

# SKEPTICISM ABOUT THE STATUS OF INTELLECT IN MONOTHEISTIC THEOLOGY

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Speech lesson by Professor Mohammad Hossein 'Assar

*Reported by Majid Milani*

*Translated by Jalil Dorrani*

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**Abstract:** *This article discusses the position of reason in theology from the standpoint of the Ahl al-Bayt (a.s.) and explains the difference between Tauhid (monotheism) and Ma'refatof Allah. Based on the hadiths of the Ahl al-Bayt (a.s.), the author considers man to be duty-bound to monotheism, but considers Allah's Ma'refat to be the creation of the Almighty Allah. With the help of reason, one becomes mindful of the Creator; one whose intrinsic nature is tied with Almighty Allah's Ma'refat, the Ma'refat which He has bestowed on him. This Ma'refat is a kind of mystifying one, which means that human beings remain perplexed as to who and what is this Creator. Besides, there can be no description of Him*

except what He himself has described and understanding this too is merely an aspect of *ta'zih* (attributing inviolability of transcendence).

**Key words:** *Intellect, Tauhid (monotheism), Ma'refat of Allah (inner knowledge and awareness of Allah), معرفت فطری (innate Ma'refat), خروج از حدین (exit from the two limits), اثره عقل (digging out the intellect)*

This article is a description from the speech of the late Professor Haj Mohammad Hossein Assar, which was delivered in 2006 and now, after compiling and extracting the sources, we pay tribute to the honorable Ayatollah Sayyeddan (may the Almighty Allah protect him). Considering that a speech necessitates briefing, he has picked up here, only the vital points, though its details can be found in his lecturing sessions.

### **Tauhid and its relationship with reason**

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

اللَّهُمَّ كُنْ لِوَلِيِّكَ الْحُجَّةِ ابْنِ الْحَسَنِ فِي هَذِهِ السَّاعَةِ وَفِي كُلِّ سَاعَةٍ وَلِيًّا وَحَافِظًا وَقَائِدًا

وَنَاصِرًا وَدَلِيلًا وَغِيثًا حَتَّى تُسْكِنَهُ أَرْضَكَ طَوْعًا وَتُمَتِّعَهُ فِيهَا طَوِيلًا.

One of the issues raised in the discussion of *Ma'refat* is the issue of divine *Ma'refat* and the relationship between reason and *Ma'refat* of God. Some of those who want to roll out some fault with the school of Ahl al-Bayt (a.s.) and the Imams (a.s.), attack from this angle that, you have abandoned reason and do not accept it! But if we can correctly explain the relationship between the issues of *Ma'refat* and monotheism with reason and conscience and the concept of God, we have then achieved a vital goal.

We know that in the divine teachings, the *Ma'refat* of God and the recognition of God is only and only, by the 'make' and act of God, and there is no way for any wise or any creature to know and comprehend God.<sup>1</sup> For intellectual *Ma'refat* and intellectual cognition of God means that the intellect can dominate God and prevail over Him in order to know Him, but domination of a creature over the Creator is impossible. Intellect never possesses this power and possibility, and since God has no similarity and resemblance<sup>2</sup> in the world, one cannot know God via the way of resemblance too. That is, we consider something like God in the world and then multiply it by a thousand or a hundred thousand or infinite, and then say we have recognized God.

### **Difference between Tauhid and Ma'refat of God**

Tauhid is different from *Ma'refat*. We are obliged to Tauhid (monotheism) of God.<sup>3</sup> We have been enjoined to Tauhid (من التوحيد أن لاتتوهمه), (i.e., monotheism is that we do not imagine God with illusion)<sup>4</sup> while about *Ma'refat*, it is said: "المعرفة صنع الله" (*Ma'refat* is the creation of God). We do not have any means of knowing God and we are not obliged to know God;<sup>5</sup> wherefore we are obliged to monotheism, that is, when God introduces Himself to us, we must see what duties we have before Him and how we should speak of His perfections and introduction and of His essence, attributes and actions and what beliefs should we have?

God introduces only via Himself and this is His action, but monotheism is our duty. In examining the relevant hadiths, it should be noted that we should not

consider these two issues as one. Tauhid is different from God's *Ma'refat*. Knowing God is through His own introduction, but monotheism is our duty, which means what should our belief be about God who has introduced Himself, and how we should talk about Him?

### **Exiting from the two extremes**

In all actions, perfections and divine attributes, monotheism is an exit from the two limits or extremes (the limit of similitude and the limit of negation or shutoff).<sup>6</sup>When we say God exists, it means that "God is not non-existent,<sup>7</sup> but for anything that one has an imagination or has a conscience or wisdom is not related to God.<sup>8</sup>We detach and free Him from the limit of negation which is non-existence, but the existence that I perceive and I have, goes without God, and God

is negated from it.<sup>9</sup> God is «عالم» ("All-Knowing"), but in the sense that He is not ignorant.<sup>10</sup> Any kind of knowledge related to creatures is irrelevant to God, i.e., we have detached Him from the limit of negation which is ignorance, and detached Him from the limit of similitude which bears resemblance to the knowledge of creatures. God is «قادر» ("All-Powerful"), which means that God is not weak.<sup>11</sup> But whatever kind of power I can think of in creatures, even so in the holy Prophet (s.a.w.a.), God is free from the likeness of it. So, in short, Tauhid (monotheism) is our action, i.e., we are asked not to attribute to God, the attributes that are in the creatures.

The issue of Tauhid (monotheism) is not about proving God. After God introduces Himself and we recognize God and acknowledge Him by our innate nature and conscience, the issue of

monotheism is now raised that how we should converse and think about the Almighty God. That collective word is a very concise and useful word, that the virtue of reason in all matters related to God is to exit from the two limits (خروج از حدین). God is «يفعل مايشاء» (He does whatever He wishes) and this is said by a wise man. We ask this wise man: What does "يفعل مايشاء" mean? He will reply, "There is nothing that God cannot do."

Some philosophers speak of quintessence and "اعيان ثابتة" (eternal archetypes in the inner knowledge of God) and we ask, "How did this notion crop up? They say, "This is His very essence, and God only gives existence to them." The essence of fire is to burn and as long as fire exists, it will always have its burning quality and... But we say no. All that you consider inherent in objects is given to them by God. God is not incapable of

anything. Apparently and as per the system of cause and effect that you believe, a 100-year-old man or an 80-year-old woman cannot have children, but God tells Zachariah that I have answered your prayers and I will give you a child, even though you are old aged.<sup>12</sup> I say to the water to split apart.<sup>13</sup> I say to the fire, cool down,<sup>14</sup> and I do whatever I want.<sup>1516</sup> «يفعل مايشاء» means that there is nothing that God is unable to do. So, in the discussion about God's Power, we negate incapability from Him in all the affairs, but have no words to explain God's Power and the form of His Power.

For example, when we correlate a thing to some layout, the layout must first be clear to us. For instance, we look and say that the carpet here is rectangular. Hitherto, we already had the rectangular layout, with its own rectangle specifications. Now we see this carpet with great care and correlate

those rectangular specifications to it and finally say that it's a rectangular carpet. When we want to give a ruling on something, we correlate the two issues and then we pass a judgement. For example, we say that Zayd is a just person, we have a depiction of justice that, what is justice, who is called a just person, what is the attribute of transgression, Is Zayd free from transgression, does he refrain from insisting on sins and ... When we see these attributes in him and measure his actions and movements, we acknowledge that he is a just person. When we want to relate a fact or an attribute to someone or an object, we have to know that attribute and know this subject too, that is, we should have dominance over them, then correlate them, put them together and then give a ruling. Now is there anyone who has seen God's knowledge so as to give a ruling that the knowledge I

was talking of, correlates with God's knowledge? No!

Our knowledge of God is mystifying. We are perplexed about Him and he is "الله" (divinity, in whom one is baffled)<sup>17</sup> and He has introduced Himself to us, while though in concealment, we acknowledge Him and cannot deny Him.<sup>18</sup> On the other hand, we also do not have a concrete intuition so that we can show Him. As for His attributes, His characteristics, His actions, His religion, and whether He has characteristics or not, regardless of what we may think, we are all helpless and perplexed. He should Himself, introduce Himself and tell us about His own qualities.<sup>19</sup> When He has specified His characteristics, He has declared that you should use them as far as you exit from the two limits (خروج از حدین). This is exactly as per the traditions.<sup>20</sup> When you say that God is Powerful, you negate the quality of incapability from Him, but

you cannot correlate and attribute to God the power which your intellect reasons out.<sup>21</sup>

The outcome of this issue: Tauhid is that our words, statements and beliefs about God should be in the manner as He has said, and this is our duty. In this case, the Imams, (a.s.), who are the pillars of monotheism,<sup>22</sup> have taught us how we should talk regarding God and how should our belief be in God so that we do not drift the border of His Divinity limit and do not become obstinate and deny His Greatness. But in the case of *Ma'refat*, the Imams are also like all other creatures where it is for God to introduce Himself. The Imams are teachers of monotheism,<sup>23</sup> teaching us how to reflect and acknowledge without any flaw and ambiguity.

### **The Virtue of Reason in Theology**

What is the status of reason in relation to theology and God's *Ma'refat*? Here, the divine teachings have opened a way and said that reason or intellect confirms the existence of a Creator<sup>24</sup>, that is, the intellect, with its sparkle, marks everything it sees in this world as the sign of creation. To be more precise, when a wise person looks at himself, he sees that he is a created being.<sup>25</sup> He realizes that he is being controlled and supported; he cannot stand on his feet all by himself even for a minute. If he is happy, he cannot hold on to that joy.

If he is sad, he cannot eliminate this sadness by himself. If he is knowledgeable, he cannot hold on to his knowledge. If he is strong, he cannot hold on to his strength. If weakness overtakes him, he cannot eliminate this weakness from himself.<sup>26</sup> He is unable to do anything

by himself (i.e., by relying purely on himself). That's what it means to be a creature; that is, undergoing constant ups and downs. In hadiths too, the issue of "state of created beings" is talked about in various ways.

Whatever we see around us, is liable to increase or decrease. My power is susceptible to increase or decrease; sickness overcomes me, weakness strikes me and so on.

In clear conscientious words, from the viewpoint of reason, the forms of untenability are manifest in the whole world. Whatever we see, we see untenability in it, i.e., we see constant changes in human beings, either increase or decrease, we see mankind unstable and trivial. Then we ask, "Can all these created objects not have a Creator?"

These different creations that we see around us, with all these variations, how is it possible that in

the whole world with so much diversity, we cannot find two fingertips the same? Recently, an algorithm had been found that two people cannot draw two straight lines identically. What does this diversity signify? Are they without a Creator? No! they are not without a Creator. Reason says they cannot be without a Creator; but what is this Creator?

أَفَلَا يَنْظُرُونَ إِلَى الْإِبِلِ كَيْفَ خُلِقَتْ \*  
وَأَلَى السَّمَاءِ كَيْفَ رُفِعَتْ \* وَأَلَى الْجِبَالِ كَيْفَ  
نُصِبَتْ \* وَأَلَى الْأَرْضِ كَيْفَ سُطِحَتْ<sup>27</sup>

Reason says that the Creator cannot be like creatures. But since I have neither seen anything nor do I see anything or know anything except the creatures, I can't talk about the Creator. Instead, the Creator must introduce Himself, otherwise I am at a dead end. *Ma'rifat* of God means that I plead before God and say:

«اللهم عَرَفني نفسك» (O Allah, make Thyself known to me).<sup>28</sup>

Proof of Creator differs from *Ma'refat* of Creator. For example, we say, this building has had a builder or an architect or engineer. And that builder had familiarity with issues like light, sound, temperature and ... but who is he? What are his characteristics? I don't know the builder, though I am aware there has been a builder over here.<sup>29</sup> The intellect proves there is a Creator. Thus, when a Prophet comes and says that I invite you to God, if the intellect had not proved this Creator, the Prophet would have failed in his invitation, and people would say, "Which God?" "Who is God?" If the Prophet would say: The same God who has introduced Himself to you, the people could have replied: He has not introduced Himself to us and so, we shall not believe. But, the Prophet responds, "How can you say He hasn't introduced Himself?

Evidences of untenability can be seen in yourself.

Imam al-Sadiq (a.s.) said to Ibn Abi al-Awja: In what way God has not introduced Himself to you, with these constant upsurges that you see in yourself, all these changes, from fear to hope, from hope to fear, from knowledge to ignorance, from ignorance to knowledge, from compassion to anger, from anger to compassion, from healthiness to sickness, from sickness to healthiness, from weakness to strength, from strength to weakness and... Ibn Abi al-Awja told his friend: "Ja'far ibn Muhammad unfolded before me so many such examples that God nearly appeared among us."<sup>30</sup>

Therefore, in the perception of reason, the untenability in me and other creatures is distinct, and this is equal to the fact that there must be a Creator Who is not similar to the

untenable creatures. If the Creator resembles the untenable beings, then the effect of untenability is seen in Him too and He cannot be the Creator. As these beings possess these effects, they have been branded as untenable beings. That what you say about the creator, that he is like them, then he too is an untenable being. Therefore, the Creator cannot have any similarity with the untenable beings.<sup>31</sup>

إِنَّ اللَّهَ خَلَقَ مِنْ خَلْقِهِ وَ خَلَقَهُ خَلْقٌ " (God is devoid of His creation and His creation is devoid of Him)<sup>32</sup>.  
There is a narration about Tauhid from Imam Reza (a.s.), and in one sermon in the assembly of Ma'mun, he reminds that changes and ... is proof of created beings,<sup>33</sup> and if the Creator was to be similar as created beings, then He too would become a creature.<sup>34</sup> However, we wish to find the Creator. Reason tells us that there is a Creator, He exists but not in the sense that He resembles me or

others. If His existence is similar to the existence of a creature, he is a created being since my existence is the existence of an untenable creature. Therefore, in the discussion of theology, reason only proves the existence of a Creator,<sup>35</sup> but plays no role in introducing the Creator (i.e., His *Ma'refat*). In the discussion of Tauhid (monotheism) too, when God introduces Himself, as indicated by Prophets and Imams, reason plays its role. So *Ma'refatis* the Act of God, and monotheism is our duty. The Prophets and Imams and holy scriptures have also come to scoop out the hidden treasures of the intellect.<sup>36</sup>

The issue of Tauhid, like *Ma'refat* and other perfections, ranges from zero to infinite. It is not the situation that all the monotheists enjoy this light equally.

*Ma'refat* originates from God, and reason and the intellects

have no way to it, rather it is only and only God's creation and that's all. But reason upholds that if there is a God, that God cannot be recognized by reason. Reason itself testifies that if there is to be a God who is the Creator, that Creator doesn't resemble the untenable creatures and cannot be recognized by reason because, reason is also the creation of that Creator<sup>37</sup> and cannot dominate and prevail over Him.

The fact that reason cannot perceive God is the ruling of reason, but the fact that I am a created being and this world is also a creation and creation requires a Creator is something that is substantiated by reason. Several verses also testify to this matter.<sup>38</sup>

In the discussion on Tauhid, we realize that the Prophets teach us how and what to say so that we don't go wrong.<sup>39</sup> God is out of the domain of our intellect and reflection and

cannot be recognized under the microscope of our intellect and the intellect cannot prevail over Him. Thus, they have taught how to call Him so that we do not disregard and be on the right path.

About Mohammad Hosain Assar

Lecturer and Researcher of the Ahl al-bayt (a.s.) teachings:

Assar joined Tehran Polytechnic Faculty in Tehran in 1961 and in 1967, he graduated with a bachelor's degree in electronics.

He was associated with the spiritual scholars of Tehran from early adolescence alongside his father and benefited scholarly and spiritual knowledge from them; This association lasted until the last days of his life. After his death, the messages of condolences sent to his family by scholars such as Ja'far Sobhani and Sayyid Ja'far Sayyedani

are a proof of this relationship. The maximum benefit he derived was from his master Mahmoud Halabi, which began in 1957 and continued for forty years. A part of this phase was exclusively devoted to learning the lessons of the Ahl al-Bayt (a.s.) which Halabi had acquired from his teacher, Mirza Mahdi Gharavi Esfahani, and had started these teachings since 1973. Assar engaged in research and preaching the teachings of the Ahl al-Bayt (a.s.) alongside providing social and cultural services. In March 2010, after returning from the journey of the holy shrines, he passed away. Scores of people become familiar with the teachings of the Ahl al-Bayt (a.s.) school through him.

1. «عَنْ مُحَمَّدِ بْنِ حَكِيمٍ، قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): الْمَعْرِفَةُ مِنْ صُنْعٍ مَنْ هِيَ؟ قَالَ: مَنْ صُنِعَ اللَّهُ، لَيْسَ لِلْعِبَادِ فِيهَا صُنْعٌ.» (كليني، الكافي، ج1، ص 163)

2 لَيْسَ كَمِثْلِهِ شَيْءٌ (سورة شوري، آيه 11)

3 «عَنْ مُحَمَّدِ بْنِ سَمَاعَةَ، قَالَ: سَأَلَ بَعْضُ أَصْحَابِنَا الصَّادِقَ (ع) فَقَالَ لَهُ: أَخْبِرْنِي أَيُّ الْأَعْمَالِ أَفْضَلُ؟ قَالَ: تَوْجِيدُكَ لِزَيْدِكَ. قَالَ: فَمَا أَكْبَرُ النَّذُوبِ؟ قَالَ: تَشْبِيهُكَ لِخَالِقِكَ» (مجلسي، بحار الأنوار، ج3، ص8). تمام احاديث باب «شواب الموحدين والعارفين وبيان وجوب المعرفة» همين مضمون را می رساند. همچنين از اميرالمؤمنين روايت شده است: «إِنَّ أَفْضَلَ الْفَرَائِضِ وَأَوْجَبَهَا عَلَى الْإِنْسَانِ مَعْرِفَةُ الرَّبِّ وَالْإِقْرَارُ لَهُ بِالْعُبُودِيَّةِ.» (Ibid, p.54)

4 «قَالَ الصَّادِقُ (ع) لِهَيْثَامِ بْنِ الْحَكَمِ: أَلَا أُعْطِيكَ جُمْلَةً فِي الْعَدْلِ وَالتَّوْحِيدِ؟ قَالَ: بَلَى، جُعِلْتُ فِدَاكَ. قَالَ: مَنْ الْعَدْلُ أَنْ لَا تَنْهَمَهُ وَ مِنَ التَّوْحِيدِ أَنْ لَا تَنْوَهَمَهُ.» (Ibid, v.5, p.58)

5 «عَنْ عَبْدِ الْأَعْلَى قَالَ: قُلْتُ لِأَبِي عَبْدِ اللَّهِ (ع): أَصْلَحَكَ اللَّهُ! هَلْ جُعِلَ فِي النَّاسِ أَذَاهُ يَبَالُونَ بِهَا الْمَعْرِفَةُ؟ قَالَ: فَقَالَ: لَا قُلْتُ: فَهَلْ كَلَّمُوا الْمَعْرِفَةَ؟ قَالَ: لَا، عَلَى اللَّهِ النَّبِيَانُ، لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا وُسْعَهَا وَلَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا.» (الكافي، ج1، ص 163) «عَنْ أَبِي عَبْدِ اللَّهِ (ع) قَالَ: لَيْسَ لِلَّهِ عَلَى خَلْقِهِ أَنْ يَعْرِفُوا، وَلِلْخَلْقِ عَلَى اللَّهِ أَنْ يَعْرِفَهُمْ، وَ لِلَّهِ عَلَى الْخَلْقِ إِذَا عَرَفَهُمْ أَنْ يَقْبَلُوا.» (همان، ج1، ص 164)

6 «سئل أبو جعفر (ع): أيجوز أن يقال إن الله عز وجل شيء؟ قال: نعم يخرج عن الحدين: حد التعطيل وحد التشبيه.» (ابن بابويه، التوحيد، ص 104)

7 «وَدَلَّتْ عَلَيْهِ بَيِّنَاتِهِ لَا تَسْتَطِيعُ عُقُولُ الْمُتَفَكِّرِينَ جَحْدَهُ.» (الكافي، ج1، ص 141)



عَرَفَ الْعِبَادُ خَالِقَهُمْ وَأَتَهُمْ مَخْلُوفُونَ، وَأَنَّهُ الْمُدِيرُ لَهُمْ  
وَأَنَّهُمُ الْمُدَبِّرُونَ، وَأَنَّهُ الْبَاقِي وَهُمْ الْفَانُونَ. وَاسْتَدَلُّوا  
بِعُقُولِهِمْ عَلَى مَا رَأَوْا مِنْ خَلْقِهِ، مِنْ سَمَائِهِ وَأَرْضِهِ  
وَسَمْسِهِ وَقَمَرِهِ وَلَيْلِهِ وَنَهَارِهِ، وَإِنَّ لَهُ وَلَهُمْ خَالِقًا وَمُدَبِّرًا  
لَمْ يَزَلْ وَلَا يَزُولُ...» (الكافي، ج1، ص 28)

26«عَنْ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ الْخُرَاسَانِيِّ خَادِمِ الرَّضَا  
قَالَ: دَخَلَ رَجُلٌ مِنَ الرَّنَادِقَةِ عَلَى أَبِي الْحَسَنِ (ع)  
وَغَدَهُ جَمَاعَةً ... قَالَ الرَّجُلُ: فَمَا الدَّلِيلُ عَلَيْهِ؟ فَقَالَ أَبُو  
الْحَسَنِ (ع) : إِنِّي لَمَّا نَظَرْتُ إِلَى جَسَدِي وَلَمْ يُمْكِنِي  
فِيهِ زِيَادَةٌ وَلَا نُقْصَانٌ فِي الْعَرْضِ وَالطُّوْلِ وَدَفْعِ  
الْمَكَارِهِ عَنْهُ وَجَرِّ الْمُنْفَعَةِ إِلَيْهِ، عَلِمْتُ أَنَّ لِهَذَا الْبَيْتَانِ  
بَانِيًا. فَأَقْرَرْتُ بِهِ مَعَ مَا أَرَى مِنْ تَوَرَّانِ الْفَالِكِ بِقُدْرَتِهِ وَ  
إِنْشَاءِ السَّحَابِ وَتَصْرِيفِ الرِّيَّاحِ وَمَجْرَى الشَّمْسِ  
وَالْقَمَرِ وَالنُّجُومِ، وَغَيْرِ ذَلِكَ مِنَ الْآيَاتِ الْعَجِيبَاتِ  
الْمُبِينَاتِ، عَلِمْتُ أَنَّ لِهَذَا مُقَدِّرًا وَمُنْشِئًا.» (الكافي، ج1،  
ص 79)

Sura Ghashiya, verse 17-20<sup>27</sup>

28عَنْ زُرَّارَةَ قَالَ سَمِعْتُ أَبَا عَبْدِ اللَّهِ (ع)... قَالَ: «بِإِ  
زْرَارَةَ إِذَا أَدْرَكْتَ هَذَا الزَّمَانَ، فَادْعُ بِهَذَا الدُّعَاءِ:  
اللَّهُمَّ عَرِّفْنِي نَفْسَكَ فَإِنَّكَ إِنْ لَمْ تُعَرِّفْنِي نَفْسَكَ لَمْ  
أَعْرِفْ نَبِيَّكَ...» (الكافي، ج1، ص 337)

29«أَلَا تَرَى أَنَّكَ إِذَا نَظَرْتَ إِلَى بِنَاءِ مُشَيِّدٍ مُبْنِيٍّ  
عَلِمْتَ أَنَّ لَهُ بَانِيًا وَ إِنْ كُنْتَ لَمْ تَرَ الْبَانِيَّ وَلَمْ  
تُشَاهِدْهُ قَالَ فَمَا هُوَ قَالَ شَيْءٌ بِخَابِ الْأَنْشِيَاءِ» (الكافي، ج1، ص 80)

30«... قَالَ: فَاعْتَمَتْنَاهَا مِنْهُ، فَقُلْتُ لَهُ: مَا مَنَعَهُ إِنْ  
كَانَ الْأَمْرُ كَمَا يَقُولُونَ أَنْ يَظْهَرَ لَخَلْفِهِ وَيَدْعُوَهُمْ إِلَى  
عِبَادَتِهِ حَتَّى لَا يَخْتَلِفَ مِنْهُمْ اثْنَانُ؟ وَلِمَ احْتَجَبَ عَنْهُمْ  
وَأَرْسَلَ إِلَيْهِمُ الرُّسُلَ؟ وَلَوْ بَاشَرَهُمْ بِنَفْسِهِ كَانَ أَقْرَبَ  
إِلَى الْإِيمَانِ بِهِ. فَقَالَ لِي: وَيْلَكَ وَكَيْفَ احْتَجَبَ عَنْكَ مَنْ  
أَرَاكَ قُدْرَتَهُ فِي نَفْسِكَ، نُسُوءَكَ وَلَمْ تَكُنْ، وَكِبْرَكَ بَعْدَ  
صِعْرِكَ، وَفُؤُوكَ بَعْدَ ضَعْفِكَ، وَضَعْفَكَ بَعْدَ فُؤُوكَ،  
وَسُقْمَكَ بَعْدَ صِحَّتِكَ، وَصِحَّتَكَ بَعْدَ سُقْمِكَ، وَرِضَاكَ  
بَعْدَ غَضَبِكَ، وَغَضَبَكَ بَعْدَ رِضَاكَ، وَخُرْنِكَ بَعْدَ فَرْجِكَ،  
وَفَرْحَكَ بَعْدَ حُزْنِكَ، وَحُبَّكَ بَعْدَ بُغْضِكَ، وَبُغْضَكَ بَعْدَ  
حُبِّكَ، وَعَزْمَكَ بَعْدَ انْهَابِكَ، وَأَنَاكَ بَعْدَ عَزْمِكَ،  
وَشَهْوَتَكَ بَعْدَ كِرَاهَتِكَ، وَكَرَاهَتَكَ بَعْدَ شَهْوَتِكَ،  
وَرَغْبَتَكَ بَعْدَ رَهْبَتِكَ، وَرَهْبَتَكَ بَعْدَ رَغْبَتِكَ، وَرَجَاءَكَ  
بَعْدَ يَأْسِكَ، وَيَأْسَكَ بَعْدَ رَجَائِكَ، وَخَاطِرَكَ بِمَا لَمْ يَكُنْ  
فِي وَهْمِكَ، وَعُزُوبَ مَا أَنْتَ مُعْتَقِدُهُ عَنْ ذَهْنِكَ. وَمَا  
زَالَ يُعَيِّدُ عَلَيَّ قُدْرَتَهُ الَّتِي هِيَ فِي نَفْسِي الَّتِي لَا  
أَدْفَعُهَا، حَتَّى ظَنَنْتُ أَنَّهُ سَيَظْهَرُ فِيمَا بَيْنِي وَ  
بَيْنَهُ...» (الكافي، ج1، ص 76)

31«لَا مُنْبَاعِجَهُ مِمَّا يُمَكِّنُ فِي دَوَاتِهِمْ وَإِلَامِكَانَ مِمَّا  
يَعْتَبِعُ مِنْهُ وَلَا فِتْرَاقَ الصَّانِعِ مِنَ الْمَصْنُوعِ وَالْحَادِ مِنَ  
الْمُحْدُودِ وَالرَّبِّ مِنَ الْمَرْبُوبِ...» (الكافي، ج1، ص  
139)

Ibid, page 82<sup>32</sup>

33«لَا إِشَاءَ أَرَادَ مَنْ تَوَهَّمَهُ، كُلُّ مَعْرُوفٍ بِنَفْسِهِ  
مَصْنُوعٌ.» (التوحيد، ص 34)

34«وَكَيْفَ يُنْشِئُ الْأَنْشِيَاءَ مَنْ لَا يَعْتَبِعُ مِنَ الْإِنْشَاءِ إِذَا  
لَقِمَتْ فِيهِ آيَةُ الْمَصْنُوعِ وَلِتَحْوَلَ دَلِيلًا بَعْدَ مَا كَانَ

مَدَّلُوا عَلَيْهِ. أَلَيْسَ فِي مَحَالِ الْقَوْلِ حُجَّةٌ وَلَا فِي الْمَسْأَلَةِ عَنْهُ جَوَابٌ. « (ibid، ص 38)

35«أَوَّلُ عِبَادَةِ اللَّهِ مَعْرِفَتُهُ وَأَصْلُ مَعْرِفَتِهِ تَوْحِيدُهُ وَنِظَامُ تَوْحِيدِهِ نَفْيُ الصِّفَاتِ عَنْهُ جَلَّ أَنْ تَخْلَهُ الصِّفَاتُ لِشَهَادَةِ الْعُقُولِ أَنَّ كُلَّ مَنْ خَلَقَهُ الصِّفَاتُ مَصْنُوعٌ وَشَهَادَةُ الْعُقُولِ أَنَّهُ جَلَّ جَالَهُ صَانِعٌ لَيْسَ بِمَصْنُوعٍ فَصَنَعَ (بِصْنَعِ) اللَّهُ يُسْتَدَلُّ عَلَيْهِ وَبِالْعُقُولِ يُعْتَقَدُ (يُعْتَقَدُ) مَعْرِفَتُهُ...» ( بحار الأنوار، ج4، ص253، خطبه توحيديه رضويه)

36«فَبِعَتِّ فِيهِمْ رُسُلَهُ وَوَاتَرَ إِلَيْهِمْ أَنْبِيََاءَهُ، لَيْسَتْ أَدْوَاهُ مِثْلَاقِ فِطْرَتِهِ، وَيَذَكِّرُوهُمْ مَنَسِي نِعْمَتِهِ، وَيَحْنَجُّوْا عَلَيْهِمْ بِالتَّلْبِيحِ، وَيُبَيِّرُوْا لَهُمْ دَفَائِنَ الْعُقُولِ. « (نهج الباغه، خطبه 1)

37«قَالَ رَسُولُ اللَّهِ (ص): «إِنَّ اللَّهَ خَلَقَ الْعَقْلَ مِنْ نُورٍ مَخْرُوجٍ مَكْنُونٍ إِلَى أَنْ قَالَ: فَقَالَ الرَّبُّ تَبَارَكَ وَتَعَالَى: وَعَزَّتِي وَجَالِي مَا خَلَقْتُ خَلْقًا أَحْسَنَ مِنْكَ، وَلَا أَطْوَعَ لِي مِنْكَ وَلَا أَرْفَعُ مِنْكَ وَلَا أَشْرَفُ مِنْكَ وَلَا أَعَزُّ مِنْكَ، بِكَ أَوْحَدٌ وَبِكَ أَعْبُدُ وَبِكَ أَدْعِي وَبِكَ أَرْتَجِي وَبِكَ أُبْتَغِي وَبِكَ أَخَافُ وَبِكَ أُحْذِرُ وَبِكَ التَّوَابُ وَبِكَ الْعِقَابُ» ( مستدرک الوسائل، ج 1، ص 82)؛ «إِنَّ اللَّهَ عَزَّ وَجَلَّ خَلَقَ الْعَقْلَ وَهُوَ أَوَّلُ خَلْقِي مِنَ الرُّوحَانِيِّينَ عَنِ يَمِينِ الْعَرْشِ مِنْ نُورِهِ، فَقَالَ لَهُ: ادْبِرْ، فَأَدْبَرَ. ثُمَّ قَالَ لَهُ: أَقْبِلْ، فَأَقْبَلَ. فَقَالَ اللَّهُ تَبَارَكَ وَتَعَالَى: خَلَقْتُكَ خَلْقًا عَظِيمًا (الكافي، ج 1، ص 20)

38«يَا أَيُّهَا النَّاسُ اذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ هَلْ مِنْ خَالِقٍ غَيْرِ اللَّهِ يَزُرُّكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ لَا إِلَهَ إِلَّا هُوَ فَاتَى تُؤَفَّكُونَ (سوره: فاطر، آیه 3)

Also, refer to Sura Naml, verse 60-62; Sura Luqman, verse 32; Sura Zukhruf, verse 87; sura Waqiah, verse 63-74; sura Yasin, verse 33-34.

39«الَّذِي عَجَزَتِ الْمَلَائِكَةُ - عَلَي فُرُوبِهِمْ مِنْ كُرْسِيِّ كِرَامَتِهِ وَطَوْلٍ وَلَهُمْ إِلَيْهِ وَتَعْظِيمِ جَلَالِ عِزِّهِ وَقُرْبِهِمْ مِنْ غَيْبِ مَلَكُوتِهِ - أَنْ يَعْلَمُوا مِنْ أَمْرِهِ إِلَّا مَا أَعْلَمَهُمْ؛ وَهُمْ مِنْ مَلَكُوتِ الْفُؤَادِ بِحَيْثُ هُمْ، وَمِنْ مَعْرِفَتِهِ عَلَى مَا فَطَرَهُمْ عَلَيْهِ، أَنْ قَالُوا: سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ.»

( التوحيد، ص48 )