Ta'liqat Quran

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Abstract: nature of human being no matter which belief he holds is mixed with the belief in God; even though he is unaware of that or denies it. The present article is about this natural knowledge and how prophets were given the responsibility of awakening this inborn tendancy.

Keywords: *fitrat (nature), obedience of God, knowledge about God, prophets,*

There is distinction and separation (بینونة) between the Creator and the creatures in its entire meaning. Allah is devoid of the creatures and the creatures are devoid of Him. There is absolutely no similarity or immanence whatsoever between God and the creatures.

The method of the Prophets (a.s.) vis-à-vis divine cognition is to remind the creatures of the God Who is known to their nature and to whom man refers to in calamities and difficulties. The duty of the Prophets (a.s.) is to remind man about Him, who also use rational arguments sometimes for drawing this attention.

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Reminding and drawing attention to the Lord known to the nature (معروف فطري) has levels and its first level – which is brief – is actualized through Allah's action. Man acquires the detailed cognition through deliberating and pondering over the signs and teachings of the Prophets (a.s.) and the infallible Imams (a.s.). Of course, forsaking the sins is also effective in attaining the higher stages of cognition.

In the traditions, when the terms "observation" (shohood), "realization" (wijdaan) and "reaching" (to God) (wusul) are used for innate cognition, its meanings are definitely different to the implication of the same terms used by the mystics and the philosophers. Divine cognition and proving the existence of God are completely different from each other in their meanings. Divine cognition is a matter which is certainly higher than proving the existence and acknowledging God.

Manifestation of human intention and freedom vis-à-vis divine intention and freedom and generally, manifestation of human perfections vis-à-vis perfections of Allah the High is in the meaning of the former being a sign of the latter; and not that the former is an example of the latter at a weaker level.

Believing in the abstractness of knowledge is different from believing that knowledge is not created and these two are not the prerequisites of each other.

Allah's Cognition Being Innate and It's not being Theoretical

There is absolutely no sameness (سنخيت) between the Creator and the creature. Creatures with their entire essence are different and distinct from the Creator. God is devoid of the creatures and vice-versa. There is absolute distinction and separation between the two in its entire meaning. Nothing from the essence of God is

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available in the creatures and nothing from the essence of the creatures can be found in God. In the compass of the things comprehended by man, there is nothing similar and immanent to Him found in him. Hence, Allah's cognition and connection to Him is not available to him easily. Rather, cognition of Allah by man is unimaginable and meaningless. Therefore, divine cognition is innate which is conferred on man by Allah. Man enjoys and receives divine cognition by the introduction of Allah and His conferment. Nobody comes to the world but that he has the divine cognition. But after his advent in this world, he becomes negligent of his possession and forgets it.

Man in his cognitive life is only awakened in front of the call of the Prophets (a.s.) and does not acquire the divine cognition through theoretical intellect or reasoning. Divine cognition can never be procured through philosophical rationalizations and argumentations. In religious texts, reasoning and rationalizations are only for reminding and awakening those who have become negligent of the one known to their nature (viz. Allah) and are not bowing in front of Him due their arrogance and obstinacy.

In other words, proofs and reasoning of divine texts are naught but reminders and notices. Since the God known to the nature of man and the one worshipped by humans is a reality and truth and any (deity) other than Him is naught but an imagination of the mind and an illusion of thoughts, hence reaching to this cognition is not possible through reasoning and philosophical arguments.

The view of the philosophers and the mystics based "on divine cognition being theoretical and that this cognition is in need of reasoning" is completely contrary to the cognition of divine revelation. For, on the basis

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of the knowledge of the Holy Quran and the Ahle Bait (a.s.), cognition and proving the existence of Allah does not require inductive reasoning. Rather, divine cognition is evident and is gained by man through Allah's introduction. The path of the Divine Prophets (a.s.) is at complete variation with that of the philosophers and the mystics. In their method, the philosophers use only inductive reasoning and believe that in knowing Allah, the only fruitful approach is that of rationalization and the path of divine cognition is restricted to intellectual reasoning. As opposed to this, the Prophets (a.s.) usually adopted the path of reminding and awakening man to the Allah known by the nature and emphasized on attaching one's soul to Him. The narration of Imam Sadeq (a.s.) in this regard is worth mentioning. While replying to one who showed confusion regarding divine cognition, he (a.s.) replied to him as follows:

هَلْ رَكِبْتَ سَفِينَةً قَطُّ قَالَ نَعَمْ قَالَ فَهَلْ كُسِرَ بِكَ حَيْثُ لَا سَفِينَةٌ تُنْجِيكَ وَ لَا سِبَاحَةٌ تُغْنِيكَ قَالَ نَعَمْ قَالَ فَهَلْ تَعَلَّقَ قَلْبُكَ هُنَالِكَ أَنَّ شَيْئاً مِنَ الْأَشْيَاءِ قَادِرٌ عَلَى أَنْ يُخَلِّصَكَ مِنْ وَرْطَتِكَ قَالَ نَعَمْ قَالَ الصَّادِقُ ع فَذَلِكَ الشَّيْءُ هُوَ اللَّهُ الْقَادِرُ عَلَى الْإِنْجَاءِ حَيْثُ لَا مُنْجِيَ وَ عَلَى الْإِغَاثَةِ حَيْثُ لَا مُغِيثَ

"Have you ever boarded an ark?"

He replied in the affirmative.

He (a.s.) asked, "Were you ever ship-wrecked when there was neither a ship to save you nor a swimmer to bring you ashore?"

Again he responded in the affirmative.

Imam (a.s.) asked, "Was your heart "attached" to a thing which had the power to save you from your destruction?"

Yet again he assented in approval.

Now, Imam Sadeq (a.s.) said, "This THING is Allah Who has the

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power to save when there is no savior and to give refuge when there is no other giver of refuge.[1]"

On the basis of the above narration, "attachment" to that reality and savior is not based on reasoning and arrangement of the premise and conclusion of logical statements. In fact, it is that condition which Allah has placed in man and is called as nature (فطرت). That is, by paying attention to whatever Allah has placed in man, this condition of attachment comes into existence without any reasoning. Hence, the path of the Prophets (a.s.) is to remind in such a way that this condition of the nature comes to the fore. Generally, this is the approach of the Prophets (a.s.) which is useful for everyone, regardless of them being scholars or from the commonality. At the same time, the method of reasoning and using the arguments is also preserved for some occasions and is not completely ruled out. Just as the Ahle Bait (a.s.) occasionally while facing the deniers or the negligent ones guided the person and drove him towards realization through the path of reasoning and arrangement of premises.

Therefore, the famous personalities of the human schools have walked the path of inductive reasoning for divine cognition. But the approach of the Prophets (a.s.) is to remind and awaken the human nature, yet at the same time, they have not totally rejected the path of reasoning. So, the difference between both the paths has been explained as well as paying attention to the nature has been emphasized while not ruling out the path of rationalization.

Levels and Grades of Reminders towards Cognition of Nature

The condition of natural cognition has its own special illumination. But when one pays attention to the signs, the elegance, the

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subtlety and the rare beauty of the creatures, the condition of this natural cognition gains intensity in proportion to the attention one pays to them. That is, a man who is not negligent of this natural cognition and his acceptance of Allah the High were also based on this cognition, by paying more attention to the greatness, vastness and subtleness of the creatures, the condition of natural cognition becomes even more powerful. Allah the High says:

إِنَّ في خَلْقِ السَّماواتِ وَ الْأَرْضِ وَ اخْتِلافِ اللَّيْلِ وَ النَّهارِ لَآياتٍ لِأُولِي الْأَلْبابِ

الَّذينَ يَذْكُرُونَ اللَّهَ قِياماً وَ قُعُوداً وَ عَلى جُنُوبِهِمْ وَ يَتَفَكَّرُونَ في خَلْقِ السَّماواتِ وَ الْأَرْضِ رَبَّنا ما خَلَقْتَ هذا باطِلاً سُبْحانَكَ فَقِنا عَذابَ النَّارِ

"Surely, in the creation of the skies and the earth and the alternation of the night and the day are signs for the people of intellect; those who remember Allah standing, sitting and on their sides and ponder in the creation of the skies and the earth (saying), 'Our Lord! You have not created these in vain! Purified be You! So protect us from the punishment of the hell-fire'.[2]"

Hence, this natural cognition becomes even more forceful when one comes across these signs of creation and deliberates upon them. Just as it becomes more powerful in times of difficulties, calamities and even when one supplicates to Allah, the reality of nature becomes more manifest and the obstacles in the emergence of this nature are dispelled. In such a person who has become successful in knowing Allah through His nature, pondering over the signs of the Lord, which is the same as reasoning about divine cognition, is the cause of further intensification of this natural cognition.

Paying attention to the signs of the Lord in various ways is a proof upon proving the existence of Allah and being attentive to Him is the reinforcement of this very cognition.

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The signs being creatures, their special system and coordination and that the signs are being controlled by a divine power, all imply being attentive towards the natural cognition and is the manifestation of their reinforcement and becoming forceful. That is, we can prove the existence of Allah the High by establishing that these signs are created and needy and ascertaining the existence of Allah implies the manifestation of this natural cognition.

The Respected Shaikh Mujtaba Qazweeni (r.a.) says:

"It is evident that understanding and acting on a path which is in accordance with the human nature is easier. Hence, not only Islam but all heavenly religions (prior their disfigurement and distortion) are in harmony with human nature. They consider that the path of cognition is restricted to reminding the creatures and deliberating, pondering and thinking about the nature. They have said that the recognition of the All-Powerful Allah is in human nature that anyone with a little deliberation and the removal of the veils of prejudice, imaginations and blind emulation of the ancestors leads to acknowledging and confessing to Allah. By refraining from sins (i.e. disobeying divine laws) and through servitude of Allah, his cognition is further reinforced and he finds eternal fortune[3]".

Here, he has also drawn our attention to refrainment from sins; that is, when man pays attention to Allah, his intellect prevents him from becoming arrogant. Rather, it is befitting that he should facilitate the path of humility and humbleness in front of Allah and must always take steps on the path of Allah's servitude and vassalage. In this case, with the increment in divine bondage, Allah's attention and conferment on him will increase.

Consequently, reasoning is not contrary to natural cognition and the

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path of rationalization does not necessitate the refutation of natural cognition. In fact, one must pay attention that the basis of man's attention towards Allah is his natural cognition because Allah has placed His attachment in human nature. But to restrict and limit the path of cognition to rationalization and being negligent towards natural cognition is not correct.

Restricting the Path of Allah's Cognition to "Natural Cognition" and the Effect of Servitude on it

In reality, nature is the basis of cognition; the other path is follows it, merely assists it and is a reminder of the one known by nature. This is also an important reality that by leaving sins and being a slave to Allah, the reminder to the one known by nature becomes even more manifest and reasoning becomes effective. Man's contamination with ethical impurities and corrupt practices is a formidable impediment in the manifestation of the nature. Hence, purification and cleansing of the self has been extremely emphasized.

I remember that when I pondered upon the fact as to how it happens when an ordinary person looks at the leaf of a tree and observes its peculiarities, he glorifies Allah. When he looks at himself and the bounties conferred on him by Allah, he praises and glorifies Allah instantly and becomes attentive towards Him. But as opposed to this, when a person as an example, dissects the eye, sees the extremely elegant aspects of this bodily part and analyses it with rapt attention, despite being an expert in these sciences and witnessing the unlimited wisdom, elegance and knowledge, he does not glorify and praise Allah?!!

The answer to this question is one word. Ameerul Momineen (peace be on him) says:

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إِنَّ أَخْوَفَ مَا أَخَافُ عَلَيْكُمُ اثْنَانِ اتِّبَاعُ الْهَوَى وَ طُولُ الْأَمَلِ فَأَمَّا اتِّبَاعُ الْهَوَى فَيَصُدُّ عَنِ الْحَقِّ

"Surely I fear two things most for you: following the carnal desires and prolonged hopes. As for following the carnal desires, then it keeps you away from the truth.[4]"

Thus, the consequence of following the carnal desires is the concealment of truth even if it is shining brightly. Getting entangled in carnal desires prevents a person from paying attention to the truth. As a result, man becomes negligent of his nature. So, for the manifestation of natural cognition, one must purify himself from carnal desires and ethical contaminations so that he can reach his aim.

Natural cognition implies seeing and realizing Allah and Its difference with the observations of the mystics

Regarding the meaning of nature (or natural cognition), with reference to the narration of the ship and being afflicted with difficulties and calamities, nature has been interpreted as the "attachment of the heart with Allah".

Shaikh Mujtaba Qazveeni (r.a.) says:

"Then we say that the Prophets, the Messenger and the successors (peace be on them all) have considered the path for recognition of Allah the Powerful the High being restricted to reminders towards divine signs and symbols i.e. the existents of the self and in the universe."

He continues, "Divine cognition is the nature and instinct of every human being. So, for attaining divine cognition, we are not in need of any rational argument of 'effect to cause' or 'cause to effect' based on the falsity of circle and sequence (دور و تسلسل). Rather, since they draw the attention of man towards his own nature and remind him of it, he finds his Lord.[5]"

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In this quote, the term "attachment" has been used instead of "attention" and attention is the same as realization. Cognition in the meaning of finding, observation and realization can be abundantly seen in the Holy Quran and traditions (of the infallible (a.s.)).

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنيفاً فِطْرَتَ اللَّهِ الَّتي فَطَرَ النَّاسَ عَلَيْها

So turn your face towards religion being upright; the nature of Allah on which He has created all men…[6]"

فَإِذا رَكِبُوا فِي الْفُلْكِ دَعَوُا اللَّهَ مُخْلِصينَ لَهُ الدِّينَ

"Then, when they board the ship, they invoke Allah being sincere for Him in religion…[7]"

Natural cognition becomes manifest in every kind of helplessness and these instances are occasions for reminders and for man to come into his own from negligence; occasions that persuade humans to have a close look at themselves and show the manifestation of the divine cognition on them. Verses and traditions of these occasions remind of a condition in which there is no premise of reasoning; rather, that condition is only of finding and realization of Allah without relying upon rationalization.

Sometimes, nature is in the meaning of internal attraction and inclination without developing a situation of helplessness and restlessness. This meaning is a concept that is used in psychology and various effects in relation with attraction and inclination have appeared in the form of various deities and places of worship albeit erroneously and due to deviation (from the right path). Obviously, this inclination and attraction is not the work of nature because such inclination and attraction is towards a Reality who is neither materialistic nor physical.

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Nature being a proof is in its first meaning because it is an internal observation and acquisition and there is nothing higher than internal observation and acquisition. In the second meaning, initiation of such a condition in man cannot have a natural factor. But in instances where such a condition arises, its minute analysis and review can be the cause of illumination of internal reality of man and illumine the gifts of realization.

Sometimes, nature is in the meaning of a clear comprehension of reasoning which has an explanation and special clarity. Whoever thinks about the premises of that reasoning comprehends the conclusion and there remains no scope of hesitation or doubt for him. Terminologically, it is from the kind of issues whose imagination is the cause of its verification i.e. "statements whose arguments are with them".

It is clear fact that Divine Cognition mentioned in all its three meanings is natural and Quranic verses have also proven it[8]. Concerning these three meanings about the nature, he (r.a.) writes:

The first is in the meaning of realization, finding and observation i.e. the actions of the heart; in this meaning, it does not rely on any form reasoning whatsoever. Rather, it is the relation of the heart established between man and Allah.

Inclination and attraction towards the worshipped one

Natural statements that are also used in logic i.e. "statements whose arguments are with them"

Wise and just people are asked, "Don't you comprehend that you have been created and that you are helpless and needy? In whatever you observe, don't you witness your powerlessness and your being created and Allah's power and knowledge? This is the meaning of natural cognition! Yes, this cognition is in need of a reminder

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because negligence and forgetfulness are the obstacles in the manifestation of this natural phenomenon.[9]"

In the view of Shaikh Mujtaba Qazweeni (r.a.), reasoning through the signs and the attention reached through it, reminds man of this very natural cognition and we consider the attention of man towards the fact that he is created, helpless and needy in the third meaning of nature. That is, reasoning through the signs is from the kind of the natural statements discussed in logic.

Terms like witnessing, realization, heartily attachment, etc. are taken from the texts of the Holy Quran and narrations. On the other hand, in philosophy and human mysticism similar terms are used and sometimes, natural cognition is regarded as innate knowledge (علم حضوري) in its philosophical sense. The basis of innate knowledge has been laid on the belief in the unity of existence (تشكيك در وجود) or the unity of existence of God and the creatures (وحدت الوجود و الموجود). The difference between cognition of realization/observation or the same natural recognition as discussed in the traditions (of the Ahle Bait a.s.) and the philosophical interpretation of innate knowledge, there are several and noticeable differences. Nevertheless, since some terms are common and similar, the difference in the meaning of realization and observation discussed in the narrations and the implication of innate knowledge in philosophy and mysticism must be paid attention to.

The term "attachment" is derived from the narrations. In the same narration of the ship, the term "attachment" has been used and we are using this term only because it has been used in this tradition.

"Attachment" denotes the relation between man's soul and heart and Allah the High and the mode of this attachment requires explanation

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This connection is indescribable and it can only be said that man experiences this relation with Allah without being able to describe and determine its reality.

Second point is about the similarity between the terms of the narrations and the lexicon used in human mysticism. In relation with this issue, it should be said that there is a definite and irrefutable principle in the school of the Ahle Bait (a.s.); that is, there is absolutely no similarity or sameness between Allah and the creatures and as has come in the traditions:

كُنْهُهُ تَفْرِيقٌ بَيْنَهُ وَ بَيْنَ خَلْقِهِ

"…His essence is total distinction between Him and His creatures.[10]"

مُبَايَنَتُهُ إِيَّاهُمْ مُفَارَقَتُهُ أَيْنِيَّتَهُمْ

"His distinction from them is His separation from their essence.[11]"

تَنَزَّهَ عَنْ مُجَانَسَةِ مَخْلُوقَاتِهِ

"…He is transcendent from being from the kind of His creatures.[12]"

Keeping this distinction between the Creator and the creatures in mind, and that He neither has a place nor is He describable, it can be said that in this school (of Ahle Bait a.s.) there is absolute no similarity between the Creator and the creatures even in the usage of the word "thing". Therefore, usage of the word "thing" for Allah is immediately followed with the clarification that "a thing but not like other things" (شيء لا كالاشياء); that is, just because a word is being used that may lead to some misconception of similarity between God and the creatures, right away the emphasis on non-similarity is underlined. On the other hand, witnessing and realization in philosophy and human mysticism is used in the meaning of annihilation of the creatures in the Creator. On the basis of the ascent and the descent curve, it is said that a thing descends

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from God, traverses through the worlds, starts its ascent journey and unites with God's Being; or they consider the creatures as the manifestations, expressions and levels of God and believe that the entire universe is a weaker level of an infinite reality.

Consequently, it is evident that realization and witnessing is definitely not as interpreted by the philosophers and mystics because philosophical and mystical concepts have been established either on the basis of monism and everything being manifestations of god or on the foundation of gradal intensity in existence (تشكيك در وجود) and both these bases have been outright rejected by the jurists (as being un-Islamic). That is, manifestation is false and invalid and so is the idea that the existents are a weaker level of divine existence. Neither absolute oneness (monism) is correct nor is gradal intensity in unity. Rather, the belief in separation and distinction has been proved and the implication of witnessing and realization is definitely not in their philosophical and mystical interpretations. In fact, they mean that man in states of difficulties and calamities and in situations of invocation and beseeching by removing the obstacles and veils, pays attention to Allah, considers himself other than Allah and vice-versa. In other words, not only does he not find oneness with Allah, rather he even realizes duality where on one hand, there is absolute helplessness, deficiency and need, on the other hand is needlessness and absolute perfection.

One who pays attention to Allah finds Him Present and Seeing

Of course, this condition cannot be described. That is, when the condition of nature presents itself while man in the best and severest state acknowledges and confesses to Allah and fear and hope vis-à-vis Him

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and relying on Him is an accepted fact. But at the same time, he finds total separation and distinction between himself and his Lord.

Therefore, whatever is discussed as witnessing and realization in the school of Maaref is completely different and contrary to innate knowledge (علم حضوري).

Attachment, reaching and other such terms should be interpreted on this basis. Imam Hasan Askari (a.s.) says:

إِنَّ الْوُصُولَ إِلَى اللَّهِ عَزَّ وَ جَلَّ سَفَرٌ لَا يُدْرَكُ إِلَّا بِامْتِطَاءِ اللَّيْلِ

"Surely, reaching to Allah – Mighty and Majestic be He – is a journey that cannot be attained except by riding through the night.[13]"

In this narration, the term "reaching" has been used. But by paying attention to several traditions, it can certainly not be said just because Imam Hasan Askari (a.s.) has used the term "reaching", he (a.s.) was a believer in monism (وحدت الوجود و الموجود). We seek refuge in Allah!

With regards to Allah, sometimes the term "cognition" (معرفت) is used "O اللَّهُمَّ عَرِّفْنِي نَفْسَكَ Allah! Introduce Yourself unto me[14]" and at other times, monotheism is regarded as "removing Allah from the two limits" (الخروج عن الحدين) i.e. the limit of denial (حد التعطيل) and the limit of immanence (حد التشبيه). From the traditions, it can be clearly understood that denial is the same as negation. In one narration, it has come that vis-à-vis monotheism, there are three approaches:

إِنَّ لِلنَّاسِ فِي التَّوْحِيدِ ثَلَاثَةَ مَذَاهِبَ إِثْبَاتٌ بِتَشْبِيهٍ وَ مَذْهَبُ النَّفْيِ وَ مَذْهَبُ إِثْبَاتٍ بِلَا تَشْبِيهٍ

"Surely, in monotheism, there are three approaches of the people: believing with immanence, the path of denial and the path of believe without immanence.[15]"

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So, sometimes the issue of cognition is discussed and at other times, negation of denial or proving. In proving (the existence of God) it is said that all the existents and the entire universe, each one of them in their own way, express the need of the universe for a support and prove the existence of God. These existents have a subject and a cause and don't exist on their own. That is, all the existents in a way are truly proving the existence of the one due to whom they exist (viz. Allah).

But since it is implored to Allah, اللَّهُمَّ عَرِّفْنِي نَفْسَكَ "O Allah! Introduce Yourself unto me", apparently this invocation does not prove that the person is asking for the proof of Allah's existence. The supplicant is not a denier of Allah that He is asking for the proof of His existence. Rather, he accepts the supplication and acknowledges the existence of Allah. After accepting His existence, he is pleading Him to grant His cognition. So, it is clear that here the issue is not about proving the existence of Allah otherwise to ask Allah to prove His existence from somebody who does not believe in Him is wrong. If it is argued that he is asking for continuing to prove His existence, we reply that this argument is not compatible with the phrase "اللَّهُمَّ عَرِّفْنِي نَفْسَكَ "O Allah! Introduce Yourself unto me." Hence, it is understood that after the existence of Allah is established, there is another issue that comes to the fore and that is to plead for His special conferment and attention. It is not in the meaning of the unity of the Creator and the creatures (i.e. monism) but a special conferment that is beyond proving and acknowledgement. This conferment is the action of Allah and cannot be said "how it is done" (i.e. it is indescribable).

Divine Cognition is Allah's Action and the Role of the Prophets and Imams (peace be on them all) in it

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In some of the traditions, divine cognition has been introduced as Allah's action while in some others, the Imams (a.s.) have been declared as the means to reach to divine cognition. بنا عرف الله"Through us Allah is known".

The reconciliation of the aforementioned (apparently contradictory) narrations is from two aspects: Brief as well as Detail. That is, the brief introduction of Allah is by Him while the detailed cognition is through the explanation of the infallible Imams (a.s.); that is, through the guidance of the Prophets and the Imams (a.s.) and by conveying their programs of purification and cleansing, the ground for the introduction of Allah by Allah, which is the ultimate stage of cognition, is prepared.

There is no contradiction in divine texts with regards to the aspect of divine guidance because we are saying, اللَّهُمَّ عَرِّفْنِي نَفْسَكَ "O Allah! Introduce Yourself unto me" and on the other hand, the infallible guides (a.s.) say, "Allah is known through us" (بنا عرف الله). One of the aspects of reconciliation (of the above traditions) in our view is that the introduction of Allah by Allah is brief cognition and all humans have been created on this natural monotheistic cognition. But the elaboration, details and reminders towards this nature takes place through the explanations of the infallible guides (a.s.). Hence, they say بنا عرف الله"Through us Allah is known" i.e. the elaborate cognition vis-à-vis Divine Attributes is through these great personalities (a.s.).

End Notes:

[1] Tauheed of Shaikh Sadooq (r.a.), p. 230, H. 5

[2] Surah Aale Imran (3): Verses 190-191

[3] Bayaan al-Furqaan, p. 82

[4] Nahj al-Balaaghah, Sermon 42; Behaar al-Anwaar, vol. 70, p. 90 H. 63

[5] Bayaan al-Furqaan, p. 79: In continuation of this concept, he writes on p. 82: "So the only path following which is the cause of eternal

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fortune is the path of the great Prophets (a.s.), a route that is easy, simple, general and safe from dangers. More than anything else that proves our point is paying attention to the conditions of those who tread this path as to how they have reached to their real aim and the greatness of their knowledge and actions has attracted the attention of the world's people towards them, without actually possessing the extraordinary intelligence of the philosophers or the powerful asceticism of the mystics…In the Majestic Quran and the narrations cited on the authority of the Holy Prophet (s.a.w.a.) and the infallible Imams (a.s.) it has been indicated time and again that Divine Cognition is found in innate human nature and the Holy Prophet (s.a.w.a.) is a reminder towards this nature and its Creator. In such a way that it can be understood from several of our traditions that Allah has created humans in a prior world called as the "the world of particles" (عالم ذر), instilled His cognition in their essence and from the time they have stepped into this world of reproduction and procreation, He reminds them of this natural cognition in various ways and the Divine Prophets (a.s.) are the reminders of humans…and since this cognition is essential to the being of every understanding human, with a little deliberation it becomes evident for him. Moreover, since man is essentially created and needy, when he experiences his destitution and need, inevitably he confesses to his Creator and this is the very cognition of his Creator. With this description, he is not in need of the philosophical arguments or to prove the impossibility of circle and sequence (دور و تسلسل)." Thereafter, he (r.a.) quotes the Quranic verses and narrations on this subject.

[6] Surah Rome (30): Verse 30

[7] Surah Ankaboot (29): Verse 65

[8] Bayaan al-Furqaan, pp. 79-80

[9] Bayaan al-Furqaan, p. 87

[10] Tauheed p. 34, H. 2; Behaar al-Anwaar, vol. 4, p. 227 H.3

[11] Tauheed p. 36, H. 2; Behaar al-Anwaar, vol. 4, p. 227 H.3

[12] Behaar al-Anwaar, vol. 84, p. 339 a sentence from Dua Sabaah

[13] Behaar al-Anwaar, vol. 75, p. 380

[14] Kafi, vol. 1, p. 337

[15] Tauheed of Shaikh Sadooq (r.a.), p.100; Behaar al-Anwaar, vol. 3, p. 304; In another tradition, it has come as follows: لِلنَّاسِ فِي التَّوحِيدِ ثَلَاثَةُ مَذَاهِبَ نَفْيٌ وَ تَشْبِيهٌ وَ إِثْبَاتٌ بِغَيْرِ تَشْبِيهٍ (Taheed of Shaikh Sadooq (r.a.), p. 107; Behaar al-Anwaar, vol. 3, p. 263

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