

# DIVINE LOOK AT HUMAN BEING

---

**Husein Fakhari**

*Islamic researcher*

Agust .2020

***Abstract:** human being has been always a disputable issue in different schools of social and human sciences. Different definitions and attributes have been regarded for him and based on these definitions various expectations are excepted from him. In this article, we have a look at human being through the glasses of holy definition of him.*

***Key words:** human being, lifestyle, spiritual life, social life, Satan, Fitrah*

## **1. Who is human?!**

Human beings mean you and me and those with whom we live and our compatriots and the billions of others who live on this planet and the billions of other people who were before us and after us will come and

want to live. We do not need to look too much for the definition of man, who first gave us this name and what it means and what is the philosophy of this naming, and such questions, as soon as we find ourselves as a creature with understanding, feeling and the power to recognize and different from

animals and plants and other creatures, it is enough to believe in our truth and feel our being and become sure that we are and we did not create ourselves, but came from parents who, like us, came from another parent, and we do not know when this dynasty originated, but certainly we and the like of us have not been able to create ourselves and we are already subject to change and we are not able to prevent many changes in ourselves and there is another force that brings us and moves us.

We were not one day, then we were born, one day we were children, and then teenagers and young people, and then we see people reach the end of the line and die, and we bury them, and the end. This is our destiny and our identity depends on the time we live and we show who we are and how we are and what role we play for ourselves and those around us and what remains of us. A good or bad memory? Pleasant or unpleasant? How

should we be now that we are alive and what choice should we have? I said choice! Yes, we find that in many places we are able to make choices, and we cannot deny that we were the ones who made the choices and that we were not forced to make good or bad choices, so we accept the consequences and have no grievances. It is our power of choice that shapes our identity, and one is called a benefactor and the other a criminal, and if we did not have the right to choose, we would not be different from stone, iron and wood!

In the family that we came into, we witnessed names, beliefs and ceremonies from the very beginning: God, the prayer, the prayer of the Prophet, the Imam of the Qur'an, etc. At first, we did not know anything about these concepts, but little by little, they told us things and we read some things about them. We thought and believed more or less like them, that is, we accepted those beliefs.

Maybe if we were in a different family and environment, we would be different, but now we have believed in God as the Creator, Ruler, and Transformer of ourselves and the world, and He has also sent us books and guides so that we do not get lost. And to know how we should be, of course, we saw people who do not have these beliefs like us, but their beliefs did not attract us because they did not have a strong reason for their beliefs and their words did not fit our conscience, so we were not attracted to them. We now consider ourselves Muslims and believe in God, the Resurrection, the Prophet, the Imams, and the Qur'an, and to some extent we can defend our beliefs scientifically.

Let's go back to humans. We said we believe in God and adhere to Islam. My question and my friends' question was how is man defined in the eyes of God and religious leaders and what are his responsibilities? How is it and how should it be? This

question led us to research in two existing sources, namely the Qur'an and narrations, and to follow our question and seek the answer. If we have reached the conclusion that we have reached the destination, and if not, we should refer to the experts and religious scholars who are more skilled in research than us and seek their help to reach the answer. Our question was a fundamental question that both defined our way of life and could be a beacon for all our fellow human beings to regulate their way of life. My friends and I decided to call this search " Divine Man " and our intention was to find the answer to these questions: who is man and how should it be? Because the result of the research was very instructive for us, we were eager to share it with you.

## **2. Human dignity**

Why among all creatures God has given man so much dignity and honor that because of his creation He

has called Himself the best creators: *“We created the human from an essence of clay: then We made him, a drop, in a secure receptacle (the womb). Then We created of the drop, a clot (of congealed blood) and We created the clot into bitesize tissue, then We created the bitesize tissue into bones, then We clothed the bones with flesh, and then produced it an other creation. Blessed is Allah, the Best of creators! After that you shall surely die”* (23:11-14) and He also explicitly speaks of the superiority of this honored creature over many of his other creatures and says: *“We have honored the children of Adam and carried them on both land and sea. We have provided them with good things and greatly preferred them above much of Our creation.”*(17:70) What is the secret of all this dignity and honor?

To find out the answer of this question, we need to take a look at the expressions that God has used in the

creation of man: First, He called Himself the life-giver and teacher of man: *“[God], the Merciful, has taught the Quran to (Muhammad). He created the human and has taught him intelligible speech.”* (55:1-5) And then He says: *Indeed, We created the human with the fairest stature* "(95:4) And then he announced the most beautiful form for man: *" He created the heavens and the earth in truth and He shaped you and gave you good shapes.”*( 64:3) and finally He talks about breathing his soul into him and some regards this the cause of human dignity and honor: *“So when I have made him complete and breathed into him of My spirit,[ I told the angels] fall down making obeisance to him (15:29)* and *“Then He created him and (caused the angel to) breathe into him his (created) spirit.”* (32:8) And this blowing of the soul is also called *another creation* which was in the last stage of human creation, *“and then produced it an*

*other creation. Blessed is Allah, the Best of creators!"*

The creation of this honored creature and the plan of his life in this world is completed by bestowing two other blessings: first, giving intellect as the inner guide of man and second, sending prophets as the outer guide for man to help him achieve the highest dignity with them. The intellect, is prophet of inside a person which, if one does not use it, will be placed among the worst creatures and will fall from the top of all the virtues that have been placed on human beings and will be placed among the worst creatures.<sup>1</sup> The same inner prophet, the intellect, guides man to the prophets and messengers of truth to take the plan of life from them, because this plan was sent to him by God, the Creator of man, through the prophets, because with this intellect he realizes that no one can regulate the plan of human happiness but God, "*Allah has surely been gracious to the believers when*

*He sent among them a Messenger from themselves to recite to them His verses, to purify them, and to teach them the Book and the Wisdom (prophetic sayings), though before that they were in clear error."*(3:164)

But all this gifted dignity is perfected when man himself makes an effort with his own free will and using the guidance of the intellect and the prophets, and gains dignity for himself by choosing the right path and living it. This acquired dignity, which is obtained by his will and choice, is "piety" which is the criterion of his value in the sight of God, "*O' People, We have created you from a male and a female, and made you into nations and tribes that you might know one another. The noblest of you before Allah is the most righteous of you. Allah is the Knower, the Aware."* (49:13)

That is, God looks at your piety and honors you and gives you

virtue. The more piety, the more dignity before God. This verse refutes all the false social discrimination common among human societies that oppressed human beings are tired of and introduces human dignity in the fear of God, which is in fact following the path of reason and religion.

### 3. The institution of nature

Divine anthropology cannot be explained without discussing nature (*Fitrah*). *Fitrah* is the essence of the topics of anthropology and its underlying stone, and by removing it, the basis of this knowledge collapses. The basic discussion concerning *Fitrah* are: when a human being comes to this world, does he carry any knowledge or is he empty of any knowledge? should some of his features be acquired or not? Do they boil from human nature or are they imposed on him from the outside? *Fitrah* from the root "fa-ta-ra" means the first creation and innovation,

which according to the Qur'an is based on the knowledge of God and the gnosis of Allah: ***“Therefore set your face to the religion purely, the upright creation upon which He originated people. There is no changing of the creation of Allah. This is the valuable religion, although most people do not know?”***

(30:30) This innate characteristic is present in all human beings, and according to Imam Sadiq, God Has created all human beings on the nature of monotheism.<sup>2</sup>

In the shadow of *fitrah*, which is one of the most important issues in religious knowledge, all moral instructions and heavenly teachings will find meaning for man, and this basis is involved in all knowledge and is one of the most important issues of Islamic sciences and knowledge. Studying and researching in the divine teachings, regardless of the divine nature of man, will lead to many misunderstandings and mistakes. In

simpler terms, God created man with the nature of piety and the Holy Prophet (PBUH) has also said, "Every child is born with a divine nature and these are his parents who convert him to Judaism or Christianity."<sup>3</sup> Therefore, guidance is a universal matter and no one is created astray, and if he goes astray after birth, it is from himself, families or society, not from God. At the same time, God does not suffice to nature and has set two other factors of guidance, namely the intellect and the prophets to guide him. These two guides awaken his nature and lead him to God-centeredness.

Imam Kadhim (AS) said to Hisham Ibn Hakam: "O Hisham, God has two proofs on the people. The obvious proof and the hidden proof. The obvious proof is the prophets, messengers and imams, and the hidden proof is the minds of the people."<sup>4</sup> In addition to nature, guidance is also given to human beings so that they do not go astray. Some of the

characteristics of nature are: They are in nature and suitable to the kind of his creation, so they are God-given and non-acquired. Therefore, their realization does not need a cause except human being's existence; it exists naturally in all people, although he may have strengths and weaknesses; man has a clear understanding about and special knowledge of it. It may be neglected in terms of acquired knowledge, but man is self-aware of it *with the presence of knowledge*. This gnosis is divine and holy; as it strengthens the identity and basic elements of humanity it is eternal and inseparable. We read in the covenant verse: "When your Lord took out of the children of Adam their descendants and their descendants, and took them as their witness, and said: 'Am I not your Lord?' They said: Yes, we bear witness. This was because on the Day of Judgment do not say that we were unaware of this or say that our fathers

became polytheists and we are their next generation. Will you destroy us because of them?

Amir al-Mu'minin 'Ali (AS) has explained the deviation from nature in the previous tribes as follows, *"it was when most creatures deviated from their nature to falseness and broke their pledges and did not recognized His right and made gods in front of Him...However, from time to time He sent prophets and through them warned His servants to fulfill the right of the first day pledge and the covenant of the Almighty and to remember the forgotten blessing."*<sup>5</sup>

ليستادوهم ميثاق فطرته in the words of Imam it can be understood that the duty of prophets is not to make the interest or instinct of knowing God in man. They do not want to make man know God, but they remind him of the innate covenant which he has neglected, and guide him to what is within him. These are some of the

obstacles on the way of flourishing nature:

Neglect of self and God, contamination of the soul with sins, inappropriate environment, misrepresentation of religious concepts, scientific or satanic temptations, fantasies and miscalculations, arrogance, selfishness and lust, worldliness, satanic traps, rust of the heart.

The way to remove these obstacles is to observe two things: taking care of yourself and the other one is "Remembering God!"

#### **4. The gem of free will**

The whole value of man is the gem of his "free will" because with this free choice he can raise himself above the angels or lower himself than the animals. We do not need to argue to prove human authority because we all have a conscience that we do our actions ourselves and not others.



Therefore, in some places, we apologize for doing a deed and accept its punishment, and we consider ourselves worthy of encouragement for another deed because we are sure that we are our own agent and not another. The deniers of human free will follow the devil because Satan was the first to speak of predestination and attribute his voluntary action to God. It was Satan who, when he became arrogant and disobeyed the command of God, and finally was driven away, attributed his misguidance to God and said, "***O Lord, you misled me***" then this idea of predestination was infiltrated the hearts of some people by him and misled them into believing in predestination, because every criminal tries to blame another to escape punishment.

But the divine messengers confronted this false idea and with Fitrat-based reminders informed man of his freedom and authority and

considered him responsible for his deeds, as his nature testifies on this. The Qur'anic teachings also emphasize on this: "If your Lord had willed, He could have guided all human beings to Paradise and made them all a nation,<sup>6</sup> but the faith that is practiced by force is worthless. God guides man only to the right path. It is man himself who, by his own free will, either follows the path of the disbelievers, or gives thanks, and acts according to his duty.<sup>7</sup> Therefore it is not God who oppresses guilty people; in fact, they themselves by wrong choice, oppress themselves.<sup>8</sup> Of course, it is clear man's voluntary actions can cause reward or punishment; man also has involuntary actions that do not lead to reward and punishment.

Everyone by contemplating finds out that work is his own work and not the work of others. Literature also has lots of stories in this regard. For example, a thief went to a garden and started eating fruit. The owner

came and told him, aren't you ashamed? He said: The work is the work of God and we have no choice: The servant of God eats the fruit of God from the garden of God with the will of God. Why do you protest?! The owner picked up a stick and started beating him. The thief protested, "Why are you beating me?" He said: The work is the work of God. The servant of God strikes the body of the servant of God with the stick of God by the will of God, and it is the work of God and we have no authority!" If there is no free will, the resurrection will be annulled and God's justice will be questioned. The believers in God's Jabr (predestination) have not heard anything about religion. Denying the authority and free will is a deviation from conscience and nature.

Therefore, as it has been said, this gem of the will of man values his human identity. A person at the time of the hidden life of Imam Mahdi (p.b.u.h.) despite all difficulties still

saves his religious believes and lives a pure life is so valuable and honored that he is considered equal to the warriors of Badr battle alongside the Prophet (pbuh).<sup>9</sup> If a person has to live in this way and it was not his choice, giving him such reward was not logical. Imam 'Ali said, "if it was like this ( that people were forced to do good or bad) punishment or reward, command to do something or to prohibit a deed was baseless and meaningless"<sup>10</sup> Imam Sadiq (AS) also in response to someone who asked, "Has God forced the servants to do things?" said: "God is more just than forcing a servant to do something and then punishing him!"<sup>11</sup> All human regulations in today's world also affirm the existence of authority for human beings, otherwise they would have eliminated the judicial and penal systems, because if they recognize human beings not having free will, trial and punishment would have no meaning.

## 5. The capital of intellect

All human progress is owed to his "intellect"! The intellect distinguishes man from other beings. He condemns any word of belief or human behavior that does not conform to the intellect and praises him for every rational word and rational behavior. The great scientific and cultural heritage of man is the result of this God-given intellect. Based on this intellect debates, conversations and intellectual interactions take shape and superior thought emerges. The intellect is the light in which a person's soul reaches a correct understanding of the nature of affairs and events, just as it is in the light that you see the objects and the state of a place and works left by those who were in that place. You discover something they did. All commands and prohibitions, duties, encouragements, and punishments are due to the existence of intellect in human beings. No one punishes crazy ones. Human being is human due to

his intellect, and when he reaches the puberty, he achieves the honor of taking duties and responsibilities.

The addressee of religion is the wise man. The Qur'an has used derivatives of the word intellect and its synonyms hundreds of times and invites people to thinking, and contemplation. In the narrations, too, the gem of intellect and wisdom has been valued more than it can be imagined, and it has been introduced as the basis of religion, the greatest wealth, the highest capital, the true path, the best friend, and finally the criterion and measure for approaching God and gaining rewards has been introduced. The holy Prophet said, "The basis of man's existence is his intellect, and he who has no intellect has no religion!"<sup>12</sup> and also, "a person may do Jihad, pray, fast or command others to good and prohibit from evil but in the resurrection day, he will be rewarded according to his intellect!"<sup>13</sup> Also: "For everything there are tools

and means, and the tools and means of the believer are the intellect, and for everything there is a vehicle, and the vehicle of a human being is intellect."<sup>14</sup> Imam 'Ali said, "no enrichment is similar to intellect and no poverty similar to ignorance."<sup>15</sup> And also, "God judges people according to the amount of intellect He has given them in this world"<sup>16</sup>

It has been said that the intellect has the property of enlightenment, guidance and awareness. The intellect prepares the ground for the right choice of man and the choice of the right path, but sometimes man does not accept the suggestion of the intellect due to the prevailing desires of his *nafs* and follows the wrong path. Here, his sinking in sins is not due to the lack of intellect in him, but due to the non-obedience of the intellect. We know scholars and intelligent people who have high intellect but have been trapped by the world and demons and

with their discoveries have killed thousands of people or committed many crimes. Certainly, if they had acted according to their intellect, they would not have done so. Theft, rape, embezzlement, seizure of orphans' property, harm to fellow human beings, eating haram, etc. are condemned by the intellect of every human being, but we see with sorrow that the wise who did not listen to the guidance of their intellect commit these crimes and violate the rights of their fellow human beings.

The intellect does not claim that light can illuminate all darkness, but it claims that it has the art of introducing you to the most reliable expert; similar to referring you to holy guides and prophets. The art of intellect is bringing you to the presence of the prophets so may learn the answers of those questions you do not know. For example, in two areas of beliefs and Ahkam, some issues are beyond reason, and although reason

does not oppose them, it does not reach them and cannot understand them, such as the philosophy of some Ahkam or issues related to the details of resurrection, previous worlds and the names and attributes of God, the power and wisdom of the creation of some beings, and such questions that in these matters intellect will take you to other illuminators and guides and divine authority, i.e. the leaders of religion to hear the answers from their divine knowledge and become knowledgeable. With this art, the intellect itself leads man to the best path, which is the highway of guidance and salvation.

## 6. Capital of science

What is the difference between science and intellect? Why do we have all this emphasis on learning science? Why is looking at the face of scholars considered worship? Why do angels spread wings under the feet of the students and have scholars the

highest position? The Qur'an and hadiths have answered these questions as follows: Reason and knowledge are complementary. Reason needs knowledge to understand better, just as a judge needs complete information on all aspects of the matter in order to make a correct decision, and without that knowledge, he is unable to make correct judgments. Humans must constantly increase their awareness so that their intellect can make better judgments based on that awareness. This is why the Qur'an says that the divine matters will not be contemplated upon except by the scholars: "*And We strike these parables for the people, but none understands except the knowledgeable.*" (29:43) That is, the prerequisite for the correct understanding of the divine statements is science, so science must be learned so that the intellect can understand and comprehend things.

To express the importance and value of science and scientists Quran uses the method of the question of denial, which is to express the extraordinary and clear importance of the subject, the Qur'an says: "Say: 'Are they equal, those who know and those who do not know? ' Only those with minds remember.'" <sup>17</sup> It is obvious they are not equal. And also, "Give glad tidings to those servants who listen to the word and follow the best of it"<sup>18</sup> But in the narrations of the Holy Prophet (PBUH) it is stated: "Go and study science and knowledge even if it is in China"<sup>19</sup> and also: "Seek knowledge from the cradle to the grave"<sup>20</sup> ; "The ink of the pen of the scholars is superior to the blood of the martyrs"<sup>21</sup>. Amir al-mu'minin 'Ali (AS) said: "No honor and dignity is higher than knowledge"<sup>22</sup>; "Knowledge is at the top of virtues"<sup>23</sup>; "Man's value is in his knowledge and intellect"<sup>24</sup>; "Two rak'ats of a scholar's prayer is superior to seventy rak'ats of

ignorant prayer."<sup>25</sup> Imam Sadiq (AS) said: "Scholars are the heirs of the prophets."<sup>26</sup> and also: "If people knew how important seeking knowledge is, they would have sacrificed their lives for the sake of learning and would have sunk in the depths of the seas!"<sup>27</sup> and also: "Looking at the face of the scholar is worship."<sup>28</sup>

Which science is desired? It is clear that science which is effective in the destiny of human life in this world and the hereafter. We read in a tradition that: "The best science is the science that corrects you."<sup>29</sup> And in another tradition it is talked about useful science: "the best science is what benefits you."<sup>30</sup> and meets individual and societal needs. In another narration, the selection of the best sciences is emphasized: "Science is so vast that all can not be learnt [ by one], so learn the best of each science."<sup>31</sup> Although science is generally desirable and satisfies the instinct of human curiosity, but the

science of religion, which is related to the happiness of the world and the hereafter, other sciences that meet the different needs of man and society are more emphasized and there are orders, and the hadiths and verses that glorify science and speak of the place and glory of scholars which are also included this category of sciences, especially that in the world we live in today, the dignity of a nation depends on the extent of scientific knowledge and industrial achievements of that nation.

But the most important characteristics of scholars can be listed in the following headings: Humbleness: The more knowledgeable you become, the more humble you become. Dissemination of knowledge and not concealing it: The Prophet (pbuh) said: "Whoever conceals useful knowledge will be masked by muzzle of fire on his mouth on the Day of Resurrection."<sup>32</sup> Looking for science for the sake of God: Imam 'Ali said,

"any one who looks for science for the sake of God will reach it while it adds to his humbleness towards people and to his fear from God."<sup>33</sup> Putting knowledge into practice: "The lowest level of knowledge is the one that remains in the level of language and the highest rank is the science that appears in the limbs and joints".<sup>34</sup> And also not being seduced by worldly goods, avoiding closeness to kings, avoiding pride and arrogance, seeking fame through knowledge and ultimately being righteous. Imam Askari (AS) said: The Commander of the Faithful 'Ali (AS) was asked who are the best creation of God after the Imams. He said, scientists if they are righteous. Then he was asked who are the worst after Iblis, Pharaoh and the like, he answered, scientist if they are corrupt!<sup>35</sup>

## **7. Ornament of ethics**

Man is human due to ethics, otherwise he is not human. Anyone

who has a human face but no sign of humanity can be entitled as human. Morality refers to the inner and outer traits of man that are institutionalized in him and make his personality. It includes both individual ethics like patience and brevity and social ethics like humbleness and devotion. The purpose of the prophethood of the prophets is to improve the morality of human beings so that they may be adorned with the virtues of morality. The holy Prophet in his sayings introduced himself as an agent to promote ethical virtues.<sup>36</sup> And in traditions of infallible imams also we could find sayings about ethical virtues.<sup>37</sup> Therefore, we can recognize the high position of ethics.

Examples of the virtues of morality in the narration of Imam Sadiq (AS) are stated as follows: forgiving one who harms you, connecting one who stops connecting you, giving to the one who does not give you, and telling truth even if it is

against you.<sup>38</sup> In another hadith, he considered endurance in hardships, truthfulness, trustworthiness, joining others, hospitality, giving food to needy people, compensating for good deeds, observing the right and respect of the neighbor, respecting the right and respect of the friend as the noble examples of morality and knew Haya (*modesty*) as the most important one of them.<sup>39</sup> Amir al-Mu'minin 'Ali has considered avoiding prohibitions as the way to attain the virtues of morality.<sup>40</sup> But the most important point in the opinions of scholars of morality is to cultivate these virtues in the soul for the sake of God not appeal people.

The secret of divine morality is to fear God. Man is always exposed to the negligence and forgetting God. A reminder warns him not to forget God; Know that you are in the presence of God and He sees you. Do not cheat in His presence. Not be a hypocrite. Do not bother others. Be



aware that your God has called you to self-purification and said prosperous is he who purified it, and those who corrupt their souls will certainly be deprived (of happiness).<sup>41</sup> You are the reason of the creation of the universe. You are the flower at the top of the creation's basket. You can reach the peak and use the capitals that God has placed in you to become the best of creatures, or you can ruin all these capitals and talents. The choice is yours!

Looking at prominent moral manifestations and symbols and following their example is one of the best methods of moral education. Therefore, God draws all attentions to the Prophet (pbuh) and says, "The Messenger of God is certainly a good example for those of you who have hope in God and in the Day of Judgment and who remember God very often.",<sup>42</sup> Surely, you (Prophet Muhammad) are of a great morality."<sup>43</sup> Imam 'Ali (AS) on his return from the

battle of Siffin in a letter to Imam Hasan (AS) states a wealth of educational and moral issues in the form of a will for his son, which is in fact a will of an obedient and pious Imam to all human beings, and then the sermon, letters, and eternal wisdom words of his holiness that has been collected in Nahj al-Balaghah. After his holiness, imams left precious assets of discussions in terms of morality appropriate to their time in various forms of Dua and Hadith like Makarim Akhlaq by imam Sajjad to illuminate the true path of morality before human beings.

## **8. Traps spread by Satan**

No one knows the Satan better than God and He can introduce the devil to man well! The Merciful Lord, who loves us very much, introduces the devil as follows:<sup>44</sup> "O people, the devil is your obvious enemy" ﻻ ﻭ "Make him your enemy" ﻻ "He incites sedition among the people"

He intends to grieve the believers. "Do not follow the footsteps of the devil) where the devil does not walk and do not follow in his footsteps" ٦ "Do not worship the devil, he is an obvious enemy to you" ٧. Is: "Satan said: I swear by your honor that I will mislead all human beings" ٨ Therefore, he has been called him the sworn enemy of human beings and the term sworn enemy originated from Satan. All this emphasis and warning from God on the obvious enmity of Satan towards human beings requires us to be very careful that the arrows of his temptations do not hit us.

His enmity with man began from the very first day of Adam's creation. When due to his arrogance was driven out of God's court and he pledged to be man's enemy. He even asked God for respite and longevity for this. He stood by his word and takes advantage of the slightest opportunity to act as an enemy and strike at man. Does reason allow you

not to consider him as an enemy and ignore him for a moment ?! Let alone: do you want to follow in his footsteps or accept him as your compassionate friend and advisor: "When We said to the angels: 'Prostrate yourselves before Adam, ' all prostrated themselves except iblis, who was one of the jinn, disobedient to the command of his Lord. Would you then take him and his descendants to be your guardians, other than Me, when they are your clear enemy? How evil is the exchange for the harm doers!"<sup>45</sup> He is the enemy who attacks you from all sides as he himself says: "and come upon them from the front and from the rear, from their right and from their left. Then, You shall find most of them ungrateful."<sup>46</sup>. Especially when he hides in an ambush that he sees man but man could not see him.<sup>47</sup> Of course this does not prohibits man from defending himself from his temptations.

The devil has a party for himself and constantly invites people to his party and increases it until they are in the burning fire of hell.<sup>48</sup> But his dominion is only over those who have accepted his guardianship<sup>49</sup> and they have been so in the control of Satan that they have forgotten God. They are the party of Satan and the party of Satan are the real losers.<sup>50</sup> But the real servants of God are in the custody of God and undoubtedly Satan could not overcome them because God is their supporter.<sup>51</sup> And also Satan could not overcome those who trust in God.<sup>52</sup> Therefore, one of the best tools to counter the devil's trickery and to prevent him from achieving his corrupt goals is to seek refuge in God Almighty from Satan's bite because God says: If a provocation from satan should provoke you, seek refuge in Allah. He is the Hearer, the Knower.<sup>53</sup> Saying Isti'adhad which is to say اَعُوذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيمِ i.e. I take refuge in

God is another way to scape satan's harms.

We typically ignore the devil and his tricks, so we fall into his trap. The whole art of the devil is to enter our plans and actions in such a way that he is not seen and we think our minds are focused and the devil is not involved! Some people are so forgetful of the devil and his plans as if the devil is no longer seductive. Amir al-mu'minin 'Ali (AS) said: God told Moses, I have four pieces of advice for you. Strive to preserve them: As long as you do not see your sins forgiven, do not look at the faults of others! Do not grieve for your provision as long as you see my treasures. As long as you see my government, do not put your hope in anyone other than me! As long as you do not see satan dead, do not feel safe from the devil and his plans!<sup>54</sup>

A supplication has also come from our leaders to us that by reciting

it at different times and hours of our lives, we can take refuge in God and His saints in order to be protected from the bite of Satan, and that is the supplication that Amir al-Mu'minin 'Ali (AS) has taught Kumeil.<sup>55</sup>

أَعُوذُ بِاللَّهِ الْقَوِيِّ مِنَ الشَّيْطَانِ الْغَوِيِّ، وَأَعُوذُ بِمَحَمَّدٍ  
الرَّضِيِّ مِنْ شَرِّ مَا قُدِّرَ وَقُضِيَ، وَأَعُوذُ بِاللَّهِ النَّاسِ  
مِنْ شَرِّ الْجَنَّةِ وَالنَّاسِ أَجْمَعِينَ

## 9. The plague of forgetfulness

Does forgetfulness mean forgetting and erasing something from the human mind? In most forgetfulness, man has no authority and is not blamed for it. But there is a kind of forgetfulness that is in the control of human beings and it happens due to malice, negligence and engaging in harmful matters, which can be condemned and blamed. It blows man away. This forgetfulness means disregard and abandonment, which in Qur'anic terms is often referred to as disregarding for God and His commands. In the Holy Quran, the

word- "*Nisyan*: forgetfulness" is used 45 times in different forms, 37 of which are about - human. One of the most significant cases is the forgetfulness of God in the verse "Do not be like those who have forgotten Allah so that He has caused them to forget their souls. Those, they are the evildoers."<sup>56</sup> This forgetfulness is voluntary, so it is punished by God, as it is self-forgetfulness.

We look at these kinds of forgetfulness in the Qur'an: the forgetfulness of God mentioned in the above verse of Surah Hashr and also these verses: When an affliction befalls a human, he supplicates to his Lord and turns to Him (in repentance) yet, no sooner does He bestow on him His blessing than he forgets that for which he had just supplicated and sets up associates with Allah in order to lead (people) away from His Path. Say: 'Enjoy your disbelief for awhile, you shall surely be among the companions of the Fire.'<sup>57</sup> This

meaning is stated in another verse as follows: "When they embark upon ships, they call to Allah making their religion sincerely His; but when He brings them safe to the land, they associate others with Him."<sup>58</sup>

Sometimes this is basically the scene of a test: God puts those who claim in both comfort and difficulty to show them their truth or falsity, and to punish them after the truth is revealed: And when they had forgotten that with which they have been admonished, We opened the gates of everything to them, until just as they were rejoicing in what they were given, We suddenly seized them and they were in utter despair.<sup>59</sup> That is, when a servant forgets the verses of God and turns away from the remembrance of God, it is up to God to punish that servant by cutting off His attention and turning away from him. This is a warning to all human beings that they may be in blessings. It is not a sign that they are beloved by God, but they have been

put to the test to find out whether they respect God or not and forget Him, as they cried out to God in adversity.

The most dangerous forgetfulness is the forgetfulness of the Hereafter. They are said, and it shall be said: 'Today, We will forget you as you yourselves forgot that you would encounter this Day. The Fire shall be your refuge, and none will help you.'<sup>60</sup> and also who made their religion an amusement and play, and who were beguiled by their worldly life. 'On this Day We will forget them as they forgot the meeting of that Day; for they denied Our verses.'<sup>61</sup> Because forgetting the resurrection day is the source of all sins. The cause of this forgetfulness can be Satan:

The cause of this forgetfulness may also be the devil: He replied: 'What do you think, I forgot the fish when we were resting on the rock. None but satan made me forget to mention this it made its way into the

sea in a marvelous fashion.’<sup>62</sup> and satan has mastered them and caused them to forget the Remembrance of Allah. Those are satan's party; and satan's party shall assuredly be the losers.<sup>63</sup> This warning makes it clear that one of the weapons of the devil is oblivion. We must neutralize this weapon of the devil by mentioning God ...

---

<sup>1</sup> 8:22

<sup>2</sup> Kulayni, al-Kafi 12/2

<sup>3</sup> Ibid, 2/13; Bihar al-Anwar 58/187

<sup>4</sup> (7): 172-174

<sup>5</sup> Nahj al-Balaghah, sermon 1

<sup>6</sup> Sajdeh 13/ Hud 118

<sup>7</sup> Insan /3

<sup>8</sup> Tubeh 70

<sup>9</sup> Saduq, Kamaluddin 1/323; Majlisi, Bihar al-Anwar 52/125

<sup>10</sup> Saduq, Tawhhid, chapter al-Qada' val Qadar, tradition 28

<sup>11</sup> Ibid, chapter naif al-Jabr val Tafviz, tradition 6

<sup>12</sup> Bihar al-Anwar 1/94

---

<sup>13</sup> Majma' al-Bayan 10/324

<sup>14</sup> Bihar al-Anwar 1/95

<sup>15</sup> Nahj al-Balaghah, hikmat 54

<sup>16</sup> Bihar al-Anwar 1/106

<sup>17</sup> 39:9

<sup>18</sup> 39:18

<sup>19</sup> Vasa'il al-Shia 18:14; Bihar al-Anwar 1/180

<sup>20</sup> Bihar al-Anwar 1/159

<sup>21</sup> Ibid, 1/158

<sup>22</sup> Ghurarul Hikam 840

<sup>23</sup> Ibid 4:49

<sup>24</sup> Ibid 6:476

<sup>25</sup> Tuhaful 'Uqul 89

<sup>26</sup> Bihar al-Anwar 1/164

<sup>27</sup> Ibid 1/185

<sup>28</sup> Ibid 1/195

<sup>29</sup> Ghurarul Hikam 3/422

<sup>30</sup> Ibid 3/421

<sup>31</sup> Ibid 2/157

<sup>32</sup> Razi 2/78

<sup>33</sup> Nahj al-Balaghah 4-14

<sup>34</sup> Ibid, p.1127

<sup>35</sup> Bihar al-Anwar 2/111

<sup>36</sup> Bihar al-Anwar 21/98

<sup>37</sup> Al-Kafi 2/55

<sup>38</sup> Saduq. Amali 280-281

<sup>39</sup> Saduq, al-Khisal/431

<sup>40</sup> Ghururul Hikam, hadith 7317

<sup>41</sup> (91): 9-10

<sup>42</sup> (33):21

<sup>43</sup> (68):4

<sup>44</sup> 2:168/ Fatir:6/ Asra/53;  
Mujadeleh:10; Zukhruf:62/ 2:208;  
yasin:60; sad:82.

<sup>45</sup> (18):50

<sup>46</sup> (7):17

<sup>47</sup> (7):27 Children of Adam! Do not let satan tempt you, as he brought your parents out of Paradise. He stripped them of their garments to show them their shameful parts. Indeed he and his descendants see you from where you cannot see them. We have made the satans supporters of those who do not believe.

<sup>48</sup> 35:6 satan is indeed your enemy; therefore take him for an enemy. He calls his party so that they will become the companions of the Blaze.

<sup>49</sup>16:100 He has authority over those who are guided by him, and those who ascribe associates to Him (Allah).

<sup>50</sup> 58:19 Allah has prepared for them a grievous punishment. Evil indeed is that which they have done.

<sup>51</sup> 17:65 'Over My worshipers you shall have no authority. ' Your Lord is their Sufficing Guardian.

<sup>52</sup> 16:99 he has no authority over the believers who put their trust in their Lord.

<sup>53</sup> 41:36

<sup>54</sup> Safinatul Bahar 1/501

<sup>55</sup> Bihar al-Anwar 74/271

<sup>56</sup> 59:19

<sup>57</sup> 39:8

<sup>58</sup> 29:65

<sup>59</sup> 6:44

<sup>60</sup> 45:34

<sup>61</sup> 7:51

<sup>62</sup> 18:6

<sup>63</sup> 58:19