceals it,**

**his heart will indeed be sinful!"**

**(Holy Quran. Baqara: 283.)**

**"When he came to his Lord with a sound heart…!"**

**(Holy Quran. Saffat: 84.)**

**(Almizan: V. 4, P. 7.)**

# Concept of Heart in Medicine and in Word of God

« نَزَلَ بِهِ الرُّوحُ الاَمينُ ، عَلى قَلْبِكَ...!» (193 و 194 / شعـراء)

**"Brought down by the Trustworthy Spirit, upon your heart…!"**

**(Holy Quran. Shuara, 193-194.)**

The heart in the Word of God Almighty, wherever it is used, is the truth of man to which perception and consciousness are attributed, not the spruce-shaped heart, which hangs on the left side of the chest and is one of the main organs of the human body, to the testimony of Verses from the Holy Quran which are mentioned below:

1. In Verse 10 of Surah Ahzab, God considers the Heart what reaches the throat of man when dying, and Says: **"… And the hearts leapt to the throats…!"** It is evident that it refers to Human Self.
2. In Verse 283 of Surah Baqara, God considered it what the sin or reward is be attributed to it and Said: **"…His heart will indeed be sinful…!"** It is evident that the spruce-form organ does not commit sin. So, its meaning is the Self and Soul of man.
3. In the captioned Verse, where the God Almighty refers to heart and Says: **"The Faithful Spirit has revealed it to your heart,"**and did not Say: **"The Faithful Spirit has revealed it to you!"** He refers to the fact that how the Messenger of Allah did receive the revelation of the Holy Quran! It is evident that it was the Self of Prophet who received the Revelation from the Faithful Spirit, not his hand, or his other external organs or physical senses, which are used in the minor affairs.

**(Almizan: V. 30, P. 204.)**

# Heart, the Command Center of Perceptual System

« لا يُـؤاخِذُكُمُ اللّهُ بِاللَّغْوِ فى اَيْمانِكُمْ وَ لكِنْ يُؤاخِذُكُمْ ‏بِما كَسَبَتْ قُلُوبُكُمْ...! »

(۲۲۵ / بقره)

**“Allah shall not take you to task for what is unconsidered in your oaths, but He shall take you to task for what your hearts have incurred!”**

**(Holy Quran. Baqara: 225.)**

What makes human perceptions attribute to the heart?

Apparently, the source was that when a person examines his condition and that of other types of animals and sees that it is very common for an animal to lose its consciousness due to anesthesia and fainting and the like, but its heart rate and pulse still beats, despite his heart failing, leaving him with nothing left.

By repeating this experience, man was convinced that the source of life in man is the human heart. In other words, the Spirit that he believed is in every living one, has first belonged to the heart of the living one, although it has spread from the heart to all living parts, and also believed that the spiritual and psychological effects and properties such as emotional conscience, i.e., consciousness, will, love, hate, hope, fear, and the like are all related to heart, in the same consideration that the heart is the first organ to which the Spirit has belonged.

Man has realized the importance of the heart, and this has caused to attribute all perception and consciousness and everything that relate to consciousness, such as love, hate, hope, fear, intention, jealousy, chastity, courage, daring and the like to the heart. They mean by heart the soul that is connected to the body or flows through the heart in the body, and therefore they attribute the mentioned perceptions to both the heart and the soul and the self, as one says: "My heart loves him!" Sometimes the word chest is used for the heart because the heart is in the chest.

In the Holy Quran, such attributes are mentioned in many cases:

**“And whomsoever Allah Wills to guide, expands his breast for Islam!”**

**(An’am: 125.)**

**“And surely We know that your breast straitens at what they say!”**

**(Hijr: 97.)**

**“And the hearts rose up to the throats!”**

**(Ahzab: 10.)**

**“Indeed, He knows well what is in the breasts!”**

**(Anfal: 43.)**

In the Verse under discussion, where God Says: "**But He shall take you to task for what your hearts have incurred,”** it is not devoid of rational allegory. It refers to the fact that God Almighty deals only with the hearts of human beings. Elsewhere He Said: **"Say: Whether you hide what is in your hearts, or disclose it, Allah knows it!” (Al-Imran: 29,)** and He also Said:

**"Rather it is your God wariness that reaches Him!”**

**(Hajj: 37.)**

**(Almizan: V. 4, P. 8.)**

### 

### CHAPTER TWO

## HEART AND ITS PERCEPTIONS

**Sighting by Heart, and Intuitive Perception of Human**

« ما كَــذَبَ الْفُــؤادُ ما رَاى!»

(۱۱ / نجــــم)

**“The heart did not deny what it saw!”**

**(Holy Quran. Najm: 11.)**

Seeing the heart of the Holy Messenger of God, in what he saw was an honest vision. In the captioned Phrase the God Almighty has confirmed that the heart did not lie.

It is not new to attribute vision to heart, which originally means seeing by eye, because for man there is a kind of intuitive perception, which is beyond the perceptions he has with one of his external or internal senses, it is a perception that neither the eyes nor the ears nor the other external senses are mediators, nor the imagination and thought and other interior powers, as if we see that we are the creatures that we see. In this obvious and intuitive perception, neither our eyes are mediators, nor our thoughts, and we also see ourselves, that we hear, smell, taste, touch, imagine and think, that in none of these intuitive perceptions, despite they are sighting and intuition, do not involve the eye or any other external or internal senses.

Just as we perceive the sensations of one of these external and internal senses, and we also comprehend that we perceive such sensation with such sense, and this perception is no more related to such sense, but it is the act of Self, which the Holy Quran has interpreted it as Heart.

**(Almizan: V. 37, P. 58.)**

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# Perceiving the Truth by Heart

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« اِنَّ فى ذلِكَ لَذِكْرى لِمَنْ كانَ لَهُ قَلْبٌ...!»

(۳۷/ ق)

**“Most surely there is a Reminder in this for him who has a heart,**

**or he gives ear and is a witness!”**

**(Holy Quran. Qaf: 37.)**

The word "heart" means the force by which man reasons and distinguishes right from wrong, distinguishes good from evil, and distinguishes the beneficial from the harmful, and if he does not reason, and cannot distinguish and separate, in fact his existence will be like his absence, because something that has no effect its existence and non-existence is equal.

The meaning of the Verse is that the God Almighty Says, in what We have informed you of the Truths, and in what We have mentioned in the stories of the extinct nations, there is a reminder for whoever has reason and pays attention to reminder, and chooses what is good and beneficial for him, and for whoever listens and hears it, and the truthless engagements do not distract him from hearing the truth, and at the same time he is ready to hear and learn what he has heard.

In this Verse, there happens a doubt between one who has a heart and one who listens while witnessing, and God mentions whether this or that. This doubt was due to the fact that there are two kinds of believers in the truth, one is he who has the intellect and can perceive and take the truth and think in it and understand what the truth is and believe in it, or the one, whose thinking is not so strong to distinguish the right, the good, and the beneficial from the false, the evil, and the harmful. Such a person should ask and follow others, but one who has neither the power of reason nor is willing to hear the truth from the witnesses, even though that witness has a Mission and warns him, such a person is ignorant and stubborn, he has neither a heart nor an ear, as God Says in Quran:

**“And they will say:**

**Had we listened or applied reason, we would not have been among inmates of the Blaze!”**

**(Mulk: 10.)**

**(Almizan: V. 36, P. 249.)**

# 

# Penetration Sequence of Faith in Human Heart

« اِنَّمَــا الْمُــــؤْمِنُـــونَ الَّـــذيــنَ اِذا ذُكِرَ اللّــهُ وَجِلَتْ قُلُــوبُهُــمْ وَ...!»

(۲ / انفال)

**"The faithful are only those whose hearts tremble [ with awe ]**

**when Allah is mentioned, and when His signs are recited to them,**

**they increase their faith, and who put their trust in their Lord!”**

**(Holy Quran. Anfal: 2.)**

The light of faith gradually shines in the heart and continues to grow until it reaches perfection, and its truth is perfected.

The first level, which is the trembling of the heart, expressing awe, fear, and the shaking of the heart while mentioning God, which the following Phrase refers to it: “**The faithful are only those whose hearts tremble with awe when Allah is mentioned.”**

This faith continues to expand and begins to take root in the heart, and through the effect of meditating on the Signs indicating the God Almighty, and the Signs guiding towards the real teachings, it grows further more in the heart so that the more the believer meditates on the Signs, the stronger and more his faith becomes, until he reaches the stage of certainty, where the Phrase: “**And when His signs are recited to them, they increase their faith,”** refers to it.

When man's faith increased, and he reached the point of perfection that he knew the position of his Lord and his own position and understood the fact and realized that all things are in the hands of God Almighty and He is the only Lord to whom all beings return. At this time, he considers it a duty and obligatory for himself to rely on Him and obey His Will, and to make him his Trustee in all his affairs of life, and to be satisfied with what He determines during his life, acts according to His laws and rulings, and apply His Commands and Prohibitions as the Phrase: “**And who put their trust in their Lord!”** refers to the same meaning.

When faith is fully established in the heart, man naturally turns to the worship and servitude of his Lord with sincerity and humility, and this worship is the same as prayer. In addition, he turns to the complex and meets the needs of his complex, compensates for the shortcomings and deficiencies, and spends on what God has provided for him, and spends on wealth, knowledge, and other things. The Verse **"Maintain the prayer and spend out of what We have provided them!" (Anfal: 3,)** conveys the same meaning.

From what has been said, it became clear that the Phrase: "I**ncrease their faith,”** refers to the increase of faith in terms of quality, that is, their faith grows to increase in strength and perfection.

**(Almizan: V. 17, P. 18.)**

# Degrees of Faith and its Acceptance in the Heart

«قـالَتِ الاَعرابُ امَنّا قُلْ لَمْ تُؤْمِنُوا وَ لكِنْ قُولُوا اَسْلَمْنا...،»

(۱۴ / حجرات)

**"The Bedouins say: We have faith. Say: You do not have faith yet,**

**rather say: We have embraced Islam…!"**

**(Holy Quran. Hujurat: 14.)**

This above Phrase conveys the fact that although faith was expected to have entered their hearts, it has not yet. This means that faith is the work of the heart, and your hearts are not yet filled with faith, but at the same time God accepted their believe in Islam. What is the difference between Islam and faith?

Faith is a meaning based on the heart and is from category of belief, but Islam is a meaning based on the language and body organs.

Belief in God and His Messenger is a heartfelt contract, based on the Monotheism of God Almighty and the legitimacy of what His Prophet brought, and also a heartfelt contract on the correctness of the Prophet's Mission and obedience to what he commands. Believers are those who believe in God and His Messenger, and no longer doubt on the truthfulness of what they believe, and their faith is firm and established so that doubt does not shake it.

This non-doubt is not limited to one time, but they do not doubt in the future too. It seems that the advent of doubt is something that is constantly in danger, as a result the Phrase: **"... and then have never doubted…,” (Hujurat: 15,)** understand us that faith must remain with its original strength.

The meaning of **"and who wage jihad with their possessions and their persons in the way of Allah,”** **(Hujurat 15,)** is struggling by spending wealth and person with upmost degree of power fulfilling the obligatory Divine financial duties, such as zakat and other obligatory alms and performing physical duties such as prayer, fasting, Hajj, and others.

**(Almizan: V. 36, P. 206.)**

# Concept of Love for Faith in Hearts

« ... وَ لكِـنَّ اللّــهَ حَبَّــبَ اِلَيْكُـمُ الاْيمانَ وَ زَيَّنَهُ فى قُلُوبِكُمْ وَ كَــرَّهَ اِلَيْكُمُ الْكُفْرَ وَ الْفُسُـــــــوقَ وَ الْعِصْيـــانَ...!»

(۷ / حجرات)

**“But Allah has endeared faith to you and made it appealing in your hearts,**

**and He has made hateful to you faithlessness,**

**transgression and disobedience!”**

**(Holy Quran. Hujurat: 17.)**

What is it like to love faith in the hearts of believers, and what does it mean?

It means that the God Almighty has adorned faith with an ornament, which attracts your hearts to Him, so that your hearts do not give Him up easily and therefore do not turn to other things.

The meaning of disgusting disbelief, immorality and rebellion is that the God Almighty has made your hearts in a way that you hate the disbelief and its consequences.

The difference between immorality and rebellion is that immorality is the departure from obedience to sin, and rebellion is the sin itself.

**(Almizan: V. 36, P. 180.)**

# How Can Persuade the Hearts to Reasoning?

« اَفَلَمْ يَسيــروُا فِــى الاَرْضِ فَتَكُــونَ لَهُـمْ قُلُوبٌ يَعْقِلُــونَ بِهــا اَوْ اذانٌ يَسْمَعُـونَ بِهــــا...!»

(۴۶ / حج)

**“Have they not traveled over the land so that they may have hearts**

**by which they may apply reason,**

**or ears by which they may hear?**

**Indeed, it is not the eyes that turn blind,**

**but the hearts turn blind those that are in the breasts!”**

**(Holy Quran. Hajj: 46.)**

In this Verse, The God Almighty persuade the people to take example from the history of cities and villages that were perished and destroyed, and from useless relics and ruined palaces left by the nations of the past. To walk on earth that walking on earth may make one think about why these nations were destroyed.

Those who see these relics will face the reason of the destruction of those nations that was due to their polytheism and deviation from God’s revelations and arrogance against the truth and denial of the apostles. Then such observers will attain a heart with which they reason, and the same intellect and heart will prevent them from polytheism and disbelief. If this amount does not affect them, at least their deterrent lesson will force them to listen to the words of a benevolent benefactor.

The Verse is in the position of dividing people into two types in terms of the power of intellect: One group are those who are independent in reasoning and distinguish the good from the evil. The second group are those who follow the authenticated leaders and thus distinguish the good from the evil.

These two types of credit are the work of the heart and ear and have nothing to do with the eyes. Since these two meanings, reasoning and hearing, are in fact the work of the heart, that is, the work of the perceiver self, and it is the perceiver self that compels a person to accept what he himself reasons or hears from the leader of guidance, so the God Almighty called this perception as sighting by heart and its observing, and Said: The eyes do not become blind, but the real blinds are the hearts that are in the breasts. With this interpretation, God called those who either do not have intellect or do not want to hear the warning as blind-hearted ones, and then He exaggerated in the same blindness and Said:

"The truth of blindness is the blindness of the heart, not the blindness of the eyes!" Because the one who is blind from the sight, he can provide part of his lost benefits, but the one who is blind hearted he has nothing instead of the sight of heart to provide the lost benefits!

**“Indeed, it is not the eyes that turn blind,**

**but the hearts turn blind those that are in the breasts!”**

**(Almizan: V. 28, P. 270.)**

# Establishing in Heart the Nature’s Favored Knowledge

« وَ قالَ الَّذينَ كَفَرُوا لَوْلا نُزِّلَ عَلَيْهِ الْقُرانُ جُمْلَةً ‏واحِدَةً كَذلِكَ لِنُثَبِّتَ بِه فُؤادَكَ وَ رَتَّلْناهُ تَرتيلاً !»

(۳۲/ فرقان)

**"The faithless say:**

**Why has not the Quran been sent down to him all at once?"**

**So it is, that We may strengthen your heart with it,**

**and We have recited it to you in a measured tone!”**

**(Holy Quran. Furqan: 32.)**

The fact that God Said: "**We may strengthen your heart with it,”** is a complete statement for the reason of gradual revelation of Quran. In general, the teaching of any knowledge, and especially the knowledge that is related to practice, is done in such a way that the teacher instills the subjects of that knowledge one by one to the student so that all the parts and chapters are complete.

It is in this way that after the end of the teaching and learning, a brief form of the issues is imprinted in the student's mind, not in detail, and as a result, when necessary, he has to refer again to the issues he has read in order to understand it in detail, because it is not established in the self of student simply by first lecture of a teacher in a way that the self of student could comprehend the information and attain the desired effects, but it needs that the time comes to need it and to implement that information practically.

This makes it clear that education is different from establishment and consolidation of subjects in heart.

The induction of a scientific theory when it is needed and is in time for action, it will better be recorded in the heart of the student who wants to learn it, and sits in the heart and will be stable, that is, it will not be forgotten soon, especially the teachings that human nature also confirms it and guides human beings to it, which in such teachings, nature is ready to accept it, because it feels the need for it.

The Divine Teachings, which the Islamic Invitation entails and the Holy Quran is eloquent to it, are practical laws and rules, individual and social, which make human life prosperous, because according to the virtuous morality, which is also related to it, is the General Divine Knowledge that leads to Monotheism after analysis, just as Monotheism, if combined, becomes the form of the same knowledge and then the same moral instructions and then practical instructions and rules.

In such a school, the best way to teach and the most complete way of training is to express it gradually and to dedicate each part to an event that has different needs, and to express what is related to that event from the doctrinal, moral, and practical teachings, as well as the belongings of those teachings, such as the reason for its legislation and its validity, and taking into account the stories of the past, and finally tells the destiny of those who disobeyed such Commands and the rebels and the polytheists who disobeyed those teachings..

The Holy Quran has the same procedure. Its Revelation Verses have each been revealed in times of need and have had a better effect on the result.

**"And it is a Quran which We have revealed in portions**

**so that you may read it to the people by slow degrees,**

**and We have revealed it, revealing in portions!”**

**(Isra: 106.)**

**(Almizan: V. 30, P. 20.)**

# Concept of God's Buffer between Man and his Heart

« ... وَ اعْلَمُوآا اَنَ ‏اللّهَ يَحُولُ بَيْنَ الْمَرْءِ وَ قَلْبِه...!»

(۲۴ / انفال)

**“And know that Allah intervenes between man and his heart!”**

**(Holy Quran. Anfal: 24.)**

Since the God Almighty is closer to man than anything, even from his heart, and since the heart is the first thing that man by his conscience understands and knows it, then man knows the God Almighty better and sooner than his heart, which is the means of understanding and the main cause of his knowledge.

Moreover, when God is a barrier between man and his heart, then He will be closer to man than man's heart, and He is forcibly more aware of what is in man's heart.

Considering that God is also the real Owner of the human heart, then before man possesses in his heart, God possesses in the human heart in any way He wants.

**(Almizan: V. 17, P. 76.)**

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### CHAPTER THREE

## ILLNESS IN HEART AND THE SICK-HEARTED

# Illness in Hearts

« فَتَــرَى الَّـذيـنَ فــى قُلُـوبِهِــمْ مَـــرَضٌ...!»

(۵۲ / مـائده)

**“Yet you see those in whose hearts is a sickness rushing to them…!”**

**(Holy Quran. Maeda: 52.)**

The Phrase "**in whose hearts is a sickness,**" indicates that for hearts there is a sickness and perforce a correctness because health and disease are reciprocal and one of the two does not happen anywhere except after the other happens.

In all the cases that the God Almighty denotes to a sickness for hearts in the Holy Quran, He mentions some signs and effects indicating that those people fall out of their nature and strayed from their right path.

Heart disease is its covering in a kind of doubt that confuses the flow of faith in God and trust in His revelations and mixes faith with polytheism. On contrary, the health of heart is its establishment in the direct nature and its adherence to the right path. The return of this meaning is to the sincerity of the heart in the Monotheism of God and its attention to God Almighty, and his ignoring everything that are the humanly desires.

Those whose hearts are diseased are other than the hypocrites. Hypocrites are those whose tongues have believed, and their hearts have not believed, and the pure disbelief is the death of the heart, not the disease of heart.

Apparently, heart disease in the vocabulary of Quran is the same doubt that dominates the understanding of man in things related to God and His revelations and does not allow the heart to have a strong connection with religious beliefs.

By those whose hearts are diseased, are the weak believing ones who pay attention to every word and are exited with every intrigue!

God states that heart disease, like physical illness, may begin to spread so much that it becomes chronic and perishable due to sin, which is detrimental to the disease.

**“There is a sickness in their hearts,**

**then Allah increased their sickness!”**

**(Baqara: 10.)**

For the cure of this disease, God has mentioned faith and Said in a general statement: **"Indeed those who have faith and do righteous deeds, their Lord guides them by the means of their faith!” (Yunus: 9.)**

If the sick-hearted one wants his illness to be cured, he must repent to God, that is, believe in Him and be reminded with good thoughts and deeds.

God has a comprehensive statement in this regard and Says:

**"The faithful should not take the faithless for allies**

**instead of the faithful!”**

**(Al-Imran: 28.)**

The meaning of this statement is to return to God through faith and perseverance in it and to adhere to the Book and Words of the Holy Prophet of Allah, and then have constancy in sincerity!

**(Almizan: V. 10, P. 266.)**

# Heart Disease and Lack of Stability in Intellect

« لِيَجْعَلَ ما يُلْقِى الشَّيْطانُ فِتْنَةً لِلَّذينَ فى قُلُوبِهِمْ مَرَضٌ وَ الْقاسِيَةِ قُلُوبُهُمْ !»

(۵۳ / حج)

**“That He may make what Satan has thrown in a trial for those in whose hearts is a sickness and those whose hearts have hardened!”**

**(Holy Quran. Hajj: 53.)**

The "disease of the heart" is that the state of perseverance in reason has been lost, that what should be believed in it should not be believed, and that one should doubt the Right Beliefs in which there is no doubt.

"Toughness of the heart" means that its subtle emotions, which help the heart to comprehend the rightful meanings, such as humility, mercy, courtesy, and love, are dead in it.

So, a sick heart is one that thinks the truth too soon but believes in it too late, and a ruthless and hard heart is the heart that thinks about truth too late and believes in it too late, and on the contrary, the sick heart and the hard heart accept the evil obsessions very soon.

**"Is there a sickness in their hearts? Or do they have doubts or fear that Allah and His Apostle will be unjust to them?**

**Rather it is they who are the wrongdoers!”**

**(Noor: 50. )**

The appearance of the context of the above Verse is that the meaning of the disease of the hearts is the “weak of faith,” as the God Almighty States in another Verse:

**“O wives of the Prophet! You are not like any other women:**

**If you are wary of Allah, then do not be complaisant in your speech,**

**lest he in whose heart is a sickness should aspire**

**and speak honourable words!”**

**(Ahzab: 32.)**

Also, God clarifies it in the following Verse that the sick-hearted are different from hypocrite:

**“If the hypocrites do not relinquish and [also] those in whose hearts is a sickness, and the rumormongers in the city do not give up, We will surely urge you to take action against them!”**

**(Ahzab: 60.)**

**(Almizan: V. 28, P. 276, and V. 29, P. 211.)**

# Stamped Hearts in View of Quran

« ... فَطُبِـــــعَ عَلـــــى قُلُــــوبِهِــــمْ فَهُـــــمْ لا يَفْقَهُـــــونَ !»

(۳/منافقون)

**“…So, their hearts were sealed. Hence, they do not understand!”**

**(Holy Quran. Munafequn: 3.)**

What does it mean by stamped hearts?

That is, as soon as the heart becomes in a state where it no longer accepts the truth and does not follow the truth, then such a heart is forcibly subordinated to the desires of the self. As the God Almighty mentioned elsewhere:

**«... They are the ones on whose hearts Allah has set a seal,**

**and they follow their own desires!”**

**(Muhammad: 16.)**

The other consequence is that they do not understand the truth and do not hear it and do not find knowledge and certainty in it, as God Said:

**"...And their hearts have been sealed. So, they do not understand!” (Taubah: 87.)**

The God Almighty also Said:

**“…And set a seal on their hearts so they would not hear!”**

**(A’araf: 100.)**

Also, God Said:

**“…Allah has set a seal on their hearts,**

**so, they do not know the outcome of their conduct!”**

**(Taubah: 93.)**

In any case, it should be known that God Almighty does not seal anyone's heart in the first place, but if he does, it is a punishment. Because the seal of the heart is misleading, and the harm is not attributed to God Almighty except for the means of punishment.

**(Almizan: V. 38, P. 208.)**

# Heart, a Place for Satan's Temptation

« اَلَّــذى يُـوَسْـوِسُ فـى صُــدوُرِ النّـــاسِ!»

(۵ / ناس)

**“Who puts temptations into the breasts of humans!”**

**(Nass: 5.)**

This Verse describes the word “obsessive-compulsive” in its previous Verse. The meaning of "breasts of humans" is the place of Satan's temptation. Because human consciousness and perception, according to common usage, is attributed to the human heart, which is located in the chest. The Holy Quran has also stated in this regard:

**“Indeed, it is not the eyes that turn blind,**

**but the hearts turn blind those that are in the breasts!”**

**(Hajj: 46.)**

**(Almizan: V. 40, P. 468.)**

##### PART TWO

WISDOM

### CHAPTER ONE

## WISDOM AND ITS CONEPTS

# Concept of Wisdom

«كَذلِكَ يُبَيِّنُ‏ اللّهُ لَكُمْ اياتِهِ لَعَلَّكُمْ تَعْقِلُونَ !»

(۲۴۲ / بقـــــره)

**“Thus does Allah clarify His Signs to you so that you may apply reason!”**

**(Holy Quran. Baqara: 242.)**

The human perceptions and the power which he knows in himself and by which he distinguishes between good and evil or right and false, is called "Wisdom." In contrast to this is madness, foolishness, stupidity, and ignorance, which altogether are lacking in the power of wisdom. This deficiency in one view is called “insanity,” in second view “foolishness,” in third view “stupidity,” and in forth view the “ignorance.”

There are many terms in the Holy Quran about all kinds of human perceptions, and they can reach up to twenty types of words, such as: opinion, reckoning, consciousness, remembrance, self-knowledge, under-standing, jurisprudence, intelligence, certainty, thought, opinion, guessing, preservation, wisdom, proficiency, witness, and intellect, to which words such as fatwa and insight are also attached.

All the above terms, except for the five words (evidence, proficiency, wisdom, preservation, and knowledge,) are somewhat related to matter, movement, and transformation, and therefore are not used in the case of the God Almighty, for example, it is not said: The God Almighty suspects or understands or divides and so on.

But the five words, since they do not require defect and lack, are used about God Almighty, such as: "All-knowing, Preserver, Knowledgeable, Wise, and Witness."

**(Almizan: V. 4, P. 55.)**

# Wisdom and its Variants

# Wisdom, the Self of Perceiver Human

The word "wisdom" means to perceive and understand something, of course, to perceive and understand completely, therefore, they have set the name “Wisdom” for the fact that is in man, with which man distinguishes the difference between right and wrong, between moral and immoral, and between truth and false. This difference, of course, is not like the power of seeing, hearing, preserving, and other human powers, which all are a branch of human self, but this fact is the Self of the perceiver human himself.

# The Practical Wisdom

The matrix of the Practical Wisdom is the human action, but not in every aspect, only in terms of whether it is correct or not, it is permissible or false, and any meaning like this, which are only nominal matters, without any actual or real entity outside, and its only place of realization is the home of reason and perception. This perceptual proof is the very act of wisdom, upright on the wisdom itself, and this is the meaning of Judgment and Decree.

# Theoretical Wisdom

Theoretical Wisdom, which its matrix is action in real and non-nominal meanings, whether in which the act of wisdom is their imagination or affirmation, because such rational perceptions have for themselves a proof and realization independent of the wisdom, and no action is left for wisdom in their perception, except receiving and narrating, and this is the same perception alone, not judgment and decree.

**(Almizan: V. 27, P. 149, and V. 2, P. 364.)**

# Concept of the "Intelligent" in View of Quran

«...وَ مـــــا يَــــذَّكَّــــرُ اِلاّ اوُلُــــواالاَلْبــــــابِ!»

(۲۶۹ / بقره)

**"Only people of reason can grasp this!”**

**(Holy Quran. Baqara: 269.)**

The word "intellect" in human beings means wisdom and reasoning and understanding objectively, especially with regard to abstract or academic matters. The intellect in a person is like a walnut kernel in relation to its skin and therefore in holy Quran is used in the same sense.

It seems that the word "intellect" in the sense that it is known today is one of the emerging names, which has taken on this meaning through the predominance of its use.

For this reason, the word "intellect" is not mentioned in the Quran and only the verbs derived from it are used in the Quran, such as: "To apply reason.”

**(Almizan: V. 4, P. 349.)**

# Confirmation of Wisdom by God and Prophet

« كانَ النّاسُ اُمَّةً واحِدَةً فَبَعَثَ اللّهُ النَّبِيّينَ مُبَشِّرينَ وَ مُنْذِرينَ...!»

(۲۱۳ / بقره)

**“Mankind were a single community,**

**then Allah sent the prophets as bearers of good news and as warner!”**

**(Holy Quran. Baqara: 213.)**

The wisdom that calls for goodness and perfection is the practical wisdom, that is, the wisdom that rules on the good and the bad, the obligatory and the permissible, not the one that percepts the truths of things.

Practical wisdom derives the premise of its rulings from inner feelings, the feelings that are active at the beginning of human life, which are the forces of lust and anger, but the sacred intellectual power has not yet materialized at that time. Such feelings cause differences, and their actuality prevents the human intellect to come out of talent and reach to the stage of actuality. This meaning is evident in human conditions, so any individual or group that is deprived of proper education, although they possess the intellect and nature, but soon return to savagery and barbarism. Therefore, the intellect must be confirmed by God through Prophets.

**(Almizan: V. 3, P. 214.)**

# Quran's Teaching based on Sense, Reason, and Inspiration

« فَبَعَثَ اللّهُ غُرابا يَبْحَثُ فِى الاَرْضِ...!»

(۳۱ / مائده)

**“Then Allah sent a crow, exploring in the ground,**

**to show him how to bury the corpse of his brother!”**

**(Holy Quran. Maeda: 31.)**

The Quranic expressions in spreading religious knowledge and teaching beneficial sciences to the people have had the method that when the subject involved the sensory properties, it tried to use the questions or words related to the senses such as: "Have you not seen? Do you not see? Did you see? Do you see?" Such questions and the like.

Concerning the generalities of the intellect which relate to the general affairs of the material or immaterial, although outside the realm of matter and the material and the senses, God has firmly considered reason to be valid, as most of the Verses relating to the origin and resurrection include sentences such as “For people who use reason! People who think! People who are reminded! People who understand!" Such uses and the like.

In practical cases which are related to good and evil, profit and loss in work, and piety and ugliness, the God Almighty invokes Divine Inspiration and mentions the things by which man understands his inner inspiration and uses the Phrases such as: "This is better for you! Indeed, his heart is sinful! These two are sins! Unjust sin and oppression! God does not guide!" Such uses and the like. (Be careful!)

**(Almizan: V. 10, P. 167.)**

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### CHAPTER TWO

## WISDOM AND ITS APPLICATION

# Wisdom and its Application in Humans

« وَ لَقَـدْ كَرَّمْنا بَنـى ادَمَ وَ ... وَ فَضَّلْنـاهُـمْ عَلى كَثيرٍ مِمَّنْ‏ خَلَقْنا تَفْضيلاً !»

(۷۰ / اسراء)

**“Certainly, We have honoured the Children of Adam, and carried them over land and sea, and provided them with all the good things, and given them an advantage over many of those We have created,**

**with a complete preference!”**

**(Holy Quran. Isra: 70.)**

Man, among other beings in the universe, has a characteristic that is not present in others, and that is to have intellect. The meaning of human superiority over other creatures is that besides the intellect, human beings are superior to others in other characteristics and attributes too, and every perfection that exists in other beings the highest level of it is in human beings.

This meaning is completely clarified in the comparison of man with other creatures and the differences which he has in his food, clothes, housing, and marriage, as well as the techniques he uses in the orderliness and management of his society. We do not see it in any other being. We see him employing other creatures to achieve his goals, but other animals, plants, and others are not so, but we see that they have simple effects and possessions. From the day they were created until now, they have not taken a step beyond their position and have not undergone a tangible change, while man has taken great steps towards perfection in all aspects of his life and is constantly taking it.

Among other beings in the universe, human beings are endowed with an attribute and because of the same attribute, which is distinguished from other beings in the world, and that is the intellect by which he distinguishes right from falsehood, good from evil, and benefit from loss.

**(Almizan: V. 24, P. 266.)**

# Wisdom and other Factors of Human Superiority

« وَ لَقَـدْ كَرَّمْنا بَنـى ادَمَ وَ ... وَ فَضَّلْنـاهُـمْ عَلى كَثيرٍ مِمَّنْ‏ خَلَقْنا تَفْضيلاً !»

(۷۰ / اسراء)

**“Certainly, We have honoured the Children of Adam ….**

**And given them an advantage over many of those We have created,**

**with a complete preference!”**

**(Holy Quran. Isra: 70.)**

Both the Clauses "**given them an advantage**" and "**honoured**" refer to a set of Divine Gifts given to man. God’s honoring man is to give him intellect that has not been given to any other being, and by it, man distinguishes good from evil, beneficial from harmful, and right from false. Other Gifts, such as mastering other creatures and employing them to achieve his goals, such as speech and calligraphy and the like, which are also branched from the intellect.

But the Advantage of man over other beings is that what has been given to them has given man a greater share of each. If the animal eats, it is a simple food of meat or fruit and plant, but the human being who shares with the animal in this aspect, has the addition that he takes the same food and initiates all kinds of cooked and raw food for himself. He invents various foods and different and delicious techniques that cannot be numbered.

Also, the above statement is true in the issue of drinking of animals with human beings, their covering and this, the extinction of the sexual instinct in them and in this, and the home and country notion in them and in this.

**(Almizan: V. 25, P. 269.)**

# Wisdom and Deeds

«...وَ مَنْ يَرْتَدِدْ مِنْكُمْ عَــنْ دينِــهِ فَيَمُتْ وَ هُوَ كافِرٌ فَاُولئِكَ حَبِطَتْ اَعْمالُهُمْ فِـى‏الدُّنْيا وَ الاْخِرَةِ...!»

(۲۱۷ / بقره)

**"And whoever of you turns away from his religion**

**and dies faithless they are the ones whose works have failed**

**in this world and the Hereafter!”**

**(Holy Quran. Baqara: 217.)**

The Good Deeds and good speech are in conformity with the rule of wisdom, in contrary with the evil deeds and speech.

What God has revealed to the people is based on reason. (The meaning of reason is what with which man distinguishes between good and bad, right and wrong,) and for this reason He has ordered to follow its rules and has prohibited anything that disturbs its rules, such as drunkenness, gambling, useless and harmful entertainments, falsification and fraud in the transaction, as well as lies, slander, betrayal, assassination and other things that take the intellect out of common sense in judgment and rulings, because such acts cause mistakes in one’s work, and he should know that the basis of human life, both in individual and social affairs, is on the health of perception and thought.

If you thoroughly analyze the causes of the emergence of individual and social corruptions, and even certain corruptions that no one can deny, you will see that the cause and basis of all of them are actions that destroy the rule of reason, also other corruptions, whatever they may be, and whatever big or multiple, are based on them.

**(Almizan: V. 3, P. 273.)**

# Crossing from Wisdom to Truth

« ... فَبَشِّــرْ عِبــادِ! اَلَّـــذينَ يَسْتَمِـعُــونَ الْقَوْلَ فَيَتَّبِـعُونَ اَحْسَنَهُ...!»

(۱۷-۱۸ / زمر)

# 

**“So, give good news to My servants, who listen to the word,**

**and follow the best of it.**

**They are the ones whom Allah has guided,**

**and it is they who possess intellect!”**

**(Holy Quran. Zumar: 17-18.)**

We understand from the above Verses that: The wisdom is a force with which one walks towards the truth! The Sign of the wisdom is to follow the truth!

It is also understood from the Verse: **"No one turns away from Abraham's Creed except one who makes a fool of himself!” (Baqara: 130,)** that the idiot is the one who does not follow the religion of God, and consequently the wise one is the one who follows the religion of God.

From the above Verse we also comprehend the meaning of the famous Hadith from the Messenger of Allah:

**"The wisdom is something with which the Most Compassionate God is worshiped!”**

**(Almizan: V. 34, P. 79.)**

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### CHAPTER THREE

## WISDOM, ITS SANITY AND ILLNESS

# Wisdom and its Healthy Functioning

**«**كَذلِكَ يُبَيِّنُ اللّهُ لَكُمْ اياتِهِ لَعَلَّكُمْ تَعْقِلُونَ !»

(۲۴۲ / بقــره)

**“Thus does Allah clarify His signs to you so that you may apply reason!”**

**(Holy Quran. Baqara: 242.)**

The reason that the perception is called wisdom is that in perception there is affirmation of heart, and for this reason they say the man is wise and is considered to be superior to other living beings, and the God Almighty has created man in such a way that he distinguishes between right and wrong in the intellectual and theoretical issues and distinguishes between beneficial from harmful in practical issues.

Among all living beings, the God Almighty has created man in such a way that he realized himself from the beginning of his existence and then equipped him with the external senses, so that he can feel the appearances of the tangible beings around him, and also God has endowed him with inner senses such as will, love, hate, hope, fear, and the like, with which he can percept the spiritual meanings, and through that meanings connects his self with beings outside his essence, and then after being connected, he can possess on those beings, to arrange them, to separate, to allocate, to generalize, and to give his idea and ruling only over those issues which are theoretical issues outside the stage of action, and to issue his practical rulings over the practical issues related to action and make any proper arrangement.

All that he does is in accordance with the process that his main nature has recognized, and that is the very wisdom.

**(Almizan: V. 4, P. 58.)**

# What is the Sanity of Wisdom?

**«**كَذلِكَ يُبَيِّنُ اللّهُ لَكُمْ اياتِهِ لَعَلَّكُمْ تَعْقِلُونَ !»

(۲۴۲ / بقــره)

**“Thus does Allah clarify His signs to you so that you may apply reason!”**

**(Holy Quran. Baqara: 242.)**

The meaning of wisdom in the Word of God Almighty is that perception which is achieved by human with the health of nature.

This is where the meaning of the above Phrase becomes clear, because in this Phrase, the expression of God is the prelude to the totality of knowledge, and the completeness of knowledge is also the prelude to the wisdom and the means to it, just as the God Almighty Said elsewhere: **"These are parables which We tell human being, but only the learned ones understand them!” (Ankabut: 43.)**

The Almighty God has commenced His Word on this basis and has defined the wisdom as a force that man can benefit from in his religion and thereby find and advance the path to the truths of knowledge and righteous deeds. Therefore, if the human intellect is not placed in such a conduit and the realm of its knowledge is limited to the four walls of worldly good and evil, it will no longer be called the Wisdom.

**"If we had listened and reasoned, we would not have been in hell!"**

**(Mulk: 10.)**

**"Have they not traveled over the land so that they may have hearts by which they may apply reason, or ears by which they may hear?**

**Indeed, it is not the eyes that turn blind,**

**but the hearts turn blind those that are in the breasts!”**

**(Hajj: 46.)**

These Verses have used the word intellect in a knowledge that man himself can achieve without the help of others, and has used the word "hearing" in a knowledge that man acquires with the help of others, of course, with the health of nature in both, since God Says that it is a rational intellect that combines with an open-heart and not with a blind heart.

**"No one turns away from Abraham's Creed**

**except one who makes a fool of himself!”**

**(Baqara: 130,)**

**"The wisdom is something with which the Most Compassionate God is worshiped!”**

**(A Prophetic Hadith.)**

**(Almizan: V. 4, P. 61.)**

# Wisdom, the Knowledge that God Bestows

«...وَ مَـنْ يُؤْتَ الْحِكْمَةَ فَقَدْ اوُتِـىَ خَيْـرا كَثيـرا وَ ما يَذَّكَّرُ اِلاّ اوُلُوا الاَلْبابِ...!»

(۲۶۹ / بقره)

**“He gives wisdom to whomever He wishes,**

**and he who is given wisdom, is certainly given an abundant good.**

**But none takes admonition except those who possess intellect!”**

**(Holy Quran. Baqara: 269.)**

"Wisdom" means a kind of stability and firmness or a kind of firm and stable command, in which no breach or weakness is found. This word is mostly used in rational, truthful, and trustful knowledge, and its meaning in this point is that neither invalidity nor falsehood is found in this meaning.

This Verse indicates that the statement in which the God Almighty has described the state of stability and firmness of all causes and their righteous effects on the real life of man, is itself one of the examples of wisdom. So, the Wisdom is a truthful issue that is in accordance with reality, namely, in any way it contains the human happiness. For example, it contains the Divine Real Teaching about the Origin and the Resurrection, or if it contains the knowledge about the truths of the natural world, it would be the knowledge that deals with human happiness, like the natural truths that form the basis of the religious rituals.

Wisdom in itself is the source of great blessing and whoever has it has a manifold blessing, but this manifold blessing is not depended to God’s bestowing the wisdom, because the mere attribution of wisdom to God Almighty does not bring the manifold blessing, since He is the God Almighty Who bestows the wealth too, but God’s giving it does not cause the wealth to be a source of happiness everywhere, because He also gave wealth to Korah.

Another point is that the God Almighty Said: Wisdom is a manifold Blessing, although it was appropriate to Say: “wisdom is blessing” because of the height of dignity and value of the issue, but He wanted to understand us that the Blessing of Wisdom depends also to the Grace of God and His support, but the issue of happiness relates to the end of destiny, because it is possible for God to give wisdom to someone, but at the end of destiny he becomes deviated and the end becomes evil.

**(Almizan: V. 4, P. 347.)**

# Teaching the Divine Wisdom

« فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفاً فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْها لا تَبْدِيلَ لِخَلْقِ اللَّهِ ذلِكَ الدِّينُ الْقَيِّمُ!»

(30 / روم)

**“So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind. There is no altering Allah's creation; that is the upright religion,**

**but most people do not know!”**

**(Holy Quran. Room: 30.)**

Certainly, nature does not invite in the stage of knowledge and belief except to knowledge and action that is compatible with its condition and provides its true perfection and true happiness. From fundamental beliefs related to Origin and Resurrection, as well as from the required opinions and beliefs, it leads to knowledge and ideas that lead to human happiness, and commands actions that have been involved in his happiness.

Islam also invites human beings to a light for which there is no diminution, and that is the beliefs and practices that originate from human nature.

The Almighty God has called this Religion, which its basis is nature, the True Religion in some of His Words.

Truth is the opinion and belief that is associated with Growth, without deviance, and is in accordance with reality, and this is the same Wisdom!

Wisdom is an opinion and belief that is strong in its truth and is not mixed with falsehood, and its benefit is also strong, that is, no loss pursuits it.

**“Allah has sent down to you the Book and wisdom!”**

**(Nissa: 113.)**

**“By the Wise Quran!”**

**(Yassin: 2.)**

The Almighty God has called His Esteemed Messenger "the Teacher of Wisdom" in some places of His Glorious Word and has Said:

**“And teach them the Book and Wisdom!”**

**(Baqara: 129.)**

The teaching of the Holy Quran, which the Messenger of God is responsible and teacher of its Verses, is in fact the teaching of Wisdom, and his duty is to express to the people that which of the principles of beliefs are right or falsehood and superstitions, the beliefs which have penetrated in the understanding of the people and in their hearts, and also which of the practical traditions originated from that beliefs and people believe in them are right or false and superstitious.

**(Almizan: V. 38, P. 190.)**

# Samples of Perfect Wisdom

«...وَ مَـنْ يُؤْتَ الْحِكْمَةَ فَقَدْ اوُتِـىَ خَيْـرا كَثيـرا وَ ما يَذَّكَّرُ اِلاّ اوُلُوا الاَلْبابِ...!»

(۲۶۹ / بقره)

**“He gives wisdom to whomever He wishes,**

**and he who is given wisdom, is certainly given an abundant good.**

**But none takes admonition except those who possess intellect!”**

**(Holy Quran. Baqara: 269.)**

It has been narrated from the Messenger of God, may God bless him and grant him peace, that:

The God Almighty has not distributed any blessing to His servants, which is more precious than wisdom. That is why a wise sleep is better than a foolish night's life, and a wise man sitting at home is better than an ignorant going war.

God Almighty did not send any Messenger or Prophet except after He perfected his intellect. The intellect of every Prophet is greater than the intellect of all his ummah. What a Prophet has of spiritual perfection in his self is more valuable than the struggles of all fighters at holy war. No servant fulfills the duties of God as he ought to do unless he decides not to do it without reason. If we count the reward, virtue, and value of worship of all worshipers in one place, it will not reach the value of the worship of a wise man, and the wise will be the owners of the Intellect about whom God Almighty has Said:

**“He gives wisdom to whomever He wishes, and he who is given wisdom, is certainly given an abundant good. But none takes admonition except those who possess Intellect!”**

**(Almizan: V. 4, P. 364.)**

# The Truth of Certainty, Fear, Observation, and Reason

«وَ اِذْ قـالَ اِبْـراهيـمُ رَبِّ اَرِنـى كَيْـفَ تُحْيِى الْمَوْتى قالَ اَوَ لَمْ تُؤْمِنْ قالَ بَلى وَلكِنْ لِيَطْمَئِنَّ قَلْبـى...!»

(۲۶۰ / بقـــــــــــــره)

**“And when Abraham said:**

**My Lord! Show me how You revive the dead!**

**He said: Do you not believe? He said: Yes indeed,**

**but in order that my heart may be at rest!”**

**(Holy Quran. Baqara: 260.)**

The Phrase: "**My heart may be at rest,”** which is the anecdote of the words of Abraham (AS) is absolute and did not say what my heart should rest from, and this meaning indicates that it is desirable for him to obtain absolute peace and confidence and to eradicate the source of all heart's temptations and occurrences. Because the sense of fear in partial perceptions and rulings relies only on the apparent sense.

The fear issues its rulings without referring it to the intellect and refuses to accept the instructions of the intellect at all, even if the human self has faith and certainty in the words of the intellect. Then it raises some states of the self that are appropriate to its ruling and its objection to the ruling of reason, and those aroused circumstances confirm the ruling of fear, and finally the ruling of fear sits in the chair, even though the intellect was assured about its ruling.

It is as if you were sleeping in a dark house where there is a dead body. From your intellect you are sure that the dead is a solid body and like a stone it lacks consciousness and will, but your power of fear refuses to accept this rule of your intellect, and the attribute of fear arouses in you.

Sometimes the intellect disappears from the intensity of fear, and sometimes it happens that one dies.

It turned out, then, the existence of imaginary sensual occurrences contrary to certain beliefs, is not always contrary to faith and affirmation, merely it causes trouble for the self and eradicates the peace and calmness of self. These kind of occurrences in mind cannot be eliminated except by observation and feeling, therefore, it is said that observation has an effect that the knowledge has not such effect.

Prophet Abraham (AS) did not ask that I want to see how the parts of the dead accept life and come back to life, but asked that I want to see your action how you bring the dead back to life. And this demand is not the demand of the tangible, although it is not separate from the tangible, because the components that accept life are material and tangible, but as we have said, the demand of Abraham was to observe the act of God, which is an intangible thing affair, so in fact Abraham (AS) has asked for the **Truth of Certainty!**

**(Almizan: V. 4, P. 305.)**

# Deviation Factors from Wisdom

**«**كَذلِكَ يُبَيِّنُ اللّهُ لَكُمْ اياتِهِ لَعَلَّكُمْ تَعْقِلُونَ !»

(۲۴۲ / بقــره)

**“Thus does Allah clarify His signs to you so that you may apply reason!”**

It is possible that one or m**(Holy Quran. Baqara: 242.)**

ore human forces overpower the other forces and cause a storm inside the self. For example, the degree of his lust exceeds what it should be, or the degree of his anger rises, and the eye of his intellect cannot comprehend the truth, as a result, the judgment on the right of his inner powers is invalidated or weakened, and man falls from the border of moderation to the valley of extremism or excess.

Then the human intellect becomes like a judge who rules according to false evidence, deviated documents, and distorted testimonies, that is to say, in his ruling he deviates from the boundary of truth, although he is very careful not to rule erroneously, but he cannot. Such a judge is not a judge while sitting in the judiciary.

The wise man, even in cases where one or more of his instincts and inner desires have rebelled, while he is both human and wise, cannot rule with truth, but every ruling he makes is void, even if (as some people like Mu'awiyah) he considers his ruling to be intellect, but the application of intellect to such a intellect is a negligence and is not real intellect, because in such a state one is out of the health of nature and the traditions of righteousness.

**(Almizan: V. 4, P. 59.)**

# How a Man Having Tongue and Ears is Deaf and Mute?

« وَ لَوْ عَلِمَ‏ اللّهُ فيهِمْ خَيْرا لاَسْمَعَهُمْ وَ لَوْ اَسْمَعَهُمْ ‏لَتَوَلَّوْا وَ هُمْ ‏مُعْرِضُونَ!»

(23 / انفال)

**“Had Allah known any good in them, surely He would have made them hear, and were He to make them hear, surely they would turn away, being disregardful!”**

**(Holy Quran. Anfal: 23.)**

God Almighty has Said that the worst creatures from all kinds of animals on the earth are those deaf and dumb ones who do not reason, and this non-reasoning is because they have no way to consider the truth and accept it, because they have no tongue and ears, so they are deaf and dumb.

Then God Almighty mentions their plight and Says: If they became deaf and dumb, as a result they do not hear the word of truth and do not speak the word of truth, in short, if God divested them from the blessing of hearing and accepting, it was because He did not find any good in them, and certainly if they had any good, God knew about it, and because He did not see such good in them, He did not help them to succeed in hearing and accepting, however, if in such a condition He helped them to find the blessing of hearing, this blessing was not used.

From this it becomes clear that what is meant by good in the above Phrase: **“Had Allah known any good in them,”** is that the God Almighty makes man ready and able to accept the truth and to imprint it in his heart, and it also becomes known that the meaning of what He Said: "**And were He to make them hear,”** is that such readiness and talent has not been established in the heart.

**(Almizan: V. 17, P. 67.)**

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##### PART THREE

KNOWLEDGE

### CHAPTER ONE

## KNOWLEDGE IN HUMAN BEINGS

# Concept of Knowledge in Terms of Quran

«وَ قالَ الَّذينَ اُوتُوا الْعِلْمَ وَ الاْيمانَ...!»

(56 / روم)

**"But those who were given knowledge and faith will say…!”**

**(Holy Quran. Room: 56.)**

The meaning of "knowledge and faith" in the above Phrase is certainty and adherence to requirements of certainty.

Basically, in the terms of the Quran, the "knowledge" is certainty in God and His Signs, and "faith" means commitment to what certainty requires, and it is a Divine Gift!

**(Almizan: V. 32, P. 17.)**

# Inspired Knowledges in Human and his Innate Discernment

Man has perceptions, which have no value except in the realm of action, and they are the "practical sciences," and these sciences are always mediated between man and his actions.

God Almighty has inspired these knowledges to man, in order to make him equipped and ready to enter the field of work and strive and begin to possess and conquer the existential universe, and God completes the work that must be done.

**"... Our Lord is He who gave everything its creation**

**and then guided it!"**

**(Taha: 50.)**

**“Who has created all things proportionately!**

**Decreed their destinies and provided them with guidance!”**

**(A’ala: 2-3.)**

The Guidance attributed to God in these two Verses is a General Guidance for all beings, both conscious and unconscious, which has guided them to the perfection of their existence and to the preservation and survival of their existence has forced them to work and activity.

In the case of human beings, the God Almighty Says:

**“By the soul and Him who fashioned it!**

**And inspired it with discernment between its virtues and vices!”**

**(Shams: 7-8.)**

The meaning of this Verse is that good and bad deeds are revealed to man by instinct inspired by God, that is, a person who has a sound nature understands what he should do and what he should not do.

These knowledges are the practical sciences that have no reality outside the realm of the self!

**(Almizan: V. 3, P. 165.)**

# Starting Human Knowledge since his Birth

«وَ اللّهُ اَخْـرَجَكُـمْ مِـنْ بُطُـونِ اُمَّهـاتِكُـمْ لا تَعْلَمُـونَ شَيْئـا وَ جَعَلَ لَكُمُ السَّمْعَ وَ الاَبْصـارَ وَ الاَفْئِـــدَةَ...!»

(78 / نحــل)

**“Allah has brought you forth from the bellies of your mothers**

**while you did not know anything.**

**He made for you hearing, eyesight, and hearts**

**so that you may give thanks!”**

**(Nahl: 78.)**

What the God Almighty Said: **“Allah has brought you forth from the bellies of your mothers,”** refers to birth, and the Phrase: "**while you did not know anything,”** refers to the fact that He gave birth to you from the wombs of your mothers, while you were empty of the knowledge you acquired later through your sense, imagination, and intellect.

This Verse confirms the theory of the psychological scholars, who say: The mind of the human being is empty of any form at the beginning of its creation, and then one by one things are engraved in it.

Of course, this is about self-knowledge to outside things, because the Islamic scholars of self-knowledge do not consider “**know anything,”** as self-knowledge, and the Quranic proof of this is the Word of God Almighty, Who Said in previous Verses about one who reaches the eldest and lowest level of life: **“…And there are some among you who are relegated to the nethermost age so that he knows nothing after having possessed some knowledge…!” (Nahl: 70,)** because it is of the necessities for such a person to be self-aware in such a state, and the older he gets, he does not become ignorant of himself.

Some commentators have argued with the generality of the Verse that the presential knowledge, namely, the knowledge of man for himself, was not with him upon his creation like the other knowledges, that is, the acquired knowledges, and was later found in the self, but we reply that the generality of the Holy Verse considers the ordinary knowledges, that is, the acquired knowledges, which is evidenced by the same Verse that we have already mentioned: “**He made for you hearing, eyesight, and hearts,”** which refers to the fact that, the principles of knowledge that God Almighty has bestowed on man are the source of all the perceptions of the external senses, the main ones of which are the sense of sight and the sense of hearing, and those other senses, namely touch, taste and taste, do not reach the importance of the two, and it is the source of acknowledgment and thought of the heart.

**(Almizan: V. 24, P. 213.)**

# Knowledge, and Divine Training and Guidance

« عَلَّمَ الاِنْسـانَ ما لَمْ يَعْلَمْ !»

(5 / علـق)

**“Taught man what he did not know!”**

**(Holy Quran. Alaq: 5.)**

The Verse does not mean that God teaches the human being things they do not know, but there are also things that he knows and does not need Divine Teaching, because it is obvious that knowledge, in any case, is to guide human beings to things that lead to the perfection of their existence and are useful in their life. Whatever the non-living beings reach with natural motives, living beings, including human beings, comprehend it with the light of knowledge, and in fact the knowledge is one of the examples of guidance.

In His Word, the God Almighty has attributed the absolute Guidance and Leading to Himself and Said:

**"...Our Lord is He who gave everything its creation and then guided it!”**

**(Taha: 50.)**

In other Phrase, which shows a kind of guidance by sense and thought, He Says:

**“Is He who guides you in the darkness of land and sea!”**

**(Naml: 63.)**

Since every knowledge is guidance and every guidance is from God, and whatever the knowledge that man finds is by Divine Teaching: “**Allah has brought you forth from the bellies of your mothers while you did not know anything. He made for you hearing, eyesight, and hearts so that you may give thanks!” (Nahl: 78,)**

Reflection on the Verses of the Quran and the state of man reveals that the human theoretical knowledge, that is, the knowledge to the properties of objects which the intellectual teachings follow it, originate from the senses, and God teaches him through the properties of external objects - (such as raising a crow to bury something in earth to teach man how to do it, in the story of Adam’s children.)

The order of the world is a kind of order which leads man to the perfection of knowledge through the various contacts and encounters between him and the parts of the world, and man acquires something from this disciplined order for reaching to his goals and vital purposes.

All of this was related to the theoretical knowledge, which are the perfection of the human mind and soul, but the practical knowledge can be obtained by Divine Inspiration and without the mediation of the senses or theoretical intellect: **“and inspired it with discernment between its virtues and vices!” (Shams: 8.)**

Knowledge of the things that are worth doing and the things that are not worth doing is inspired, which is the same infixing in the heart.

Therefore, all the knowledge that are obtained by human beings are Divine Guidance and obtained with Divine Guidance.

**(Almizan: V. 10, P. 161.)**

# Understanding Reality through Knowledge

«وَ ما لَهُمْ بِه مِنْ عِلْمٍ اِنْ يَتَّبِعُونَ اِلاَّ الظَّنَّ وَ اِنَّ الظَّنَّ لا يُغْنى مِنَ الْحَقِّ شَيْئا!»

(28 / نجم)

**“They do not have any knowledge of that. They follow nothing but conjectures, and indeed conjecture is no substitute for the truth!”**

**(Holy Quran. Najm: 28.)**

The word "Knowledge" means affirmation, one hundred percent, that prevents affirmation against it.

"Conjecture" means affirmation but, for example, sixty percent, which there is possibility of forty percent being in contrary, which this forty percent or less are called the “Delusions."

The “Probability” that its anti-probability is fifty-fifty is called "Doubt."

But "Truth" means the "Reality" of everything, and we all know that the reality of everything is not understood except by "Knowledge," that is, "a belief that prevents its contradiction = one hundred percent probability."

The other terms which are not knowledge, such as "suspicion" or "doubt" or "illusion" does not show the reality of anything, so there is no license for man to trust in them in “understanding the facts."

In another Verse, the God Almighty has Said:

**“And do not involve yourself with that which you have no knowledge of; surely the ears and the eyes and the hearts will be questioned, in the Hereafter!”**

**(Isra: 36.)**

**(Almizan: V. 37, P. 80.)**

# Guidance and Training of Early Humans

« فَبَعَثَ اللّهُ غُــرابـا يَبْحَـثُ فِـى الاَرْضِ لِيُـرِيَـهُ كَيْفَ يُوارى سَوْاَةَ اَخيهِ... .»

(31 / مائده)

**“Then Allah sent a crow, exploring in the ground,**

**to show him how to bury the corpse of his brother…!”**

**(Holy Quran. Maeda: 31.)**

This part of the story of the sons of Adam, that is, the part of the raven digging and the murderer thinking about it, is the only Verse in Quran that shows the human condition in the use of the senses and conveys that the human being acquires the properties of things with his senses and then, by thinking about them, achieves his vital goals and objectives.

Attributing the raising of a raven to God Almighty to show how to bury things in earth, is attributing learning how to bury to God. Although the raven does not know that God has sent him, and also the son of Adam, although he does not know that there is a Master and Deviser Who Devises his work, thought, and learning, but in fact it is God Who created man and led him to perfection of knowledge for his living goals.

**(Almizan: V. 10, P. 162.)**

# Infinity of Knowledge and Limited Share of Man

«...وَ مـــا اُوتيتُـــمْ مِـــنَ الْعِلْـــــمِ اِلاّ قَليــــلاً !»

(85 / اسراء)

**“They question you concerning the Spirit.**

**Say: The Spirit is of the Command of my Lord,**

**and you have not been given of the knowledge except a few [ of you!]”**

**(Holy Quran. Isra: 85.)**

This Verse implies that there is an infinite knowledge in the universe, from that limitless ocean the human being has been given none but a drop.

The fact is that the Truth of Knowledge cannot be found except with the Almighty God:

**“And they do not comprehend anything of His knowledge**

**except what He wishes!”**

**(Baqara: 255.)**

This Verse also indicates that all knowledge is from God and if man finds knowledge and surrounds himself with something, it is by the providence and will of God.

Man's nature is ignorance and lack of knowledge, he has not been provided with knowledge except for a limited amount:

**“There is not a thing but that its sources are with Us,**

**and We do not send it down except in a known measure!”**

**(Hijr: 21.)**

The knowledge will reveal the truth to its owner only to the extent of the power it has in terms of means and belongings, and no more.

What is reflected from a creature in the eye of a viewer is only a picture of it, not its reality and truth, because its reality and truth is something that relates and depends to all the components outside and all the components that existed before, as well as all the creatures that coexist with it.

The human being has not been endowed from the gift of thought and light of wisdom but a small amount, like an oil lamp that illuminates the short path of his life!

He is the Only One and Predominant God Who Owns the keys of the Unseen, of which no one has any knowledge and awareness:

“**And Allah knows, and you do not know!”**

**(Al-Imran: 66.)**

**(Almizan: V. 12, P. 18.)**

# Way of Human Knowledge Access to God

«...قالَ لَنْ تَرانى...!»

(143 / اعــــــراف)

**“…You shall not see Me…!”**

**(Holy Quran. A’araf: 143.)**

No creature of creatures is inherently independent of God Almighty, neither outside nor in the mind.

Every being that we imagine and assume its existence is like the existence of a relation that exists in the phrase: "the number four is pairs," the same relation which is between the number “four” and the “pair.” Just as the relationship between the two is in no way independent of those two parties. The same is the relation between creatures and the Creator, therefore no being will be independent of its Creator. If our knowledge or the knowledge of another creature belongs to something, then it belongs to its Creator too, since both in outside and in our minds, that thing is with its Creator, because if its existence is not depended on the Existence of its Creator, it should be independent of Him, but no known one can comprehend a known thing, unless he, before comprehending that known thing, has comprehended the existence of its Creator!

Whatever we understand and whatever we find knowledge, first our knowledge belongs to the Creator of that thing and secondly to the thing itself, just as the Creator of that thing was Knowledgeable first and by virtue of His Knowledge, we too have become knowledgeable.

Considering this issue in the Verse: **“And they do not comprehend anything of His knowledge except what He wishes!” (Baqara: 255,)** and the words of Imam Ali, the Commander of the Faithful, who said: **"I did not see anything except I saw its Creator before,"** we must reflect carefully on the case.

**(Almizan: V. 16, P. 127.)**

# 

# Access of Human Knowledge to Unseen

« وَ عِنْدَهُ مَفاتِحُ الْغَيْبِ لا يَعْلَمُهآ اِلاّ هُوَ...!»

(59/انعام)

**“With Him are the treasures of the Unseen,**

**no one knows them except Him.**

**He knows whatever there is in land and sea.**

**No leaf falls without His knowing it,**

**nor is there a grain in the darkness of the earth,**

**nor anything fresh or withered but it is in a Manifest Book!”**

**(Holy Quran. An’am: 59.)**

The above Verse allocates the knowledge of the Unseen exclusive to God Almighty, because no one except God is informed about the treasures of the unseen, or because no one other than Him is informed about the keys of the unseen and expresses this issue that no one except God has access to those treasures or to open the doors and possess them.

Although the beginning of the Verse announces the monopoly of the knowledge of the unseen to God Almighty, but the end of the Verse is not limited to expressing the knowledge of the unseen, it refers to the God’s Knowledge both to unseen and seen and says: God is aware of everything wet and dry. In addition, the beginning of the Verse does not refer to all the unseen, but only refers to the unseen that are in the closed treasures and behind the curtains of ambiguity, as the following Verse refers to such unseen: **“There is not a thing but that its sources are with Us, and We do not send it down except in a known measure!” (Hijr: 21.)**

Since in the above Verse the God Almighty has considered the treasures of unseen from the type of things that cannot be measured by ordinary sensible measures, which have no surrounding over them, and cannot be limited by such measurements, and there is no doubt that such occultations are hidden because they are infinite and beyond size and limit. As long as they have not been descended from that universe to the universe of intuition and the house in which everything is limited and destined, and in short, as long as the creatures do not exist in the existence of destined and alteration, according to this Verse they have some proof near the God Almighty, which our knowledge that understands only limited and destined matters is unable to comprehend them.

So, the things that are in this world and in the four walls of time, before they existed, were fixed with God and in the treasures of the unseen had a kind of vague and insignificant proof, although we cannot surround the state of their proof.

It is also possible that there are other things stored and hidden in that universe, which were not of the kind of creatures under time limit, so it must be said that the treasures of the unseen of God consist of two types of the unseen:

* One, the unseen that has also entered the field of intuition,
* Second is the unseen that are outside the stage of observational, and we call them the absolute unseen.

Of course, those unseen that have entered the realm of existence and intuition, and to the world of limit and value, in fact, and regardless of the limit and size they have assumed, return to the absolute unseen, and they will be again the absolute unseen, and if we call them intuitions and observational by preserving the limit and extent that they have and can belong to our knowledge, therefore these beings are also intuitions until they belong to our knowledge, otherwise they will be unseen.

Of course, it is appropriate to call the creatures of the universe, before belonging to our knowledge as the relative unseen, because such absence is a relative attribute, which varies according to the difference of proportions. For example, a creature that is in our house and is perceptible to us is unseen to the person outside the house, but it is not unseen to us, and also the light and colors are observable for the visual sense but is unseen for the auditory sense. On this account, the unseen mentioned by God Almighty in the above Verse are of the same relative unseen, because all that are mentioned in the Verse are limited and destined, to which the belonging our knowledge is not impossible.

**(Almizan: V. 13, P. 197.)**

# Knowledge to Events and the Issue of Human Duty

«...وَ ما اَدْرى مايُفْعَلُ بى وَ لا بِكُمْ...!»

(9 / احقـاف)

**“… Nor do I know what will be done with me, or with you…!”**

**(Holy Quran. An’am: 59.)**

As far as history shows, the manners of the Imams of the household of the Holy Prophet were such that they lived like other people during their lives and went to any destination, in the usual way and by resorting to external means, and just like other people, sometimes they reached their goal and sometimes they did not, and if these Holy people knew the unseen, they should reach their destination without any failure, because a wise person when sees two paths in front of him to his goal, one is definite and one is the path of error, and he never goes the way he knows is wrong, but goes the other way that he is sure will reach his goal.

While we see that these Holy people were not like that and they went through the paths in life that led to sufferings and if they knew about the unseen, we should say that they knowingly and intentionally wanted to kill themselves. For example, we may say that on the day of the battle of Uhud, the Messenger of God did knowingly suffer and was defeated in battle, or Imam Ali, did knowingly and intentionally expose himself to be assassinated with his assailant, and so did Imam Hussein deliberately made himself to be killed in Karbala, and ...!

In above questions, there is a confusion between the ordinary knowledge and the extraordinary knowledge, and the knowledge of the unseen is an extraordinary knowledge, which has not the slightest effect on external events.

Our voluntary actions, as much as they relate to our will, also depend on other material, temporal, and spacial causes and conditions, which, if those causes and conditions come together with our will and help and harmonize with it, then the cause of the emergence and issuance of that action becomes a complete cause from us, which the issuance of effect after it will be obligatory and necessary, because it is impossible for the effect to violate the cause.

The knowledge of the Imam Ali to unseen does not make the event against him possible, whether he has knowledge or not. This incident was accidental, even he has knowledge to unseen, this knowledge does not create a duty for him and does not condemn him to refuse to go to the mosque today because he feels threatened, since this knowledge of the unseen is a knowledge to possible events, not the ordinary knowledge that brings obligation.

**(Almizan: V. 35, P. 314.)**

# Non-Believers’ Limit to Access the Knowledge

« ذلِكَ مَبْلَغُهُمْ مِنَ الْعِلْمِ...!»

(30/نجم)

**“That is the ultimate reach of their knowledge!”**

**(Holy Quran. Najm: 30.)**

Knowledge goes toward the knowledgeable in order to reach it, and the knowledge of the polytheists reaches the worldly affairs in its path, and it stops moving there and does not go to the Hereafter from there.

The necessity of this stop of knowledge is that only the worldly affairs is the ultimate goal of their will and desire, and their efforts go so far that they no longer desire to think about another world and do not go towards it.

**(Almizan: V. 35, P. 314.)**

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### CHAPTER TWO

## KNOWLEDGE, INTUITVE, ESSENTIAL, AND CERTAIN

# Intuitive Knowledge, without Need to Sight and Senses

«...قـالَ لَـنْ تَـرانــى...!»

(143/اعراف)

**“God said: You shall not see Me!”**

**(Holy Quran. A’araf: 143.)**

Among our knowledge there is a knowledge that we can call it as our intuitions, and that is the knowledge to our initiative learnings.

For example, I say: "I see myself as I am, I see that I love something, and I hate something!"

The meaning of these visions is that I find my essence this way and I found it this way without anything being between me and it.

These things are not perceptible to the senses or to the mind, but their understanding is that they are present for human nature and their under-standing does not require the use of thought or the senses. The purpose is that I find in myself the truth and reality of these things, not that I discover their existence from something else and argue for their existence.

Interpretation of this kind of knowledge to “sighting” is a common expression. Wherever God Almighty has spoken of His being seen, He has mentioned characteristics from which we understand that seeing God Almighty means the same kind of knowledge that we call it “sighting or initiative knowledge.”

In the Verse: **“…Is it not sufficient that your Lord is witness to all things? Look! They are indeed in doubt about the encounter with their Lord! Look! He indeed comprehends all things!” (Fussilat: 53-54,)** which is one of the positive Verses about initiative knowledge, the God Almighty before proving the vision, He has first proved that God is present and evident in everything, and His presence is not assigned to anything or in a specific direction and to a specific place but is witness and present to everything and environment to everything. So that, even if as an impossible assumption we assume that anyone, who sees Him, he can see Him in his own conscience, in his own soul, in the appearance of everything and in the interior of everything. This is the meaning of seeing God and meeting with God, not seeing Him by eyes and body senses, which is only available with physical and sensorial confrontation in a definite place and time on both sides.

The Verse: “**No indeed! Rather their hearts have been sullied by what they have been earning! No indeed! They will be alienated from their Lord on that day!” (Mutaffifin: 14-15,)** indicates that the barrier that has been created between people and God is the darkness of the sins that they have committed. These are the darkness that cover their hearts, their souls, and do not allow them to sight their Lord. So, it turns out that if there are no sins, the souls see God, not the eyes.

**(Almizan: V. 16, P. 82.)**

# Concept of Seeing God and Essential Knowledge

«...قـالَ لَـنْ تَـرانــى...!»

(143/اعراف)

**“God said: You shall not see Me!”**

**(Holy Quran. A’araf: 143.)**

What is the meaning of seeing God in the above Verse and in the following Verses and many other Verses that prove seeing God and meeting Him?

**"Some faces will be fresh on that day! Looking at their Lord!”**

**(Qiyamat: 22-23.)**

**“The heart did not deny what it saw!”**

**(Najm: 11.)**

**“Whosoever looks forward to meeting God,**

**the term appointed by Allah will then most surely come!”**

**(Ankabut: 5.)**

**“Nay! they are disbelievers in the meeting of their Lord!”**

**(Sajda: 10 )**

**“So whoever expects to encounter his Lord let him act righteously,**

**and not associate anyone with the worship of his Lord!”**

**(Kahf: 110.)**

Howe can you resolve the contradictions between the above Verses with the Verses that explicitly deny the possibility of seeing God, such as:

**“God said: You shall not see Me!”**

**(A’araf: 143.)**

**“The sights do not apprehend Him, yet He apprehends the sights!”**

**(An’am: 103.)**

The answer is that: What is meant by this observation is the most definite and clear stages of knowledge, and its interpretation to observation is for the sake of exaggeration in its clarity and certainty.

The fact that we should know is the truth of this knowledge which we call it Essential knowledge!

Because not every Essential knowledge can be interpreted as sighting. For example, we know with Essential knowledge that there is a city called London, but it is not correct by just having Essential knowledge we say: "We have seen London!" Even if we want to exaggerate, we must say: "It is so clear to me, and my certainty of its existence is so great, that it is as if I have seen it!" Not to say: "I have seen it!"

A clearer example of this is the Essential knowledge of basic axioms such as "one is half of two!" Because these axioms are not tangible and material because of their totality, and since they are not tangible, we can apply “knowledge” to them, but it is not correct to call them sighting.

**(Almizan: V. 16, P. 81.)**

# Seeing God and Meeting with Allah

« وُجُوهٌ يَوْمَئِذٍ ناضِرَةٌ. اِلى رَبِّها ناظِرَةٌ !»

(22 و 23 / قيــامـت)

**"Some faces will be fresh on that day! Looking at their Lord!”**

**(Holy Quran, Qiyamat: 22-23.)**

We understand from the Glorious Word of God Almighty that the knowledge of which is interpreted as seeing and meeting is only for the “Righteous” from His servants on the Day of Judgment.

Resurrection is the abode and place of such an event, not the world in which the human bring is engaged and committed to his growth of body and providing his natural needs. The world is the place for man’s journeying and walking the path of meeting with God and gaining the Essential knowledge on His Signs and Revelations, and until he is not transferred to another world, he will not reach the meeting of his Lord!

In this sense, there are many Verses that indicate the reference and return and the end of all is to Him, and everyone is trying to reach Him:

**“O man! You are labouring toward your Lord laboriously,**

**and you will encounter Him!”**

**(Inshiqaq: 6.)**

This is the special Essential knowledge which God Almighty has proved about Himself and interpreted as seeing and meeting. Now this interpretation is true or permissible, its discussion is not very important and needed by us, whatever it may be, but we know so much that according to the evidence we have mentioned, the purpose of seeing is that special Essential knowledge. Whether this interpretation is true, then the evidence mentioned will be determined, or if it is permissible, the evidences will be superficial.

The noteworthy point is that the Holy Quran is the first book to unveil this fact and reveal this secret in the most unprecedented way. Because no trace of this secret can be seen in the Divine Books before the Quran, and they have not originally sought proof of this kind of knowledge from God. The Philosophical books also that speak about this point are empty from this truth, because in the case of philosophers, the intuitive knowledge is limited to the knowledge of everything to itself.

This is a Grace to human beings that Islam and its Divine Book have in enlightening them with Divine Teachings.

**(Almizan: V. 16, P. 85.)**

# Time Promised, the Time to Achieve Essential Knowledge

«...قالَ رَبِّ اَرِنى اَنْظُرْ اِلَيْكَ قالَ لَنْ تَرانى...!»

(143/اعراف)

**“Moses said: My Lord, show Yourself to me, that I may look at You!**

**God said: You shall not see Me!”**

**(Holy Quran. A’araf: 143.)**

In the above Phrase, Moses (AS) asked the Almighty God to Grant him the Essential knowledge for his Lord, since God Almighty had already given him theoretical knowledge - to understand Him through under-standing His Signs and creatures - and more than that, He had chosen him for His Mission and Speech, which is the knowledge to God through hearing. Moses wanted to find the perfection of Essential knowledge through sighting Him, and God is the best source of hope!

When the issue of seeing God has been proven in several places of the Quran for the Day of Judgment, its eternal negation in the Phrase: “**You shall not see Me,”** will naturally refers to this world. It means that, as long as man is in the condition of worldly life and is forced to take care of his body and manage its necessary needs, he will not be able to achieve such position, until he is fully cut off his body and its belongings, that is, he dies. Now you, o Moses, will never be able to see Me and My Essential knowledge in the world, unless you die and come to meet Me. That is when you will find the Essential knowledge that you are asking for.

**(Almizan: V. 16, P. 86.)**

# The Surround and Nearness of God to Man

«وَ لَقَدْ خَلَقْنَا الاِنْسانَ وَ نَعْلَمُ ما تُوَسْوِسُ بِه نَفْسُهُ ‏وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْــوَريـدِ!»

(16 / ق)

**“Certainly, We have created man and We know to what his soul tempts him, and We are nearer to him than his jugular vein!”**

**(Holy Quran. Qaf: 16.)**

In the above Verse, the creation of man refers to his gradual existence, which is constantly evolving and taking on a new state, not only in the beginning of his creation, although the interpretation in the Verse refers to the past, but since man "like any other creature that enjoys survival," just as he needs his Lord in the beginning of his creation, he also needs His Gift and Favor in its survival.

The word "temptation" means the presence of ugly thoughts in the heart. The meaning of the Verse is that: We have created man and We are always, and through his lifetime, are aware of his heart's memories, and We are always closer to him than the vein of his heart!

The Verse in question is in a context that it understands us the God Almighty can create man, and is aware of his living condition, either with or without intermediaries, or with the mediation of the Angels, the Guardians, and the Writers.

**“We know to what his soul tempts him,**” in this Phrase the God Almighty refers to the most secret kind of knowledge, which is the secret sensual presence, in order to point out that the knowledge of God Almighty has pervaded everything. It seems to have Said: We know the appearance and the interior of man and even the memories of his heart and the temptation he has in the matter of Resurrection.

If the God Almighty attributed temptation to the human self and not to the Satan, because He was talking about the Knowledge of God Almighty and His surroundings in the human state, and He wanted to Say: "He is even aware of what is going on in the corners of human heart!”

"**And We are nearer to him than his C!**"

The word "**jugular vein**" means a vein, which (separated from the heart) and spreads throughout the body and blood flows in it.

The meaning of the Phrase is that We are closer to the human being than his jugular vein, which has run in all his body organs and is embedded inside him, then how can we be unaware of his mind and what is going on his heart?

This Phrase wants to express the meaning in a simple expression which everyone can understand it, otherwise the issue of God's closeness to man is more important than this and God Almighty is so bigger and bigger than that. Because the God Almighty is the mediator between the human soul and the human self itself and between the human self and its effects and actions, then God is closer to man in every way and even from man himself, and since this meaning is an accurate meaning and its conception is difficult for most people to understand, so the God Almighty has expressed it in a simple way to be understood by everyone. In another place in the Holy Quran, God has brought a similar meaning and Said:

**"Know that Allah intervenes between a man and his heart!"**

**(Anfal: 24.)**

**(Almizan: V. 36, P. 233.)**

# Ways to Achieve Scientific Certainty

«يا اَيُّهَـا الَّذينَ امَنوُا اِنْ جاءَكُمْ فاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا...!»

(6 / حجــرات)

**“O you who have faith! If a profligate person should bring you some news, verify it…!”**

**(Holy Quran. Hujarat: 6.)**

In this Verse, the God Almighty has rationally signed the principle of acting on the news, because the basis of human social life is that when they hear news they act on it, but in case of a news brought by an immoral one God has instructed to investigate about it. This is in fact a prohibition to act on the news brought by an immoral person.

Human life is a Scientific life and humans have built their way of life on the basis that what they see with their eyes they act on it, whether it is good or evil, but since his livelihood and what is related and belonged to his life is not limited to what he himself sees and hears and most of them are absent from the realm of his sight and knowledge, therefore, he is obliged to complete his shortcomings through the knowledge of others, the knowledge that others have acquired by their observation or by their own ears. This is what we call the news.

Trusting the news means that one puts it on work and deals with its content to the extent that he himself has gained by his observation. This, as we have said, is a necessity of human social life and its basic need.

Now, if the news that other people give us is “successive,” that is, it is convincing for man for the sake of plenitude of the narrators, or if it is not so many, it is at least accompanied by definite evidence that man can be sure of the truth of its content. Such news is valid (and no authority can accuse us, even if it was wrong!)

But if the news was not “successive,” and was not accompanied by definite evidence, such a news or narrative is so-called “single,” and is valid in the opinion of the wise when it brings the least certainty. That is, it is reliable in terms of the type of news, such as the news of a technical expert, or the news is reliable in terms of the speaker. The reason is that the wise either act on knowledge or on something which, if it is not true knowledge, is ordinary knowledge, and that is evaluation and certainty.

**(Almizan: V. 36, P. 177.)**

# True Knowledge or Certain Truth

« اِنَّ هـــذا لَهُـوَ حَــقُ‏الْيَقيـنِ!»

(95 / واقعــه)

**“Indeed, this is certain truth!”**

**(Holy Quran. Vaqia: 95.)**

The word "Truth" means knowledge, but not the simple knowledge but the knowledge of something that corresponds to the outside and reality. (So ​​not every knowledge is Truth, it is a knowledge that its content corresponds to an external Reality, like the knowledge that "one is half of two.")

"Certainty" is a knowledge in which there is no point of ambiguity and doubt. (It is possible for naive people to find knowledge on something, but with a little doubt and temptation, their knowledge can be turned into doubt. Such knowledge is not the “Certain knowledge.”)

The meaning of the Verse is that the statement We made (about the three tribes of the people in the previous Verses) is a truth in which there is no point of ambiguity and doubt, and it is a knowledge with no reason and proof can change it into ambiguity and doubt!

**(Almizan: V. 37, P. 289.)**

# Certain Knowledge and Eye of Certainty

« كَلاّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقينِ. لَتَرَوُنَّ الْجَحيمَ . ثُمَّ لَتَرَوُنَّها عَيْنَ الْيَقينِ!»

(5 - 7 / تكاثر)

**“No indeed! Were you to know with certain knowledge!**

**you would surely see hell!**

**Again, you will surely see it with the eye of certainty!”**

**(Holy Quran. Takathur: 5-7.)**

The Almighty God, in His Glorious Word, has proved another kind of sighting in which the sighting does not require the sense of seeing, and that sighting is mentioned in the above Verse.

**“Thus, did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude!”**

**(An’am: 75.)**

What is meant by ‘dominions of the heavens and the earth,’ is the inner realm of things, not its perceptible appearance, the Angelic Realm of the heavens and the earth.

God Almighty has proved in His Holy Word a vision, which is other than visual and sensory vision, but a kind of perception and consciousness with which the truth and essence of everything is understood, without the eyes or thoughts used in it. He has proved a consciousness with which a person realizes and believes in the existence of his Lord, other than the belief that he finds to the Existence of his God through using the reason and proof, but he comprehends his Lord by conscience and without any veil, and if he does not comprehend, it is because he is preoccupied with himself and has committed sins, and this lack of understanding is also neglect of an existing and obvious issue, not that the knowledge has completely gone. Nowhere also in the Holy Quran you can find a Verse that indicates the decline of knowledge, but everywhere this ignorance is interpreted as negligence, which means engaging in another action and thus forgetting it, not that the knowledge to God’s existence has completely been destroyed, and this is what the Word of God Almighty has stated, and the intellect confirms it with its clear proofs.

**(Almizan: V. 16, P. 84.)**

# Certain Knowledge, Sighting Hell, and Eye of Certainty

« كَلاّ لَوْ تَعْلَمُونَ عِلْمَ الْيَقينِ. لَتَرَوُنَّ الْجَحيمَ . ثُمَّ لَتَرَوُنَّها عَيْنَ الْيَقينِ!»

(5 - 7 / تكاثر)

**“No indeed! Were you to know with certain knowledge!**

**you would surely see hell!**

**Again, you will surely see it with the eye of certainty!”**

**(Holy Quran. Takathur: 5-7.)**

From the appearance of the Verse, it means to see hell in the world and before the Resurrection and with the eyes of insight. It means seeing by heart, and as the following Verse indicates, it is the act of Certain Knowledge.

**“Thus, did We show Abraham the dominions of the heavens and the earth, that he might be of those who possess certitude!”**

**(An’am: 75.)**

This is the vision of the heart before the Day of Judgment, and it does not touch the people who are proud, but it is impossible for them, because such people may not find certain knowledge.

**“Again, you will surely see it with the eye of certainty!”**

**(Takathur: 7.)**

What is meant by eye of the certainty is certainty itself, and it means that they see Hell with pure certainty. What is meant by certain knowledge in the previous Verse is the observation of Hell with the eyes of insight and in the world but seeing it with the eye of certainty is in the Resurrection with the normal eye.

**(Almizan: V. 40, P. 369.)**

### CHAPTER THREE

## SPECIAL KNOWLEDGE, the INFALLIBITY

# Infallibility of Prophets, the Special Kind of Knowledge

«...وَ اَنْـزَلَ اللّــهُ عَلَيْــكَ الْكِتــابَ وَ الْحِكْمَــةَ وَ عَلَّمَــكَ مـا لَـمْ تَكُـنْ تَعْلَمُ...!»

(113 / نسـاء)

**“Allah has sent down to you the Book and Wisdom,**

**and He has taught you what you did not know,**

**and great is Allah's grace upon you!”**

**(Holy Quran. Nessa: 113.)**

This Divine Gift, which we call the "Power of Infallibility" is a kind of knowledge and consciousness which, unlike other knowledge, is never defeated by any of the other powers of consciousness but is always overpowering and dominant on other powers, and employ them to its service, therefore this power continuously and permanently keeps its owner from misguidance and error.

Other ethics, such as courage, chastity, generosity, and the like, are each the rooted and firm scientific forms, which cause the appearance of effects and prevent a person from involving in the effects of cowardice, audacity, depression, greed, avarice, and wastefulness. Although useful knowledge and mature wisdom cause the wise and prudent person not to fall into deadly vices and not to be infected with the filth of sins, as we see in the men of knowledge and wisdom and the men of virtue and piety and religion, but this cause, like other causes exist in this natural material world, is effective most of the time, that is, most of the time it is effective, and not always.

From this we understand that the power called "infallibility" is a cause of consciousness that is not defeated in any way. If this consciousness was one of the types of consciousness and perception that we are familiar with, it would be violated and it might not work, so this knowledge is not of the type of other conventional knowledge and perceptions that can be acquired and learned.

The God Almighty expressed the above fact in the following Phrase:

**“Allah has sent down to you the Book and Wisdom,**

**and He has taught you what you did not know!”**

This Verse is an address directed specifically to the person of the Holy Prophet of Allah and has referred to the said knowledge. This is a special address to the Prophet of Allah that we cannot understand this address properly because we do not have the taste of this kind of knowledge and intelligence, but it is clear to us from the following two Verses and the like, that this "Revelation" mentioned in the above Verse is of a type of knowledge. God Says: **“Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the Will of Allah!” (Baqara: 97,)** and in another Verse the God Almighty States that: **“Say: I only follow what is revealed to me from my Lord!” (A’araf: 203.)**

The meaning of “Revelation and Teaching” in the above Verse is two types of knowledge: One is the knowledge that is found through Revelation and the descent of the Holy Spirit on the Prophet of Allah, and the other is the knowledge that is obtained through inducing in the heart of the Holy Prophet as a secret inspiration without the intervention of any Angel.

The meaning of the Phrase: “**And He has taught you what you did not know,”** is a kind of knowledge that the God Almighty has taught His Holy Prophet that if He did not give him that knowledge on His Own part, the ordinary means that teach man the acquired knowledge would not be enough to give him such knowledge!

**(Almizan: V. 9, P. 125.)**

# Difference of Infallibility Knowledge with other Knowledges

The special knowledge which we call "infallibility" differs from other knowledges in the sense that the effect of this knowledge, which is to prevent man from doing ugly deeds and forcing him to do good deeds, is permanent and definite, and never violates it, unlike other knowledges, which their effect on human inhibition is non-permanent. As the Holy Quran says:

**"They denied it even though their hearts were convinced of it!"**

**(Naml: 14.)**

Also said:

**“Have you seen him who has taken his desire to be his god**

**and whom Allah has led astray knowingly?**

**(Jathiya: 23.)**

Again said:

**“But they did not differ except after knowledge had come to them,**

**out of envy among themselves!”**

**(Jathiya: 17.)**

The following Verse also indicates the same meaning: **“Clear is Allah of whatever they allege about Him, except Allah's exclusive servants!” (Saffat: 159-160,)** because although the exclusive servants of God, namely, the Prophets and Imams, have explained to us the knowledge related to the Divine Names and Attributes, and our own intellect also confirms this narration, however, the God Almighty has not considered our description correct, so, the mentioned Verse has Purified God from what we describe, and considered the description of the explosive servants to be correct. It turns out that their knowledge is different from our knowledge, although in a sense their knowledge is the same as ours, and that is the Names and Attributes of God.

Secondly, the named knowledge, that is, the ingrained knowledge of infallibility, while not violating its effect and its effect is definite and permanent, at the same time it does not change the human nature, which has the free will in his voluntary actions, and the infallibility does force him to act on its order.

**(Almizan: V. 21, P. 261.)**

Voluntary Renunciation of the Infallible from Illegal Deeds

«...وَ اجْتَبَيْنهُـــمْ وَ هَــدَيْنهُــمْ اِلـــى صِــرطٍ مُسْتَقيــمٍ... !»

(87 و 88 / انعـــام)

**“And from among their fathers, their descendants and brethren**

**We chose them and guided them to a straight path!**

**That is Allah's guidance:**

**With it He guides whomever He wishes of His servants!”**

**(Holy Quran. An’am: 87-88.)**

The above Verse indicates that "polytheism" for the prophets, even though God has chosen and guided them, is possible, and God’s Selection and Guidance does not force them to belief.

The Infallible voluntarily renounce sin, and if we attribute their renunciation to their infallibility, it is like the renunciation of the non-infallible, which we attribute to the support of God.

The Infallible voluntarily renounce sin has also no contradiction with those Verses and narratives that say the renunciation of the infallible from sin is due to the support of the Holy Spirit. Because this attribution is exactly like the attribution of believer’s support by the Spirit of Faith and the attributions and are not in conflict with the free will of the believer and the unbeliever, that attributions also is not in conflict with the free will and authority of the Infallible, because it does not exclude the action from the fact that it is issued by a doer with free will and authority. (Please note!)

**(Almizan: V. 21, P. 262.)**

# Devoted Servants of God and their Special Knowledge

There are people in whom God has given a privilege in their creation and created them with a direct nature and a moderate creation, and from the very beginning, these people did grow up with clear minds, correct perceptions, pure souls, and healthy hearts, and with the same purity of nature and health of the soul, without having done any action or struggle, have reached the blessing of Sincerity, while others must strive to attain their position but they cannot reach, even they strive for, they cannot reach the level of Sincerity that those people have reached. Because the above-mentioned peoples had the hearts free from the impurity of obstacles, and disturbances. Apparently in the terms of the Holy Quran, the meaning of “God’s Sincere servants,” wherever it is mentioned, refers to this group of people.

These people are the same as the Infallible Prophets and Imams and the Holy Quran also states that God has chosen them, that is, He has gathered them for Himself and made them Pure for His Exalted Presence.

The God Almighty has given them the stage of knowledge that has become the ingrained Infallibility, which protects them from committing sins and crimes, and by having that knowledge, it is impossible for them to commit even a minor sin.

These people have knowledge from their Lord that others do not.

Among the Verses that indicate that infallibility is like knowledge is the following Verse:

**“Allah has sent down to you the Book and Wisdom,**

**and He has taught you what you did not know,**

**and great is Allah's Grace upon you!”**

**(Nessa: 113.)**

It is also a Verse that tells the story of Joseph:

**“And if you do not turn away from me their guile, I may yield to their desire and become one of the ignorant ones!”**

**(Yusuf: 33.)**

**(Almizan: V. 21, P. 261.)**

# Special Knowledge or the Greatest Name of Allah

« قالَ الَّذي عِنْدَهُ‏ عِلْمٌ مِنَ الْكِتاب‏ ...!»

(40/ نمل)

**“The one who had knowledge of the Book said:”**

**(Holy Quran. Naml: 40.)**

* (Solomon said: O Members of the elite! Which of you will bring me her throne before they come to me in submission?"
* The one who had knowledge of the Book said: I will bring it to you in the twinkling of an eye…!)

The **"knowledge of the Book"** means a knowledge that cannot be defined by words.

What is meant by the Book, of which this extraordinary power was a part, it is either the type of the heavenly books, or the “Preserved Tablet” and the knowledge from which this learned man has taken his power, and it was a knowledge that made it easy for him to reach this goal.

Commentators have differed on what this knowledge was. One said: It was the Greatest Name of Allah (the same name that anyone who calls on God responds to that Name.) Another one has said that Greatest Name of God is “Eternal Live and Guardian of Life.” Other one has said “the Owner of Glory and Honor,” another has said “Allah, the All-Beneficent,” the other one has said it is named in Hebrew as Ahya Sharahiya.

We have said in the discussion of the Finest Names of God (in book one of Teachings of Quran in Almizan,) that it is impossible for the Greatest Name to be of the type of words, or concepts that the words imply, but if there is really such a name and has such effects, it must be the truth of an external name, to which the meaning of the word corresponds in some way, in short, it is the name of a truth that is called by that literal name.

In the Words of the Holy Verse, there is no mention of this Name that the commentators have said, the only thing that the Verse says about this person, who presented the throne of the Queen of Sheba, had knowledge of the Book, and said: "I will bring it to you!" Nothing has been mentioned in Quran about him other than these two Phrases. Of course, it is clear that the work was in fact the Act of God, so it turns out that the person had knowledge and connection with God, who always asked for something from his Lord and took his needs to Him. God did not violate his request, or say that whenever he wanted something, God also wanted it.

From what has been said, it has become clear that the mentioned knowledge has not been of the type of intellectual knowledge which can be acquired or learned.

**(Almizan: V. 30, P. 285.)**

# Prophets Have No Knowledge on Unseen

«...وَ مــا اَدْرى مــا يُفْعَــلُ بــى وَلابِكُــمْ اِنْ اَتَّبِــعُ اِلاّ مــا يُــوحـى اِلَـىَّ...!»

(9 / احقاف)

**“Say: I am not a novelty among the apostles,**

**nor do I know what will be done with me, or with you.**

**I just follow whatever is revealed to me,**

**and I am just a manifest warner!”**

**(Holy Quran. Ahqaf: 9.)**

In the above Verse, the Holy Messenger of God wants to deny the knowledge of the Unseen and refer to the meaning of the following Phrase:

**“Had I known the Unseen, I would have acquired much good, and no ill would have befallen me!”**

**(A’araf: 188.)**

The God Almighty wants to clarify the two differences which are in these two Verses: The last Verse denies the knowledge of the Absolute Unseen and gives the reason that it has not done much good and he has encountered with problems. But the first Verse denies the access of knowledge in a special Unseen, which deals with the knowledge on the events that may later happen on the Holy Messenger of God or his followers.

The God Almighty instructs His Holy Messenger to confess explicitly that he has no knowledge of what will happen to him and his followers in the future, in short, to deny his knowledge of the Unseen and say: What is happening to him and them, it is beyond his will and authority and he has no involvement in them, but there is another One Who causes those events and He is the God Almighty.

Just as he denies his knowledge of the Unseen, he also denies his power and intervention in relation to the events that take place behind the veil of the Unseen.

If in this Verse the God Almighty denies the knowledge of the Unseen from His Holy Prophet, it does not contradict that he can be aware of Unseen through the Divine Revelation, as it is stated in some cases in the Word of God Almighty, which Says:

**“These accounts are from the Unseen, which We reveal to you!”**

**(Al-Imran: 44.)**

**“Knower of the Unseen, He does not disclose His Unseen to anyone!**

**except to an apostle, He approves of!”**

**(Jinn: 26-27.)**

**“And I will tell you what you have eaten and what you have stored**

**in your houses!”**

**(Al-Imran: 49.**)

The reason for negation of Prophets’ knowledge to the Unseen is that since these Prophets are human beings having the human nature, therefore they have no knowledge of the Unseen, in short, and the human nature and or the nature which has the highest rank of human nature, is not such that the knowledge of Unseen to be of its properties and he can use this special feature and effect in gaining any benefit and repelling any loss, as we do by the apparent means of gaining benefit and repelling loss, and this does not contradict with what is revealed to them some facts of Unseen by the Divine Teaching through Revelation.

**(Almizan: V. 35, P. 315.)**

### CHAPTER FOUR

## KNOWLEDGE in other LIVING CREATURES

# Knowledge and Perception in all Living Creatures

«...قالُوا اَنْطَقَنَا اللّهُ‏الَّذى اَنْطَقَ كُلَّ شَىْ‏ءٍ!»

(21 / فصّلت)

**“They will say: We were given speech by Allah,**

**who gave speech to all things!”**

**(Holy Quran. Fussilat: 21.)**

It is understood from the Word of God Almighty that the issue of knowledge is in all beings. Wherever creation has found its way, knowledge has penetrated.

Each of the creatures has the benefit of knowledge to the extent that they have from existence. Of course, it is not necessary to say that all beings are equal in terms of knowledge, or to say that they have all the same kind of knowledge, or that they understand everything that man understands, and that man must understand their knowledge and if cannot understand to say they have no knowledge.

Of course, it is not, but if it is not, it does not mean that they have no benefit from knowledge. It is understood from the following Verses that the creatures all are knowledgeable and have a benefit of knowledge:

**“They will say: We were given speech by Allah,**

**who gave speech to all things!”**

Also:

**“Then He turned to the heaven, and it was smoke, and He said to it and to the earth: Come! Willingly or unwillingly! They said: We come heartily!”**

**(Fussilat: 11.)**

There are many Verses that express this meaning.

Since there is no creature without knowledge, it is necessarily very easy to say that there is no creature unless it understands its existence (of course, a level of understanding,) and it wants to express with its existence the needs and imperfections that surrounds its existence.

The glorification of all beings is a real and verbal glorification, but the fact is that the verbal expression is not necessarily to be of the type of contractual and oral speech.

**(Almizan: V. 25, P. 190.)**

# Concept of Knowledge and Expression in Living Creatures

«...قالُوا اَنْطَقَنَا اللّهُ‏الَّذى اَنْطَقَ كُلَّ شَىْ‏ءٍ!»

(21 / فصّلت)

**“They will say: We were given speech by Allah,**

**who gave speech to all things!”**

**(Holy Quran. Fussilat: 21.)**

«...قالُوا اَنْطَقَنَا اللّهُ‏الَّذى اَنْطَقَ كُلَّ شَىْ‏ءٍ!»

(21 / فصّلت)

**“They will say: We were given speech by Allah,**

**who gave speech to all things!”**

**(Holy Quran. Fussilat: 21.)**

It appears from the Word of God Almighty that all beings have knowledge, as Stated in the following Verse:

**“There is not a thing but celebrates His praise, but you do not understand their glorification!”**

**(Isra: 44.)**

The Phrase: "You do not understand their glorification," is the best reason that the glorification of beings is by their knowledge and a verbal speech, because if it was not a verbal speech and was a mere indication to the existence of their Creator, it would no longer have any sense to Say: “**But you do not understand their glorification!”**

Such is the Holy Verse:

**“And He said to it and to the earth: Come! Willingly or unwillingly!**

**They said: We come heartily!”**

**(Fussilat: 11.)**

Also, the Verse:

**“On that day she (earth) will relate her chronicles!**

**For her Lord will have inspired her!”**

**(Zalzala: 4-5.)**

There are also such Verses that indicate the testimony of the organs of the human body and their speaking with God and answering the questions of God Almighty.

Here one may say: - If other beings besides humans and animals have the same consciousness and will as plants and inanimate objects, the effects of this consciousness must also appear from them, the same effects that humans and animals have?

In response, we say: - There is no reason that knowledge has only one type, so that when we say the plants and inanimate objects have conscious-ness, forcibly the effects of consciousness in humans and animals should also appear from them. Consciousness may also have its own hierarchy and differ due to the hierarchy of its effects.

In addition to the fact that strange and convincing effects and deeds that are visible in plants and other natural beings in the world, they have no more difference from what is evident from other living creatures such as humans and animals.

**(Almizan: V. 34, P. 290.)**

##### PART FOUR

WORD AND SPEECH

### 

### CHAPTER ONE

## SPEECH, and its CONSTRUCTION with HUMAN

# How Human Constructs the Speech?

«...مِنْهُمْ مَنْ كَلَّمَ اللّهُ...! »

(253 / بقره)

**“Of them are those to whom Allah spoke…!”**

**(Holy Quran. Baqara: 253.)**

What is the truth of the word and its definition in custom of us, the children of Adam (AS)?

Man, because of his need to form a society and establish civilization, by nature, has been guided to everything that society needs. One of them is to speak in order to communicate their intentions to each other, and the human nature has guided him in achieving this goal through the sound that comes out of his throat, to meet this need. That is, to cut the sound into pieces in the space of his mouth, and from the combination of those pieces to make signs called words, each of which has been a sign of meaning, because apart from these conventional signs he had no other way to understand to the other part what he had in his heart and what he wanted.

That is why we see that words in different languages, in all their breadth, handle the needs of human beings, the needs that human beings met during their lifetime in the past and in the life of their present age.

Therefore, we see that the range of words is expanding day by day. The more civilization and progress of society in the way of life, the more words there are.

The word is realized when man is placed in the community, even if the animal lives in the community, it must have language and signs. But man has no words except in the context of cooperative society. That is, if we assume that a human being can live alone and have no contact with other human beings, even if he does not have a family, then such a person certainly does not need words, because he does not need to understand the words of others and does not need to make others to understand him.

Also, any other being in whose existence there is no need for social life and cooperation, he has no tongue, like the Angel and the devil.

**(Almizan: V. 4, P. 189.)**

# Change in Quality of things but Stability in Word Meaning

A Philosophical and Social Statement

In the beginning, human beings legislate the single words in front of sensations and physical matters, and whenever they uttered a word, the listener was transferred to its material and tangible meaning. Then he was gradually transferred to the spiritual matters.

The progress of society and the progress of man in civilization caused the means of life to evolve along with the necessities of life and to change constantly, while such and such a word and name became the same as the name of the first day, however, the purpose for which it was intended is the same as the purpose of the first day.

For example, on the first day that the English spoken man legislated the word (lamp,) he set it up for a tool and a means to meet his need for light, and in the first days when this word was set, its meaning and application was a means to illuminate his forefoot on dark nights and it was a tallow Chandel that the ceramic makers of that day made the same base cup and named it a lamp. Then this means of light came in other forms, and each time it was deformed, it had a perfection in excess of its former perfection, until it finally led to an electric lamp that had neither a cup nor a tallow and nor a wick, but we call it the lamp again and we use this word equally for all types of lights.

The purpose and result which compelled man on the first day to make the burning cup, that purpose was achieved without any difference in all its forms, and that was to illuminate the darkness.

It is clear that human beings are not interested in any means of life and do not know it except for the results they have for them and in their lives.

Therefore, the criterion in survival of the real meaning, or its non-survival, is the survival of its effect which is desirable from that meaning. As long as there is no change in the meaning of the word, the word is used in that sense, and it is really used in today's means of life, which has reached thousands and are all made todays, few tools have been seen that its nature has not changed from the nature of its first day.

However, because it has the property of the first day, we refer to it by the name of its first day.

**(Almizan: V. 4, P. 199.)**

# System of Word Formation and Inspiration of Meaning

« وَ لَـــهُ مـــا سَكَـــنَ فِـــى الَّيْــلِ وَ النَّهـــارِ وَ هُـــوَ السَّميــعُ الْعَليــــمُ!»

(13 / انعام)

**“To Him belongs whatever abides in the night and the day,**

**and He is the All-hearing, the All-knowing!”**

**(Holy Quran. An’am: 13.)**

The real property of the night and the day and the inhabitants in them and all the events, actions and speech that are the effects of their existence belong to God Almighty, as well as the system that is running in the amazing expanse of the world, is in His Hand.

He hears our words, voices, and gestures. He is aware of our good and bad deeds and actions, our justice and oppression, our benevolence and offence, and the happiness and misery that our souls attain.

The God Almighty has circulated this great workshop of the world under astonishing conditions and system, and under the same system, He has increased the human race and implemented a special system among people of this kind, and then He has guided them to legislate words and credibility of traditions and legislation of contractual affairs, then has constantly accompanied us along with other means step by step, and has accompanied us moment by moment with other means and accompanied other means with us in the path of Day and Night, and has created events out of number constantly one after another.

The God Almighty has inspired a meaning to the heart of one who opened his mouse to utter a word and re-introduced the same meaning to same word for the next times when he used it, until he learned completely that the same word forever have the same meaning. On the other hand, the God Almighty gave a hearing sense to his counter side to hear the voice from the speaker, and as soon as he heard it, God instilled the same meaning in his heart, and by His Divine Teaching, God fed and understood that meaning to the intellect of the hearer, and then forced him to use the same word only in the same meaning and prevented him from using it in another meaning, and by this way He legislated and established the words among the human beings.

In all these stages, which no one can count the numbers, the God Almighty was the Only Leader, Teacher, Guide, Guardian, and Caretaker of human beings.

**(Almizan: V. 13, P. 42.)**

# Inspiration and Teaching the Speech

« عَلَّمَهُ الْبَيانَ!»

(4 / الرّحمن)

**“Taught him articulate speech!”**

**(Holy Quran. Rahma: 4.)**

"Speech" means here a word that reveals what is in the conscience, and this in itself is one of the greatest Divine Blessings and teaching this to human beings also is one of the greatest Divine Blessings.

The "Speech" is not just a song that we perform by using our lungs and throat, just as animals do, but man, with a natural inspiration, that is a Gift from God Almighty, uses one of these sounds, which relies on the mouthpiece, and is called a letter, or with a few letters of these letters that it combines together, creates a sign that refers to a concept of concepts, and thereby represents for a listener what is missing from his hearing sense and perception, and the listener can be able to summon all the situations of the visible world, whether it is clear and large, whether it is narrow or precise, whether it exists or not, whether in past or future, and becomes empowered in his mind and, after the presence of concepts, he can achieve any state of intangible meanings. The speaker, with the sound he makes, with letters combined or uncombined, can make all abovesaid concepts present in the mind of the listener and embody them in front of the eyes of his heart, as if he sees them, both their selves and their meanings.

The best and strongest reason why the Divine Inspiration has guided mankind to speech is that speech has its root in the principle of creation. The difference of words and languages ​​in different nations and even in different tribes of a nation, and the differences between nations and tribes in the spiritual and moral characteristics, as well as their differences according to the natural regions in which they live, have a direct effect on the differences of their languages.

The meaning of the Verse: **“Taught him articulate speech!”** does not mean that God Almighty has legislated the words for human beings and then has taught those words to human beings through revelation to a Prophet of the Prophets or through revelation to all people, but the man himself, because of being in the society he understood the validity of comprehension and explanation, so he at the first stage began to use gestures, then voices and finally the words to establish this issue, which is the same expression and talking which without it the human civil society would not be complete.

This is not right to say that different languages ​​were created by God, but what God has created is man and his nature, the nature that led man to form a civil society and then to formulate words and finally to guide man to this meaning that he must set some words to display meanings, as well as to set special figures of manuscript expressing those words. The calligraphy is complementary to the purpose of the speech that represents the speech, just as the word embodies the meaning.

**(Almizan: V. 37, P. 190.)**

### CHAPTER TWO

## THE WORD AND SPEECH OF GOD

# Theology and the Origin of Theological Arguments

# 

«...مِنْهُمْ مَنْ كَلَّمَ اللّهُ...! »

( ۲۵۳ / بقره )

**“Of them are those to whom Allah spoke…!”**

**(Holy Quran. Baqara: 253.)**

The discussion of theology is one of the oldest debates that has preoccupied the scholars of Islam. They have originally called it the theology the Knowledge of Speech because it started on the subject that whether the Word of God is uncreated or created?

The scholars of “Ash'arites” believed that the Word of God was uncreated and interpreted their belief that the word is mental meanings, which the oral word indicates them, and these meanings are the same Knowledges of the God Almighty, which are based on His Essence and as His Essence is uncreated, His Essential Attributes are also uncreated, but the oral Word of God, which is one of the categories of sound and melody, it is created, because it is superfluous to the Essence and is one of God’s Action’s Attributes.

In contrast, the scholars of “Mu'tazilites,” believed that the Word of God is created. They have interpreted what we mean by word, are words which contractually signify meanings, and the customary word also is the same, but the sensual meanings which the “Ash'arites” call the word, it is not the word, but is the theological forms, which have a place in the soul.

## (Author’s Comment)

# Allamah Tabatabaei says:

The comment that removes this conflict from the root is that the Attribute of Knowledge in the Glorious God, in any sense, whether it is Detailed Knowledge of Essence and Concise Knowledge to others, or whether it is Detailed Knowledge of Essence and to others in the position of Essence - these are two kinds of meanings that they have derived from the Essential Knowledge of God - and whether it is a Detailed Knowledge before Creation after the Essence, or is a Detailed Knowledge after Creation and Essence both, in any sense, it is the "Present Knowledge," not "Acquired Knowledge," and what the Mu'tazilites and the Ash'arites have argued about is “Acquired Knowledge,” which is of the type of mental concepts that imprint in the mind from outside, and has no effect in outside, that is so called: The mental fire does not burn the mind, and conceiving the bread does not satisfy man – the “concept and essence” in all aspects of the universe, has no existence but in the human minds and or in the animals who have animal acts, and by their external senses and inner feelings they manage their living affairs.

The God Almighty is Glorified that He may have a mind, so that concepts may be imprinted in His mind.

**(Almizan: V. 4, P. 213.)**

# Concept of Word and Speech of God

« قــالَ يـا مُـوسى اِنِّى اصْطَفَيْتُـكَ عَلَـى النّـاسِ بِـرِسـالاتـى وَ بِكَـلامـى...!»

(144 / اعراف)

**“God Said: O Moses!**

**I have chosen you over the people with My Messages and My Speech…!”**

**(Holy Quran. Baqara: 253.)**

The meaning of God's Speech to Moses (AS) is that God did establish a special connection between Moses and the Unseen universe, which was conveyed by seeing some creatures in the meaning he intended. Of course, it is also possible that this transmission coincided with hearing voices that God had created outside or in his ear.

The meaning of the Speech in the Verse is the addresses that God addressed to Moses without intermediary of the Angel, and in other words, the thing with which the secret Unseen was revealed to him were not the ordinary words among us humans, because the word that is common among us is a contractual agreement among us which we have prepared it and we agreed that a certain sound is assigned to a certain meaning, and whenever that voice comes from a speaker the listener will immediately convey to that meaning, and the speaker also is committed to use a certain sound or to create a special air wave in the space, whenever he wants to convey such meaning to the listener. It is clear that the word in this sense requires that the speaker have a body, but God Almighty is exalted to have a body. On the other hand, the mere creation of sound in a tree or in another place does not indicate that the meanings of sounds are the intention of God Almighty, something other than sounds is necessary to discover the Will and Intention of God Almighty and to indicate that God Almighty has Willed the meanings of those sounds.

The Holy Quran, which narrates the story of Moses and the Speech of God, does not say that Moses asked God, "Is this Your Voice?" Or “Did You Willed the meanings of these Words or not?” Rather, it is understood from the anecdote of the Quran that: As soon as Moses heard that Word, he was convinced that the Word is the Word of God Almighty. Just as it happened in case of other Prophets in other types of Revelations that they immediately convinced that the Message is from the God Almighty.

It is clear that there is a special connection in these cases, which causes the listener's mind to pass on the meaning from Words, without any hesitation, and to rule that this meaning was also Willed by God Almighty, otherwise, merely the God Almighty creates a sound that has a meaning in the word too, does not make it permissible to attribute that meaning to God Almighty and say that this word was the Word of God.

**(Almizan: V. 16, P. 90.)**

# The Difference between the Speech of God and Man

«...مِنْهُمْ مَنْ كَلَّمَ اللّهُ...! »

( ۲۵۳ / بقره )

**“Of them are those to whom Allah spoke…!”**

**(Holy Quran. Baqara: 253.)**

The Word does not come from God Almighty as it does from man, that is, God does not have a larynx to bring out the sound, and He does not have a mouth to cut the sound into pieces in the mouth during the breaths, and He does not have a contract with others that whenever He Says a certain Word others understand its meaning. Because the Holiness of God Almighty and His Presence is more Glorious than to be equipped with physical equipment and wants to seek Perfection with illusory claims:

**“Nothing is like Him…!”**

**(Shura: 11.)**

The Holy Quran, while denies the people’s customary speech from God Almighty, at the same time, it proves the Truth of the meaning of Speech to God Almighty.

The Word of God Almighty, such as giving life, causing death, sustenance, guidance, repentance, and other titles of actions, are of God’s Acts, and as a result, the Speech is the Attribute of God’s Act, that is, after God created a hearing creature and spoke to him He becomes the One Who gives life and causes speak, and it is not necessary for God Almighty to have such Attributes before this, and His Essence to be complete in this respect, unlike the Knowledge, Power and Life which are the Attributes of the Essence and without them the Essence is not complete.

The Verses of the Holy Quran consider the Word of God, His Creation, His giving Life, His causing Death, and His giving Sustenance, Guidance and Repentance as temporal, altogether temporal.

**(Almizan: V. 16, P. 191.)**

# How does God Speaks to His Servants?

« وَ اِذْ قــالَـتِ الْمَلائِكَةُ يامَرْيَمُ...!»

(42 / آل‏عمـــران)

**“And when the Angels said: O Mary…!”**

**(Holy Quran. Al-Imran: 42.)**

The kind of Revelation, which is the Speech of God with His servant, inherently causes certain knowledge, so that there is no need for reason and argument, it can be said that its example in Divine Instinct is the example of the Self-Evidence Truths, which needs no proof to understand it.

But the subject of "Prophet’s Dream," that is, the dream in which the "Prophet" understands the Divine Revelation, is different from the dreams that occurs to every human being in day and night sleep, because it is introduced in the narrations that it is like the state of coma and anesthesia. So, it is a state in which the senses of the Prophet are settled, just as we observe things in the waking state, he also observes and understands things in that state. God Almighty also guides him to the path of truth and righteousness, which he understands with certainty: What has been Revealed to him is from God and is not from the possessions of Satan.

But the Speech which the “Muhaddeth” hears from Angels is an inner hearing not by sense, like occurrence to the mind – which is not called “hearing” - therefore in some narrations they mixed hearing a voice with inducing in the heart, however, they called it "Narrating" and "Speeching." So, the "Muhaddeth" hears the sound of the Angel, and holds it with his ear, just as we hear ordinary words and sounds that can be heard in the material world but hearing the Words of the Angel belongs only to him, and like hearing a material voice, ordinary people do not participate in it and therefore it is a matter of the heart.

**(Almizan: V. 6, P. 53.)**

# Creation of Word and Speech of God

« تِلْــكَ الـرُّسُــلُ فَضَّلْنــا بَعْضَهُـمْ عَلـى بَعْــضٍ مِنْهُــمْ مَـنْ كَلَّــمَ اللّــهُ...!»

(253 / بقره)

**“These are the apostles, some of whom We gave an advantage over others: Of them are those to whom Allah spoke!”**

**(Holy Quran. Baqara: 253.)**

It is certain from the above Verse that the Act of Speaking has occurred by the God Almighty in reality and it was not figurative, the God Almighty has also called this Action the “Speech” in His Holy Book.

The Book of God Almighty indicates that all the properties that God Almighty has granted to His Prophets and other people are incapable of understanding them, such as Revelation, Speech, Descent of Spirit, Angels, and Observing the Major Signs of the Almighty God, and also what He announced the people of the existence of the creatures such as Angels, devils, Tablets, Pens, and other things that are hidden from human perception and senses, all are real creatures having external reality.

The Verses of Quran, as well as what has been narrated to us from the statements of the Prophets show they were not in a position of telling imaginary or figurative words to people just to express their inner states by examples.

The relevant Verses are as follows:

**“And to Moses Allah spoke directly!” (Nissa: 164.)**

**“Of them are those to whom Allah spoke!” (Baqara: 253.)**

No one has such a merit that God speaks to him, except in Revelation or behind a veil, or that He sends an Angel messenger and reveals to him whatever He wants.

Speaking of God with human is Speech, but in a special way and limit, which the definition of the Principle of Speech is true to it.

**(Almizan: V. 4, P. 187.)**

# Concept of Veil in Revelation and Divine Speech

«...نُودِىَ يا مُوسى... فَاسْتَمِعْ لِما يُوحى!»

(11 ـ 13 / طه)

**“So, when he came to it, he was called: O Moses!**

**Indeed, I am your Lord…!**

**I have chosen you; so, listen to what is revealed!”**

**(Holy Quran. Taha: 11-13.)**

When Moses heard the Call of: "O Moses, this is your Lord," he certainly knew the Owner of the Call is his Lord and the Word is His word. Because the Word mentioned was a Revelation from God to him, which God Almighty Himself has stated that God does not speak to anyone except by Revelation or beyond the veil or by sending a messenger. He Reveals whatever He wants with His Own permission as He Said:

**“It is not possible for any human that Allah should speak to him except through revelation or from behind a curtain or send a messenger who reveals by His permission whatever He wishes!”**

**(Shura: 51.)**

It is understood that between God and the person with whom God speaks, if it is not through the messenger or the veil and is done only through Revelation with no intermediary, then the one whom receives the Revelation will certainly understand that He is the God Almighty speaks to him. If he doubts that the speaker is other than God or the Speech is of someone else, then the Phrase: **“And to Moses Allah spoke directly!” (Nissa: 164,)** will no longer give any sense if there was no intermediary.

So, this is the status of every Prophet and Messenger that in the first Revelation that is given to them and revealed them their Prophethood and Mission they had no doubt that the Owner of this Revelation is God Almighty, and in understanding this meaning they never need to have a reason.

To prove a veil or a bearer of the message in case of Speech, or realization of Speech through Revelation has no contradiction, because the Revelation also is not without intermediary like God’s other Acts. What is important is the attention of the addressee who receives the Revelation, if his attention is focused on the bearer of the Mission that he is an Angel who brings it, it is the Revelation of that Angel, and if his attention is towards God, it is the Revelation of God, even though it is brought by an Angel, but as he did not notice the intermediary then the Revelation will be the Revelation of God Almighty! In the next Verse, God addresses Moses and Says: **“So, listen to what is revealed!”** **(Taha: 13,)** which God has also called the very Call from the direction of the Mountain Tur as Revelation, and in other cases in His Word the God Almighty has also proved it a Veil.

**(Almizan: V. 27, P. 214.)**

# Inspiration and Revelation to Women

« اِذْ اَوْحَيْنا اِلى اُمِّكَ ما يُوحى!»

(38 / طــه)

**“When We revealed to your mother whatever was revealed!”**

**(Holy Quran. Taha: 38.)**

In the above Phrase, Revelation refers to Inspiration, which is a kind of unconscious sense, occurs either in wakefulness or in sleep.

The word Revelation in the Word of God Almighty is not limited to the "Revelation of Prophecy," as we see what God has inspired the bee of honey is called Revelation **"And your Lord revealed to the bee saying…!” (Nahl: 68.)**

We know, on the other hand, that women do not benefit from the "Revelation of Prophethood," that is, God Almighty never made a woman a Prophet, because He Said: **"And We have not sent before you but men from among the people of the towns, to whom We sent Revelations!” (Yusuf: 109.)**

The Phrase: **"When We revealed to your mother whatever was revealed! Put him in the casket and cast it into the river!” (Taha: 38-39,)** is the theme that was revealed to Moses's mother.

**(Almizan: V. 27, P. 231.)**

### CHAPTER THREE

## Word and Speech of Non-Human Creatures

# Concept of Speech and Expression in Non-Human Creatures

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«...عُلِّمْنـــــــا مَنْطِـــــــقَ الطَّيْـــــــرِ...!»

(16/نمل)

**“…We have been taught the speech of the birds!”**

**(Holy Quran. Naml: 16.)**

The word "Speech" and "Expression" both mean sound or ordinary sounds, which are composed of letters and according to the contract indicates the meanings that the speaker means. Usually, the voice of a sheep or a sparrow is not called speech, but in the Holy Quran it is used in a broader sense, and it means the signification of everything for its purpose: For example, the Holy Quran calls the signification of the body skin as a speech.

The “language or speech of the birds” is the way in which the birds exchange their intentions. Each kind of animal kinds, or at least any type of them has a simple - and uncomposed - sounds which utter in special cases where they gather or collide together. These different sounds at different times are not specific to birds only, but also to other animals.

What is certain is that what is meant by the Speech of the Birds in the Holy Verse is not this apparent meaning, but the meanings are more precise and broader than that.

In the above Verse, Solomon (AS) narrates about a Blessing, which is specific to himself, and it has not been achieved by the common people, and if he has attained it, it was by Divine Specific Care.

The dialogue that God Almighty narrated in Quran of Solomon and hoopoe includes higher knowledge, which is not in the range of hoopoe sounds because the sounds that this bird makes in different situations are few.

In the words of this bird, the mention of God Almighty, His Oneness, His power, Knowledge and Lordship, as well as from human knowledge, many things such as the Queen of Sheba and his throne and that the king was a woman and his people prostrated to the sun, have been mentioned. It is not a secret to any scholar who ponders on meanings that so much deep knowledge, each of which has the deep-rooted scientific principles, is subject to having thousands upon thousands of other information that a few simple sounds cannot be their home.

We have no reason to believe that any sound that the animal makes in its own speech can be perceived and distinguished by our sense. Basically, the structure of the human ear is such that it hears only specific sounds from specific material vibrations - vibrations that are not less than 16 and not more than 32,000 per second - but it is not clear what we are unable to hear, the sense of other animals is also unable to hear.

Scientists have been amazed by the subtle understanding of some animals, such as horses, dogs, bees, ants, etc., which have not been found in most humans.

Considering above, it appears from the context that there is a speech for the birds, which God Almighty had given its knowledge to Prophet Solomon only.

**(Almizan: V. 30, P. 261.)**

# How Humans, Animals, and Solid Objects Glorify God?

« تُسَبِّحُ لَهُ السَّمواتُ السَّبْعُ وَ الاَرْضُ وَ مَنْ فيهِنَّ وَ اِنْ مِنْ شَىْ‏ءٍ اِلاّ يُسَبِّحُ بِحَمْدِه!»

(44 / اسراء)

**“The seven heavens glorify Him, and the earth too,**

**and whoever is in them.**

**There is not a thing but celebrates His Praise,**

**but you do not understand their glorification.**

**Indeed, He is all-forbearing, all-forgiving!”**

**(Holy Quran. Isra: 44.)**

When the truth of the word is to explain and discover the inner secrets and pointing one's intentions and desires out, this explain and discovery, in whatever way it takes place, will be the Speech and Expression, even if it is not in the language.

If the human had no way but to employ the words and use the signals and install the signs to express his purposes and was accustomed to it, and considered it as speech, it will not be the reason that they are actually the speech, but the expression and speech is anything that reveals the meaning of our intentions. If the rising of a creatures discovers of its purpose, the same rising is its speech, even if it is not if the form of an audible voice.

These heavenly and earthly beings as well as the heavens and the earth themselves all explicitly discover the Oneness of their Lord in Lordship and glorify Him from all imperfections and matter, so the heavens and the earth glorify the Glorious God.

This world is nothing but mere need and mere poverty and misery to God Almighty, and it needs God in its essence, attributes, and statues, as well as in all aspects of its existence. The same need is the best eloquent language, which informs of the existence of a "needy of God," and makes us to understand that man has nothing independently and there is no one who is separate from God and needless of Him.

It is understood from the Word of God Almighty that the issue of knowledge is also present in all creatures. If it is so, and there is no creature that lacks knowledge, inevitably there is no creature that it realizes its own existence (a stage of understanding, of course,) and wants to express with its existence its own need and imperfection that pervades all over its life. Therefore, there is no creature but it realizes that there is no god but the God Almighty and glorifies its Lord and considers Him pure from having a partner and from any defect.

The Glorification of the God Almighty that the Verse proves for all beings is the Glorification in its true sense of the word, but in fact it is not necessary this speech comes with audible and contractual words.

**(Almizan: V. 25, P. 188.)**

### CHAPTER FOUR

## WORD AND SPEECH IN RESURRECTION

# When the Tongue will be Restrained from Speech?

«يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ اِلاّ بِاِذْنِـه...!»

(105 / هـود)

**“The day it comes, no one shall speak except by His leave.**

**On that day, some of them will be wretched and some felicitous!”**

**(Holy Quran. Hud: 105.)**

What is the meaning of speech in Resurrection?

The speech that is common among us people is the employment of sounds and its composition in a way of status and validity, which indicates the meanings that are hidden in the minds and hearts, and this meaning is the social need to exchange intentions, because one can neither ignore the understanding of people with each other and the exchange of intentions, nor has he any other way than employing sounds to communicate with others.

Talking is the social means by which we discover the meanings and purposes hidden in the hearts. Its consistency and the reason for its emergence has been the need of man to surround what is in the minds and hearts, and certainly if he had a sense by which he could understand each other's mental meanings, like the eye that senses the light and the colors or like the sense of touch that senses the heat, cold, softness and roughness, there was no need to legislate words and to speak with them, then nothing in the name of word and speech would find the use among us today, and also if human beings, like other animals, could live individually, they would not be able to speak, and human speech would not be opened.

Our world is composed of two aspects: The Unseen and the Seen, that is, the sensible world and the outside of senses, and people are in pressing need to know each other's mind. Now, if we assume that the world is mere Seen and tangible, and there is no unseen or intangible in it, then there is no need for speech and expression, and if we apply on some status of that world the status of expression and speech, its meaning and instance will be the appearance of some part of the mind of persons for each other.

The situation that has such a state is the same as the situation of the Day of Judgment: **“On the day when hidden things shall be made manifest!” (Tariq: 9.)**

When man thinks about his sensations, he observes hidden secrets in his soul, without the need for any observation to say himself what is inside my heart. Because the inside of each person is obvious to himself, not Unseen, and there is no need for mediation of word or expression to understand it, but even though we see that while thinking, we imagine the verbal form of the word in the heart and in what talks to our hearts.

One of the characteristics of the Day of Judgment is the revelation and disclosure of the Truth of things and the intuition of all the Unseen.

Speech on that Day is not through worldly speech and no human being has the authority to speak of his own will, but everything there is by the Permission of God and His Providence.

**(Almizan: V. 21, P. 21.)**

# Concept of Speech Prevention in Resurrection

«يَوْمَ يَأْتِ لا تَكَلَّمُ نَفْسٌ اِلاّ بِاِذْنِـه...!»

(105 / هـود)

**“The day it comes, no one shall speak except by His leave!”**

**(Holy Quran. Hud: 105.)**

The meaning of the above Verse is that no one speaks a word, except for the word that accompanies with the Permission of God, not like the world that one says whatever he wants, whether God has given it a legislative (religious) Permission or not.

This attribute that no one can speak but with God’s Permission which is dedicated for the Day of Judgment, it is not, of course, special for that Day only, it is so common that no man kind can speak, and no event of events can occur at any time except with the Permission of the God Almighty.

Most of the specifications that the God Almighty has mentioned in the Holy Quran about the Day of Judgment, although they are mentioned on the context of specific attributes, but they can include the other circumstances, as well.

But a careful attention in the following Verses:

**"You were certainly oblivious of this. We have removed your veil from you, and so your sight is acute today!” (Qaf: 22,)**

**and**

**“Were you to see when the guilty hang their heads before their Lord confessing: Our Lord! We have seen and heard. Send us back so that we may act righteously. Indeed, we are now convinced." (Sajda: 12.)**

Which is the story of the words of the sinners, gives the meaning that the Day of Judgment is the day when God gathers the servants, removes the Veils from the eyes of the beholders and their senses, thus revealing the complete Truths to them, and what was hidden from them behind the veils of Unseen in the world.

It is at this time that there is no more doubt and temptation in the hearts, and everyone realizes by examination that God Reveals the Truth and sees that all power is for Him, and the Lordship, Infallibility, Command and Dominance are solely for Him, and a partner for Him.

The independency which was considered for the causes in the world is lost, and the relationship of effects which existed between the objects are lost. There will no longer be a Veil that keeps something hidden from something else, and the Command is only for the One Dominant God, and nothing belongs to anyone but Him.

The God Almighty whenever explains the Day of Judgment refers to it as are in the following Verses:

**“On the day when the secrets are examined!”**

**(Tariq: 9.)**

**“Whether you disclose what is in your hearts or hide it,**

**Allah will bring you to account for it!”**

**(Baqara: 284.)**

With these Words, God Almighty makes it clear that the reckoning on the Day of Judgment is for those attributes, intentions, and good or bad states that are in the hearts, not for the appearance of the deeds that disclose those states in this world.

So, what is hidden from the status of the heart in this world will be revealed naked in the Hereafter, and what is Unseen today will be Seen on that Day.

**(Almizan: V. 21, P. 18.)**

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وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice.

Nothing can change His words,

and He is the All-hearing, the All-knowing‏!

**December 10, 2021. – January 5, 2022**

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