PERSONAL CODE OF BEHAVIOR OF THE HOLY PROPHET: intellection

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Abstract: *The present article is the second part of an extended essay titled " Personal code of behavior of the holy prophet'. This part deals with the place of thinking and the importance of contemplation and intellection in the opinion of prophet.*

Keywords: *Prophet, intellection, place of thought*

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The importance of thinking and contemplation Thinking and contemplation are things that have a special radiance in the Prophetic tradition and the manifestation of this radiance is not hidden from anyone. Thinking is the key to enlightenment and the source of insight and the trap

of science and the means of acquiring knowledge and facts; And in no intellectual or practical system like Islam has the emphasis been on thinking. This emphasis on motivating people to think is such that the hour of contemplation of a year of worship is better introduced, because the inner forces of man and his true life are activated by thinking, and by opening the window of thought, the doors of wisdom and truth are opened to him. Be. Hence, in Islam, thinking, life of the heart and life of the heart are introduced.

Thinking is the basis of human life, because human humanity and its perception of the world and man and the Lord of the worlds and the connection it establishes with the right are the way he thinks. It is with thought that man's hidden talents come into play and the ground for his perfectionist movement is provided.

Thinking is a sign and a reason and a wise and prudent guide, and there is no worship that is equal to thinking in the industry of God Almighty.

Thinking is a mirror that shows good and evil; And the criterion for explaining and distinguishing growth is from guiding and guiding man.5 It guides man's thinking to the right path and motivates him to do the work of resurrection. Thinking adds to a person's vision and provides insight. The only reason for man's privilege and criterion of superiority over all beings - for which God praises man and the Holy Qur'an highly encourages man - is thinking and contemplation, which leads to truth and correctness and firmness of action, and the cause of consistency and perseverance in it's life.

Virtue and place of thought and contemplation

The virtue and place of thinking and contemplation in the Holy Quran The Holy Quran is a book of thinking and contemplation and an invitation to think and meditate. In many verses, God has commanded thinking and contemplation. The Holy Quran is a book that has either directly invited you to think or indirectly its contents

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in such a way that you should think about it. The Holy Qur'an considers the goodness and simplicity of life to be dependent on its thinking and correctness. This is reminiscent of different ways and means. Among other things, the thoughtful and guided man has been compared with the thoughtless man and immersed in darkness, and the indisputable superiority of the people of thought, science and light has been pointed out, as can be seen in the following verses.

And I am the One who can guide you to the Hereafter, and you are the Knower of the Hereafter. Is he walking among the people like one who is in darkness and cannot get out of it?

وقل هل يشتوى الذين يعلمون و الذين لا يعلمون إما يتذكر أولوا الألباب.

Say: Are those who know and those who do not know equal?

Wise people accept advice. It is certain that knowledge is the fruit of thought, and luminous science is the result of real thought. In the supremacy of true scholars, God says:

And God is All-Knowing, All-Wise, and All-Knowing.

Have been raised to the foundations. There are many verses in this regard that do not need to be mentioned at all. In any case, there is no doubt about the command of the Holy Quran and its invitation to the right way of thinking and the way of knowledge. In addition, the Holy Qur'an introduces the path to guidance as an intellectual path, and God Almighty says:

إن هذا القرآن يهدي للتي هي أقوم.

Indeed, this Qur'an leads to a more correct and stable religion. This is more true and more consistent with the more accurate and stable way of thinking; And those who walk in this way are the messengers.

قبر عباد الذين يستمعون القول فيتبعون أحسن أولئك الذين هداهم الله و أوليك هم أولوا الألباب.

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So give good news to my servants, those who hear the word and follow its best.

These are the ones whom God has guided, and they are the wise ones. 2 Of course, in the Book of God, this correct and correct idea that is insisted on has not been determined, and only what people understand in terms of innate intellects and concentrated perceptions in their souls. Has been left; And if the Holy Qur'an is thoroughly researched and its verses are carefully observed, it is observed that in more than three hundred verses, people have been invited to think, ponder, remind, and reason, or to argue with the Holy Prophet (PBUH) to prove the truth or It teaches to eliminate vanity

God has not commanded His servants in the Qur'an, even in a single verse, that they do not understand the Qur'an, or that they believe in anything that is from Him, or that they follow a blind path, or that they follow blind people; And he has even given a reason for the rules and regulations that he has set for his servants, as he says:

إن الطلاة تنهى عن الفحشاء والمنكر و لذكر الله أكبر

Indeed, prayer prevents ugliness, and in any case, the remembrance of God is greater.

May fasting be prescribed for you, as it was prescribed for those before you, that you may be righteous. | Therefore, in the Holy Quran, both the goodness and correctness of life related to correct thinking have been introduced, and repeated invitations to thinking and contemplation have been introduced, and blind and thoughtless obedience has been avoided. 1. Thinking and contemplation have such a place in the Holy Quran that God calls people to think in His book.

I do not think in the Qur'an. And if it was from non-God, they would have found a lot of incompatibility and inconsistency.

كتاب أنزلناه إليك مبارك ليدبروا آياته وليتذكر أولوا الألباب.

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This Qur'an is a auspicious and blessed book that we sent down to you.

Think of the verses, and admonish the wise. The verses of God, whether the verses of the Book of Compilation or the verses of the Book of Genesis, are for thinking. The virtue and position of thinking and contemplation in the presence of the Messenger of God (PBUH) whose morality was the Qur'an, was the perfect manifestation of the divine verses and the practice and logic of that Prophet was based on contemplation and contemplation.

كان شول الله (ص) متواصل الأحزان، دائم الفكرة، [و] لا يتكلم في غير حاجة، طويل الشكوت [الشك).»؟

The Messenger of God (PBUH) was constantly sad and always thought, and he did not speak except in need and was very silent. The Holy Prophet (PBUH) was always thinking and would not do anything without thinking and contemplation; And he thought about everything, and it's natural for him to talk less and think more. The thinking man realizes time and shortens the speech and the harm does not come to the fore. The Messenger of God (PBUH) never used his language in vain. In the news of Hazrat Hussein (AS) from Amir al-Mu'minin Ali (AS) it is stated:

The Messenger of God (PBUH) kept his tongue from useless words.

He refrained from engaging in rhetoric and nonsense

He did not say except where he hoped for a reward. The Holy Prophet of Islam himself said:

نحن معاشر الأنبياء فينا بكاء»

We are a group of prophets We are not talking about the Messenger of God (PBUH) asking his trained people to do the same, as it has been narrated from the Prophet that he said:

من شن إسلام المرء تركه الكلام فيما لا يعنيه.»

It is useless to abandon the goodness of Islam. A person who has found the right way of thinking and knows the truth of thinking does not say useless

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words, and the Holy Prophet (PBUH) is the best example in this regard. Of course, it is necessary to memorize silence, as it is stated in the hadith of Musa ibn Ja'far (AS) to "Hisham ibn Hakam":

إن لكل شيء دليلا و دليل العقل التفكير، و دليل التفكير الم.»؟

There is silence. Basically, thinking ends in silence; And the Prophet had long silences. Hazrat Hussein (AS) says that I asked my father Amir al-Mu'minin (AS) about the silence of the Messenger of God (PBUH), he said:

كان شكوت شول الله (ص) على أزيع : على الحلم و الخير و التقديرو التفكير، فأما تقديره ففي تسوية النظر في الإستماع بين الناس، وأما تفكر فيما يبقى ويفتى، و جمع له الحلم و الصبر، فكان لا يغضبه شيء ولا يستنفره، و جيع له الحد في أربع: أخده بالحين يقتدي به، و تره القبيح لينتهي عنه و اجتهاده فيما أصلح أمته، و القيام فيما جمع لهم خير الدنيا و الآخرة.»؟

The Prophet's (pbuh) silence was based on four things: patience, foresight, moderation, and contemplation. His silence was such that he saw all the people with one eye and listened to everyone in the same way; But his silence in thought was that he was thinking of other things; And patience and forbearance were gathered together for him, so nothing angered him. And far-sightedness was provided for him in four things: he clung to good deeds so that others would follow him, he avoided ugly deeds so that people would avoid them, he was serious in choosing the right vote to correct the deeds of the ummah. And for what was good in this world and in the Hereafter

He was rebelling. It was such a perfect example, its silence was fruitful and the fruit of its contemplation was guidance and correction. Not only that, but he also invited people to think and advise. It is narrated from Imam Sadiq (AS) that he said: A man came to the Prophet and said: O Messenger of God (PBUH), advise me and give me advice? The Imam said: If I advise you, will you act? The man said: Yes, O Messenger of God. Again the Prophet said: If I advise you, will you act?

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The man replied: Yes; And again the Prophet repeated his words and the man answered in the affirmative. In this way, the Imam repeated his words three times and the man announced his readiness. Why? Apparently, the Prophet wanted to create enough attention in that man about what he wanted to say and to make him understand that what he wants to say is very important and valuable advice. So the Prophet continued:

فإني أوصيك إذا أنت هممت بأمر فتدؤ عاقبته، فإن يك شدا فامضه و إن يك يا فائته عنه.»ا

I advise and advise you to do something whenever you decide to do it, to think about it in the end, so if the end result is growth [and it was the right thing to do, and if the end result is misguidance and destruction, then do it. Give up and let go. This is the best advice, and it is in this way that human beings will be able to explain growth and lead to the right choice.

The prophetic upbringing of those who received divine upbringing and received the dignity of a believer has been constantly in thought, as it has been narrated from Ali (AS):

المؤمن مغمور بفكريه.»ا

The believer is immersed in thought. Such were the educated people of the Prophet's school, their life was mixed with thinking, but thinking. It is narrated that a man from Basra asked Abu Dharr's wife about the worship of that true and perfect disciple of the Prophet's school, and he heard the answer that Abu Dharr was thinking for days in a corner of the house. In this regard, it has been narrated from Imam Sadiq (AS) that he said:

كان أكثر بادي أبى ذر - رحمه الله عليه - [خضلتين: التفكر في الاعتبار.» ٣

Abu Dharr's greatest act of worship, may God have mercy on him, was to think and learn. Thoughts that open the way to guidance and growth and improve one's worldly life are the highest acts of worship. It is narrated from Amir al-Mu'minin (AS) that he said:

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فكر يهدي إلى الشابي، و يخدوك على إصلاح المعاد.»

Your thinking will lead you to the right path and motivate you to do the resurrection. Prophetic upbringing calls for such thinking, and it is this path-breaking, guiding, and right-thinking thought that is considered the most important acts of worship, but no worship is synonymous with it. In the wills of the Messenger of God (PBUH) it is stated to Ali (AS):

يا علي ... ولا عبادة مثل التفكر.»

The fruits of thought and contemplation are many fruits of thought and contemplation, and in general the fruit of thought is knowledge and circumstances and deeds, but the special product of thought is science. If knowledge is obtained in the heart, the state of the heart changes, and the state of the heart that changes, the actions of the organs and organs change, because action depends on the state of the heart, and now it depends on science, and science depends on thought. So the thought of the origin and the key is all goodness, because without thought the knowledge and science cannot be achieved in the heart, so the state does not change and as a result the actions do not change and nothing is achieved.?

The Holy Qur'an calls everyone to think correctly in order to benefit from its fruits, and teaches the Prophet's (pbuh) manners and the will of that Prophet (pbuh) to be constantly thinking. This is how a person achieves enlightenment, wisdom, and guidance, and achieves the correctness of action and the utmost effort and good end.

الفكر يهدي إلى الرشاد.»

Thought leads to the right path.

الصواب من فروع الروية»|

That's the decent thing to do, and it should end there.

من أشهر عن فكرته بلغ نه همه.

whoever awakens her eyes will reach her goal.

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Thinking leads to accepting advice and being safe from slipping, and the result is finding support.

Thus, the Prophet's (pbuh) behavior is based on thinking and contemplation in all matters, and the Prophet's educational school calls everyone to think and meditate.

من كثرت فكرته حنت عاقبته.»؟

Whoever has a lot of thoughts, the end of his work is good. Also, what saves a person from slipping on this path and freeing him from troubles is contemplation on affairs and the end of thinking.

الفكر في الأمر قبل ملايه يومين اللل.»

Thinking in any job before entering it makes it safe from slipping.

التدبير قبل اليغل يومين من العثار.»

Before doing anything, thinking about the end will make you safe from slipping.

من فكر في العواقب أين المعاطب.»

Whoever thinks at the end of the work is free from destruction.

الفكر في العواقب يومين من مكروه الوايب

Thinking at the end of things saves you from trouble.

الفكر يوجب الإعتبار ويؤمن العثار و يثير الإستظهار.»

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