



## “Trust” In Divine Promises as an Epistemological Verse in the Qur'an

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### Abstract

The degrees of human perfection depend on the extent of his knowledge, and the extent of his knowledge depends on his existence capacity. Man's ascent to the highest levels of existence is the basic plan of Islam for human education, and the role of the religious lifestyle geometry in the realization of this plan is more effective than any other factor. Practice based on trust in divine promises is one of the sides of this geometry. The present study, in a descriptive-analytic way tries to examine the functions of trustworthy action based on trust in divine promises - as one of the important aspects of lifestyle in a meaningful relationship with the category of human cognition and desires - based on Qur'anic verses. The findings are as follow: 1) Achieving evidence is a valid argument for accepting religion and entering the realm of religiosity. 2) Observing the fulfillment of one of the divine promises is one of the examples of evidence. 3) The fulfillment of divine promises as a verse in the path of religious life occurs regularly, completes the religious faith and gradually brings the believer to the levels of certain knowledge. 4) Achieving religious *Fiqh* is one of the unique functions of trustworthy practice. 5) Continuation of action based on divine promises leads to the overcoming of the deep innate desire for patience in human beings, and the *Tafaqquh* of some religious truths flows from this context.

**Keywords:** *Holy Qur'an; Divine Promises; Verse (Āya); Evidence (Bayyina; Tafaqquh; Patience*

### 1. Introduction

One of the basic needs of man, which is not only closely related to his destiny, but to all stages of his life in all situations, is the need for "guidance". There is no moment in human life when there is no need for guidance. The constant demand of the Muslim man in the *Wājib* daily prayers for guidance in the straight path is a proof of this claim. The secret of the believer's momentary need for guidance must be seen both in his need for guidance to pass the long and difficult path he has to meet God, and in his permanence and survival in the position he has passed so far. (*Jawādī Āmulī*, 2009, 1, 460) Man, who is composed of two dimensions related to theoretical wisdom and practical wisdom, must both theoretically

have a source for nourishment and grow practically in order to taste the levels of guidance. What is of the nature of argument and rationality removes the defects and weaknesses related to the theoretical wisdom of man, but filling the gaps related to the practical wisdom of human existence is only through refinement. It is in this way that man can walk in the realm of divine guardianship. (*Jawādī Āmulī*, 2006, 186) In this case, the realm of divine guardianship, according to a noble verse:

اللَّهُ وَلِيُّ الَّذِينَ آمَنُوا يُخْرِجُهُم مِّنَ الظُّلُمَاتِ إِلَى النُّورِ... (بقره: 257)

“Allah is the Protector of those who have faith: from the depths of darkness” (Baqara: 257)

The capacity for guidance and permanent move of such man will be guided toward light. (Modarressi, 1419, 1, 446) Since man is due to righteous deeds that he will be able to walk under the continuous guardianship of God<sup>1</sup>, so it can be said that the system of religious life is the great and urgent need that advances man in the realm of divine guardianship, and this is how the constant need of man, that is, guidance, is met. Therefore, the geometry of the religious way of life must necessarily be drawn in such a way as to inform the believer of the increasing guidance. In the geometry of the religious lifestyle, each side, to the extent specified for it in the *Shari'ah*, is itself the realization and enhancer of the creative guidance of the individual. One of these important aspects of the religious lifestyle is the trustworthy act based on benevolence and trust in divine promises.

The answers to the following questions can provide a clear picture of the process of guidance and knowledge in the religious lifestyle:

What is the valid argument and criterion for entering the religious lifestyle?

How is the analogy between practice and religious knowledge analyzed?

What role does acting based on trust in divine promises play in the geometry and system of religious life?

How are the functions, guides, and epistemologies of trustworthy action based on trust in divine promises?

Therefore, the present study intends to use the documentary method in data collection and descriptive-analytical method in content analysis, to validate the criterion and justification for accepting religion and entering the realm of religious lifestyle and in a methodical way and in the context of the religion life system, speaks of the way in which guidance and knowledge are acted upon by divine promises.

Few researches have been done on divine promises, among which we can refer to: the article "The linguistic meaning of promise in the Qur'an" (Abbasinia, Sa'id and Sajedi, Abolfazl, 2018, Theological Knowledge, 9 (1).)

This study examines the verses of the Holy Qur'an, which directly or indirectly contains the promises of God Almighty, from a linguistic point of view, and its main reliance is on explaining the intention of the holy Legislator as a speaker to show that the main purpose of a promise is to motivate the audience in action. "The Role of God's Names and Attributes in the Semantic Levels of Divine Promises" (Parcham, A'zam and Emadi Andani, Somayeh, 2010, Islamic Studies: Philosophy and Theology, 42 (84)) is another research that aims to identify the divine names and attributes. It has examined these verses through the content analysis of the verses containing divine promises. In addition, the commentators have also paid attention to the category of divine promise in accordance with the verses of the Qur'an. Among the commentators, Ayatollah *Jawādī Āmulī* in *Tafsīr Tasnīm*, according to the

<sup>1</sup>. إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّى الصَّالِحِينَ (أعراف: 196)

“For my Protector is Allah, who revealed the Book (from time to time), and He will befriend the righteous.” (A'raf: 196)

necessity of different verses, has paid attention to this category in a rhetorical, semantic and functional aspects.

However, beyond the principle of «Promise», much focus has not been done on the ways and functions of "behaviors based on trust in divine promises in the system of religious life", especially epistemologically, on the divine verses that contain various promises. The present study seeks to fill this gap.

## 2. Basic Concepts of Research

Those concepts that better understanding of the discussion depends on knowing their meaning are explained:

### 2.1. Promise and Caution in the word and their Qur'anic usage

Most dictionaries focus on the difference between a promise and a caution, and do not pay much attention to its literal meaning. It seems that the word "promise" according to many lexicographers, is subject to the rule of "the introducer be more famous than what is being introduced" and therefore it is considered unnecessary from the lexical definition. At the same time, some have considered it to mean committing to do something, whether it is good or evil. Recognizing that a promise is used in good or evil deeds depends on various factors. (*Mustafawī*, 1989, 13, 143) "Promise" has some differences with "Caution" that go back to their use. In the Qur'an, promise is used in both good and evil matters; like God's promise to the believers<sup>2</sup> and His promise of punishment to the disbelievers<sup>3</sup>, while the caution is used only in cases of evil; like the caution of God Almighty to those who denied the divine messengers<sup>4</sup>. (*Rāghib Isfihānī*, 1412, 875 and *Ibn Manẓūr*, 1414, 3, 463 and *Ṭurayhī*, 1996, 3, 162) The divine promise is inviolable when it comes to good obligations; because breaking the promise requires lying, ugliness and imperfection, and the Lord of the universe is free from ugliness and imperfection. But the unfulfillment of a caution when it does not require the breaking of a promise is not only not ugly, but it is a noble deed, and therefore the fulfillment of the caution is not certain. (*Fayyūmī*, 1414, 2, 665 and *Jawādī Āmulī*, 2010, 5, 340 and 341) What this research focuses on are those good promises that have a demanding aspect and have been promised by the Lord of the universe to the believers and the people of righteous deeds.

### 2.2. The phrase "lifestyle" in word and term

The word "style" is synonymous with the word "*Sīra*" in Arabic. *Sīra* is on the weight of "*Fi'la*" in which the word indicates the type of action. (*Ibn Manẓūr*, 1414 AH, 6, 454 and *Zubaydī*, 1414 AH, 3, 287) The people of the word define "*Sīra*" as state, method, way and behavior. (*Ibn Manẓūr*, 1414 AH, 6, 454 and *Zubaydī*, 1414 AH, 3, 287 and *Dehkhodā*, 2009, 9) They have also said that *Sīra* is a state in which human and non-human beings are in that state. (*Rāghib Isfihānī*, 1412 AH, 433) Martyr Motahhari has also emphasized the same meanings. According to him, *Sīra* is from the material "revolution" and "revolution" means movement, behavior and going, but *Sīra* indicates the type and style of behavior (Motahhari, 2010, 45 and 46). Therefore, it can be said that "knowing *Sīra*" is the same as "knowing the style". (Delshad Tehrani, 2015, 25) Finally, in this research, the meaning of lifestyle is the type and manner of behaviors that have become style in life and not the behavior itself. In style, those behaviors are regarded that have become a stable habit or state for human beings. (Fa'ali, 2018) Lifestyle refers to a

<sup>2</sup>. (وَعَدَ اللَّهُ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ) (مائدة/ 9)

“To those who believe and do deeds of righteousness hath Allah promised forgiveness and a great reward.” (Mā'idah: 9)

<sup>3</sup>. (...النَّارُ وَعَذَابُ اللَّهِ الَّذِينَ كَفَرُوا وَيُسَنِّ الْمَصِيرِ) (حج/ 72)

“It is the Fire (of Hell)! Allah has promised it to the Unbelievers! and evil is that destination!” (Hajj: 72)

<sup>4</sup>. «وَأَصْحَابُ الْأَيْكَةِ وَقَوْمٌ تُبِعَ كُلٌّ كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيدُ» (ق: 14)

“The Companions of the Wood, and the People of Tubba; each one (of them) rejected the messengers, and My warning was duly fulfilled (in them).” (Qāf: 14)

set of disciplined individual, social, material and spiritual behaviors - not just a specific behavior - but the scope of this application, according to what has been said, does not cover mental Tafaqquh that have more functional factor in creating a lifestyle - and even Tafaqquh is sometimes born of lifestyle - (*Mahdawī Kanī*, 2017) Such a factor is only done in the circle of a whole called "life", while "lifestyle" is specific to life.

### **3. The Typology of Divine Promises Based on the Correctional Aspect of the Qur'an (Qur'an as a Ma'dabah)**

Man in the path of his constant evolution and guidance, rather than needing to strengthen his scientific dimension, needs the practical evolution, and this need arises from the natural necessity of his upbringing. (*Jawādī Āmulī*, 2010, 51) Although he needs a degree of awareness in his movements and behaviors, but his creation has been organized in such a way that his practical influence by what is of the type of science and Tafaqquh, is not definite and necessary, and in other words, science not only cannot be the perfect cause for human movement, but acting against "consciousness" is a common tradition among human beings. (Khomeini, 2012, 88) This is where the role of practical models in human development is highlighted. The Holy Qur'an, as the hallmark of Islam, which has insisted on guiding human beings more than any other category, has avoided relying solely on mindsets in its educational methods and has focused on the fusion of training and education with the aim of cultivating its psychic and psychological aspects. (Khamenei, 2017: 299) The description of the Holy Qur'an as "Ma'dabah" in the narrations of the Infallibles (AS), refers to the same feature of the Qur'an: "Surely this Qur'an is the place of politeness, so learn its moral manners as much as you can" (Ḥurr Āmulī, 1409 AH).

In some narrations the word is "Ma'dubah" in which d has come with the O sound and in other narrations the word is "Ma'dabah" in which d has come with an A sound. (Zamakhshari, 1417 AH, 1, 27) In *Amālī*, Seyyed Morteza has stated two aspects for this word: the first aspect is "Ma'dubah"; in this case, "Ma'dubah" refers to a food that a person prepares it and invites people to it. In this sense, the Qur'an is likened to a food used by the people. Another aspect is "Ma'dabah"; in this case, it is derived from politeness and the meaning of the phrase "the Qur'an is the Ma'dabah of God" will be as follows: "God Almighty sent down the Qur'an to polite the people and as their calendar" (Alam al-Huda, 1998, 1, 354 and 355) According to this reading, the Qur'an is as a place for teaching politeness that not only educates His student, but also chastise him. In this narration, the word "فَتَعَلَّمُوا" is more appropriate with the same meaning of "Ma'dabah" and can be a parallel to its correctness. (Hassanzadeh Amoli, 1990, 1, 52) Therefore, the Holy Qur'an in its method of guidance, relies more on chastising man than on his education and this method, as stated before, is firstly rooted in the construction of human existence and secondly its effect on human movement is definite. The experience of fulfilling divine promises in the process of guiding and educating human beings is one of the examples of the Qur'an as a Ma'dabah due to its reliance on action based on goodness and trust in divine lordship. Of course, it goes without saying that examining the quality and content of divine promises also provides important teaching points, especially about the names and attributes of the Promiser, i.e. the Almighty God, but the main orientation according to the function of God's Lordship on the one hand, and the pragmatic nature of behaviors dependent on divine promises, on the other hand, is towards chastisement. This issue will be further explored.

### **4. Evidence (Bayyina); The Valid Reason for Entering the Realm of Religiosity**

Talking about what is the criterion for accepting religion and entering the field of religiosity is one of the topics that is usually discussed in topics related to theology or epistemology. What exactly is the conclusive argument for accepting religion and religious practice can pave the way for many other issues, especially intra-religious issues, including the discussion of divine promises. The primacy of worldview over action, or in other words, the validation of religiosity and religious life, conditioned by a formed worldview based on theological and philosophical arguments, is a common notion that is mentioned in public issues and even in some scientific sessions. But according to the Qur'an, can the

necessary condition for choosing a religion and starting a movement in the realm of religious life be considered as the achievement to such arguments? Considering all the verses of the Qur'an, while confirming the principle of the lifestyle derived from attitude only confirms it as part of the process of formation of lifestyle - regardless of whether this origin is related to the stage of creation or survival and direct or indirect - at the same time it leads us to a more comprehensive view. The notion that accepting religion and entering the realm of religious lifestyle depends on equipping man with a set of philosophical and theological arguments to prove God or the purposefulness of the universe is not correct. In the logic of the Qur'an, "evidence" is a valid argument in accepting religion and taking a step in the direction of religious lifestyle. According to verse:

«إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ وَلَوْ تَوَاعَدْتُمْ لِاجْتِمَاعٍ فِي المِيعَادِ وَ لَكِن لِيَقْضِيَ اللهُ أَمْرًا كَانَ مَفْعُولًا لِيَهْلِكَ مَنْ هَلَكَ عَن بَيِّنَةٍ وَيَحْيَى مَنْ حَيَّ عَن بَيِّنَةٍ وَإِنَّ اللهَ لَسَمِيعٌ عَلِيمٌ (أنفال/ 42)

“Remember ye were on the hither side of the valley, and they on the farther side, and the caravan on lower ground than ye. Even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment: But (thus ye met), that Allah might accomplish a matter already decided; that those who died might die after a Clear Sign (had been given), and those who lived might live after a Clear Sign (had been given). And verily Allah is He Who heareth and knoweth (all things). (Anfāl: 42)

That the commentators have considered death and life as disbelief and faith (Modarressi, 1419, 4, 65), this claim is proven. Evidence means obvious meaning and guidance and everything that reveals the truth from the false. Through evidence, one can easily and without difficulty find the right knowledge. (Tabataba'i, 1417 AH, 7, 114) Evidence indicates that anyone has been spoken at any level, in accordance with his understanding in such a way that this understanding is considered a valid argument for him. (*Jawādī Āmulī*, 2010, 5, 616 and 621) Therefore, in the Qur'an, anything that is characterized as evidence or is introduced as an example of evidence or as a criterion and way of accepting the truth, can be considered as a valid evidence to enter the field of religiosity. In the culture of the Qur'an, evidence is not necessarily and exclusively limited to well-known theological and philosophical arguments, but even observation and experience of the fulfillment of a divine promise is included in evidence. In verse 42 of Surah *Anfāl*, which was mentioned in the previous lines and is related to the battle of Badr, the situation of the Muslims is so weaker than the enemy in terms of normal physical calculations - including the number of people, equipment, environmental conditions, etc. - that the Holy Qur'an states if the Muslims had been aware of the occurrence of such a war before, they would surely have broken their promise:

...وَلَوْ تَوَاعَدْتُمْ لِاجْتِمَاعٍ فِي المِيعَادِ... (أنفال: 42)

“... even if ye had made a mutual appointment to meet, ye would certainly have failed in the appointment...” ('Anfāl: 42)

However, God Almighty placed them in the conditions of performed action to fulfill the divine promise of the unusual victory<sup>5</sup> of the Islamic Army over the polytheist army, to expose everyone to the choice of guidance or misguidance through such an evidence. (Makarem Shirazi, 1995, 7, 188 and 189) Accordingly, one of the most important functions of the experience of fulfilling divine promises is the validity of their authority in accepting religion and the principle of religious lifestyle. Other examples of evidence include the divine book of the Qur'an<sup>6</sup>, trust in the messenger of religion<sup>7</sup>, observing the miracles of the divine saints<sup>8</sup>, and instinct receiving. Thus, attaining an evidence or general enlightening awareness is sufficient to enter the realm of religiosity and religious lifestyle.

<sup>5</sup>. The result of unusual is not unusual. Unusual means contrary to the apparent habits and contrary to the humane tangible material calculations process.

<sup>6</sup>. Hajj: 16.

<sup>7</sup> Shu'arā: 107, 125, 143, 162, 178.

<sup>8</sup>. 'Isrā': 101.

## 5. Analyzing the Epistemological Functions of Action Based on Trust in Divine Promises

Firstly, it is necessary to explain an introduction about the relationship between action and knowledge as a general principle; therefore, first we will express the epistemological principle of the action arising from the evidence and then we will examine the epistemological functions of the act trusting in the divine promises.

### 5.1. The enthusiasm of knowledge depends on the action based on evidence

The principle of the effect of action on knowledge has been considered under the independent chapters entitled «بَابُ مَنْ عَمِلَ بِغَيْرِ عِلْمٍ» or «بَابُ اسْتِعْمَالِ الْعِلْمِ» in Shiite narrative books. (*Kulaynī*, 1407 AH, 1, 43 and 44 and *Majlisī*, 1403 AH, 1, 206) According to the well-known rule, what is stated in the hadiths has a principle and basis in the Qur'an. The Qur'an also has confirmed the definite effect of act based on knowledge. In the culture of the Qur'an, one of the definite consequences of evil deeds is a disturbance in the most central system of human cognition, namely the heart, where He says:

(كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ) (مطففين: 14)

“By no means! but on their hearts is the stain of the (ill) which they do!” (Muṭaffifīn: 14)

According to this verse, the sin makes the heart close and the closed heart has no ability to accept the influence of the truth, nor does a false belief come out of it. (*Jawādī Āmulī*, 2010, 6, 392)

In other verses, basically, bad deeds not only hinder comprehension, but also mislead the human cognitive system:

(ثُمَّ كَانَ عَاقِبَةَ الَّذِينَ أَسَاؤُا السُّوَاىَ أَنْ كَذَّبُوا بِآيَاتِ اللَّهِ وَ كَانُوا بِهَا يَسْتَهْزِئُونَ) (روم/ 10)

“In the long run evil will be the End of those who do evil; for that they rejected the Signs of Allah, and held them up to ridicule.” (Rūm: 10)

To the extent that an evil deed locks the channels of knowledge, an action based on basic knowledge derived from the evidence has the opposite effect. According to the narrations of the Imams (AS), praiseworthy outward behaviors, which are interpreted as "politeness", expand the capacity of human knowledge. In a narration, Amir al-Mu'minin Ali (AS) says: "Politeness increases the knowledge and flourishes the mind" (*Majlisī*, 1403 AH, 2, 58). Therefore, the behaviors can approach human to an inner purity and divine and monotheistic knowledge. (Khomeini, 2012, 2, 204) If these behaviors continue, they bring man to the perfection of knowledge and enlightenment of the heart. (Mulla Sadra, 2004, 2, 204)

By clarifying the definite effect of action on the human epistemology system, the epistemological functions of actions based on divine promises can be examined.

### 5.2. Trustworthy action; the first step in completing faith

According to the literal meaning of trust, which is trust in others (*Rāghib Isfihānī*, 1412 AH, 882), it is referred to performing the action by observing its aspects and trusting in Allah. (Motahhari, 2000, 2, 260) Therefore, if we are talking about trustworthy action, it is inevitably an action based on trusting in one of the divine promises.

Based on the Holy Qur'an, it seems that the first step after accepting religion and religious life based on evidence is the principle of "trustworthy action". The same principle can be deduced from the context of the verses related to the story of Prophet Moses (PBUH) in Surah Yūnus - verses 75 to 84.

After much debate the Prophet Moses had with Pharaoh and his overcome ON sorcerers, few of the Israelites finally believe in him:

(...فَمَا ءَامَنَ لِمُوسَىٰ إِلَّا ذُرِّيَّةٌ مِّن قَوْمِهِ عَلَىٰ خَوْفٍ مِّن فِرْعَوْنَ وَ مَلَائِيهِمْ أَن يُقْتَلُوا...) (يونس/ 83)

“But none believed in Moses except some children of his People, because of the fear of Pharaoh and his chiefs, lest they should persecute them” (Yūnus: 83)

As the appearance of the verse indicates, the faith of the Israelites was a superficial and unreliable faith. (*Jawādī Āmulī*, 2010, 4, 468) However, the first instruction of Prophet Moses (PBUH) to this new nation of faith is as follows:

(وَ قَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ ءَامِنْتُمْ بِٱللَّهِ فَعَلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُّسْلِمِينَ) (يونس/ 84)

“Moses said: ‘O my People! If ye do (really) believe in Allah, then in Him put your trust if ye submit (your will to His).’” (Yūnus: 83)

Why the trustworthy act considered as the first advice to the Israelites is an important point? The commentators have expressed different opinions as to why the phrase "... تَوَكَّلُوا فَعَلَيْهِ ..." is placed between the two conditions of faith and submission. Some people believe that the holy verse is the suspension of the ruling of trust on two conditions, and the reason why the condition of surrender comes after this sentence is due to the subtle point that the status of submission is basically one of faith perfection levels. This means that faith without a state of submission to God is also possible, and what completes a person's faith is his submission to God. (Tabataba'i, 1417 AH, 10, 114) Some other commentators do not consider the suspension of the ruling in the above verse to be correct on two conditions and believe that the obligation of trust depends only on faith, and that submission mentioned after the trust indicates that the trustworthy action brings man to the position of submission. (Feyz Kashani, 1415 AH, 2, 413) The common point of both views is that basically the trustworthy act - which in itself has a kind of submission to God - increases and complements faith. Many narrations confirm this meaning. Especially the narrations that say: "Faith is not shaped except by deed and action is derived from faith, and faith is stabilized only by action. (*Hurr Āmulī*, 1409 AH, 15, 168) Since faith is not merely science but it is knowledge and understanding reached to heart and its container is the human heart (Khomeini, 2012: 87 and Khamenei, 2014: 103; Tabataba'i, 1417 AH, 18, 259; *Jawādī Āmulī*, 2010, 2, 156), so it can be claimed that the trustworthy act based on trust in divine promises, causes the realization of a kind of knowledge in man that is related to the human heart as the most central system of human cognition, and the increase and development of faith depends on it.

### 5.2.1. The certainty of knowledge derived from trustworthy action

The philosophy of such a method of religiosity — that is, the formation and consolidation of faith or belief in the heart by action based on trust in divine promises — can perhaps be seen as more effective and closer to the action of the "heart" than other epistemological tools. As mentioned in the previous lines, this is the action that makes the heart flourished and active or closed and passive, and on the other hand, according to the phrase "and the action is from it" in this narration, the main factor of movement and action in man is the heart or the belief penetrated in heart, otherwise what is pure consciousness has no definite effect on human movement. The Qur'an's strong emphasis on "heart" or also stems from this. Since the Qur'an is a book of guidance and action and does not merely seek to express pure consciousness and mental philosophies, it inevitably relies more on a tool of knowledge that is more effective in motivating man to action. (Beheshti, 1999, 206 and 207) Along with this matter, it appears from verses and narrations that the knowledge obtained from action based on trust in divine promises is of the kind of "certainty". One of the demands of Imam Sajjad (AS) in the fifth prayer of *Ṣaḥīfah Sajjādiyyah* is the access of the people of trust to certainty, as he says:

«أَسْأَلُكَ خَوْفَ الْعَابِدِينَ لَكَ وَ عِبَادَةَ الْخَاشِعِينَ لَكَ وَ يَقِينَ الْمُتَوَكِّلِينَ عَلَيْكَ وَ تَوَكُّلَ الْمُؤْمِنِينَ عَلَيْكَ»

“I ask you (o Allah) worshipers’ fear of you, humbles’ worship to you, trustees’ certain to you, and believers’ trust to you.”

The believer has not found certainty in God and His attributes and deeds before the trustworthy act, as it is the truth. After trusting and experiencing the fruit of trust in God in a good way, certainty is obtained for him (*Kabīr Madanī*, 1409 AH, 7, 442) and since certainty is hierarchical, the continuation of trustworthy action results in increasing certainty. That in our narrations, the trust in God is described as a ladder to achieve certainty, indicates this important point. In the conversation between the Prophet (PBUH) and Gabriel (AS), when the Holy Prophet (PBUH) asked: "What is better than sincerity? In reply, he hears: Certainty is better than sincerity. Again he asked: What is better than certainty? He said: Surely the ladder to reach it is trust in God." (Sadūq, 1403 AH, 261) So the trustworthy act based on trust in the promises of God has a length as long as life, so that according to the narration: «...فَمَا حَدُّ» «...التَّوَكُّلِ قَالَ الْيَقِينُ...»: "What is the limit of trust, he replied: "certain".” (*Kulaynī*, 1407 AH, 2, 57)

The limit of trust reaches to certainty. Of course certainty, which is one of the branches of knowledge, is studied in various ways. Sometimes it is "scientific certainty" that is the product of the scientific and reasoning efforts of individuals that the practical effect of this type of certainty is not definite. Sometimes, according to the holy verse:

(وَ اعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ) (حجر / 99)

“And serve thy Lord until there come unto thee the Hour that is Certain” (Hijr: 99)

It is the product of one's practical worship. This type of certainty is the same intuition (*Jawādī Āmulī*, 2009, 1, 432 and 434) that is related to the heart.

### 5.3. Fulfillment of divine promises; as signs of theology

Accuracy in the verses of the Qur'an indicates that the practical experience of fulfilling divine promises is a sign from the divine signs in a deeper understanding of God Almighty and His promises. God has spoken about His promises in this way:

(وَ عَدَدُكُمْ اللَّهُ مَغَانِمَ كَثِيرَةً تَأْخُذُونَهَا فَعَجَّلَ لَكُمْ هَذِهِ وَ كَفَّ أَيْدِيَ النَّاسِ عَنْكُمْ وَ لَتَكُونَ آيَةً لِلْمُؤْمِنِينَ وَ يَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا) (فتح / 20)  
 “Allah has promised you many gains that ye shall acquire, and He has given you these beforehand; and He has restrained the hands of men from you; that it may be a Sign for the Believers, and that He may guide you to a Straight Path.” (Fath: 20)

Returns to the realized divine promise and «لَتَكُونَ» In this verse, the pronoun in it indicates that the fulfillment of the divine promise on the victory of the Islamic army in the battle of Khaybar and the attainment of the booty of Khaybar, which were fulfilled before other divine promises, is a sign for the believers to be guided by observing the truth of God's promise. (*Ṭabarsī*, 1993, 9, 177) In this verse, according to the addressee of the verse that are Muslims, is not the legislative guidance, which the meaning of «...يَهْدِيكُمْ صِرَاطًا مُسْتَقِيمًا...» means giving a path by sending a messenger and announcing the rule of Shari'ah to people in this case achieving the result was necessary, but it is the creative guidance, which indicates the permanent help to the Muslim and bringing him to his destination. (*Jawādī Āmulī*, 2009, 1, 474) Understanding or intuition of the teachings and truths of religion are the tools of creative guidance that is achieved through the methods of creative guidance. (*Jawādī Āmulī*, 2009, 1, 459) Therefore, it becomes clear that the experience of fulfilling the divine promise is through creative guidance and thus understanding the truths of religion.



#### 5.4. Meaningfulness of divine promises in achieving religious Tafaqquh

In the Holy Qur'an, several words have been used in topics related to cognition and Tafaqquh, including remembrance, thought, contemplation, suspicion, certainty, opinion, understanding, Fiqh, etc. Some have defined Fiqh as an awareness i.e. "knowing everything" and Tafaqquh has been understood as learning awareness, which means "learning Fiqh". (Tabarsī, 1993, 5/125) Others have considered Fiqh not absolute understanding, but a kind of understanding that is derived from splitting and opening (Ibn Athīr, 1988, 3/465) and is accompanied by care and reflection. (Askari, 1400 AH, 8 and Mustafawī, 1989, 9/123) Although the author of *Maqāyis* initially considers Fiqh as absolute Tafaqquh, but in the continuation of his explanation has a phrase that shows he also does not really agree with the meaning of Fiqh merely as an understanding. He says that when it is said, «بَيِّنْتُهُ لَكَ» it means «أَفَقَهُنَّكَ» Accordingly, Fiqh is an understanding that is accompanied by explanation. (Ibn Fāris, 1404 AH, 4/442) Therefore, it can be concluded that Fiqh does not mean absolute understanding, but it is a deep understanding. The same difference in meaning is revealed in some verses of the Qur'an. Allameh Tabataba'i has introduced the following verse:

(وَ هُوَ الَّذِي أَنْشَأَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ فَمُسْتَقَرٌّ وَمُسْتَوْدَعٌ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَفْقَهُونَ) (أنعام/ 98)

“It is He Who hath produced you from a single soul: then there is a nesting place and a repository: We detail Our Signs for people who understand.” (‘An‘ām: 98)

And the verse before it that is about the stars for scholars:

(وَ هُوَ الَّذِي جَعَلَ لَكُمُ النُّجُومَ لِتَهْتَدُوا بِهَا فِي ظُلُمَاتِ اللَّيْلِ وَالْبَحْرِ قَدْ فَصَّلْنَا الْآيَاتِ لِقَوْمٍ يَعْلَمُونَ.) (أنعام/ 97)

“It is He Who maketh the stars (as beacons) for you, that ye may guide yourselves, with their help, through the dark spaces of land and sea: We detail Our Signs for people who know.” (‘An‘ām: 98)

And he uses these verses that the Almighty God has mentioned the creation of human beings as a special sign for the people of the jurisprudent that the knowledge of the characteristics of the soul, in addition to its scientific basis, requires inner care and purification of the soul. (Tabataba'i, 1417 AH, 7/290) Therefore, in the logic of the Qur'an, Fiqh will not be absolute consciousness. Tafaqquh, which is in fact on the weight of Tafa'ul of Fiqh, is the most appropriate aspect of it as having the understanding. (Khamenei, 2017, 735) Care in some cases of the use of Tafaqquh in the Qur'an, leads us to a very important point: Surah *A'rāf*, verse 179<sup>9</sup> and Surah *An'am*, verse 25<sup>10</sup> and Surah *Tawbah*, verse 87<sup>11</sup> and Surah *Tawbah*, verse 127<sup>12</sup> Surah *Al-Kahf*, verse 57<sup>13</sup> and Surah *Al-Isrā'*, verse 46<sup>14</sup> and Surah *Al-Munāfiqūn*, verse 3<sup>15</sup>. In all these cases, He has introduced Tafaqquh as the work of the heart. It is as if Tafaqquh (i.e. Tafaqquh) is a kind of understanding that flows in the heart. Therefore, according to the functions mentioned in the previous lines about the heart, it becomes clear that Tafaqquh in the culture of the Qur'an, firstly, indicates a deep understanding of the truths of religion and not an absolute understanding, and secondly, it is a work primarily related to the heart and, of

9. (وَ لَقَدْ ذَرَأْنَا لِجَهَنَّمَ كَثِيرًا مِنَ الْجِنَّةِ وَالنَّاسِ لَهُمْ قُلُوبٌ لَا يَفْقَهُونَ بِهَا...)

“Many are the Jinns and men we have made for Hell: They have hearts wherewith they understand not.”

10. (... وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ...)

“but We have thrown veils on their hearts, so they understand it not.”

11. (... وَ طَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ...)

“They prefer to be with) the women (, who remain behind) at home (: their hearts are sealed and so they understand not.”

12. (... صَرَفَ اللَّهُ قُلُوبَهُمْ بَأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ...)

“Whenever there cometh down a Surah, they look at each other, (saying), "Doth anyone see you?" Then they turn away: Allah hath turned their hearts (from the light); for they are a people that understand not.”

13. (... إِنَّا جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ...)

“Verily We have set veils over their hearts so that they understand this not.”

14. (... وَ جَعَلْنَا عَلَى قُلُوبِهِمْ أَكِنَّةً أَنْ يَفْقَهُوهُ...)

“And We put coverings over their hearts (and minds) lest they should understand the Quran.”

15. (... فَطَبَعَ عَلَى قُلُوبِهِمْ فَهُمْ لَا يَفْقَهُونَ...)

“So a seal was set on their hearts: therefore, they understand not.”

course, belief. Therefore, the Qur'anic jurist has two advantages of theology and religiosity (Jawādī Āmulī, 2008, 53) and since it is accompanied by self-purification, religiosity is its third advantage. Along the discussion of Tafaqquh, one of the verses that is highly controversial among scholars of the principles on the authority of single news is the Verse of "Nafar":

«وَمَا كَانَ الْمُؤْمِنُونَ لِيَنْفِرُوا كَافَّةً فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ طَائِفَةٌ لِيَتَفَقَّهُوا فِي الدِّينِ وَ لِيُنذِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ»  
(توبه/ 122)

"It is not for the Believers to go forth (all) together: if a contingent from every expedition go forth to devote themselves to studies in religion, and admonish the people when they return to them, that thus they (may learn) to guard themselves (against evil)." (Tawba: 122)

According to the popular view among the commentators, the subject of "لِيَتَفَقَّهُوا" is the remnants of jihad who stayed in the city to understand the divine teachings and rules and to warn their people. (Ālūsī, 1415 AH, 6, 46 and *Ibn Kathīr*, 1419 AH, 4, 206 and Makarem Shirazi, 1995, 8, 191) This view, however, for some reasons cannot be correct. First, it is inconsistent with the appearance of the verse. When at the beginning of the verse He speaks of the necessity of a person, that is, the migration of tribes from each group of believers to the field of jihad, and it is obligatory to attribute the subject «لِيَتَفَقَّهُوا» immediately mentions the verb and the phrase of this verb to the survivors who are not directly mentioned. Secondly, the context of the verses is completely related to the battlefield and jihad. The verses before the Verse of "Nafar" are to rebuke the violators of jihad and to persuade the believers to participate in jihad. Interestingly, the verse after Verse of "Nafar" is exactly the same as inciting Muslims to fight the infidels. Thirdly, the main reliance of this opinion is due to the cause of descend of the verse according to which with the revelation of verses rebuking the hypocrites who violate jihad, the believers swore not to violate any war and the Muslims mobilized in a place ordered by the Prophet (PBUH). They all moved to Jihad Square. This verse was revealed that the migration of all Muslims to the field of jihad is not necessary (Zakavati, 2004, 1, 140). But by citing the dignity of revelation, only the unnecessary of «لِيَتَفَقَّهُوا» public migration to jihad is proved and it plays no role in determining the subject of and even determining the addressee does not warn.

According to another aspect that the commentators have stated, the subject "لِيَتَفَقَّهُوا" in returns to the people migrating to the battlefield (Ansari, 1970, 93 and *Ṭabarī*, 1412 AH, 11, 52 and *Sayed Quṭb*, 1412 AH, 3, 1734), that is, the verse intends to express the meaning that by being on the battlefield and by "observing the signs of God and the emergence of the saints on the enemies", one gains insight and wisdom in religion (Ansari, 1970, 93). Since the basis of training and reform of the human soul is formed in the practical conduct between fear and hope and divine promise and caution, the best meaning for the Verse of "Nafar" will be:

«المتفقه المنذر هو النافر المجاهد المسافر» (Hashemi Khoei, Hassanzadeh Amoli and Kamarah'i, 1400 AH, 21, 136). Applications of Tafaqquh in the Qur'an and its close relationship with the heart - mentioned in the previous lines - on the one hand and the functions of the heart as the most central human epistemology system - which is also in the above-mentioned issues - on the other hand, show the similarity of Tafaqquh with the existing facts in the struggle between the front of truth and falsehood. Thus, Tafaqquh means a deep understanding towards the truths of religion in the battlefield and this is achieved by observing the divine signs in fulfilling the promises that have given the Mujahidin of the right, and this is one of the most important functions of action in the realm of divine promises.

### 5.5. Perceiving the truths of religion in the light of overcome patience

Due to its natural and earthly nature, man has been described with reprehensible attributes in the Qur'an. "Halū": very greedy, "Jazū": impatience and "Manū": stingy<sup>16</sup>, "Qatūr": very stingy<sup>17</sup>, "Ajūl":

<sup>16</sup>. (إِنَّ الْإِنْسَانَ خُلِقَ هَلُوعًا. إِذَا مَسَّهُ الشَّرُّ جَزُوعًا. وَإِذَا مَسَّهُ الْخَيْرُ مَنُوعًا) (معراج: 19-21).  
"Truly man was created very impatient; Fretful when evil touches him; And niggardly when good reaches him." (Mi'rāj: 19-21)

very hasty<sup>18</sup> and ... are some of these traits. In addition to these reprehensible carnal attributes, man, of course, due to his innate and divine realm, also has desirable attributes that can be referred to as the spirit of truth-seeking, patience, forgiveness, and so on. In the struggle between these attributes, if he can turn each into a dominant desire, his movements will be in the same direction, but the question is, how does this ability happen? The discussion on this issue is detailed and needs another article. Here, only the Qur'anic context of man's haste is discussed. Carefully in the verses before and after verse 11 of Surah Al-Isrā' that has rebuked man due to his haste, and stated:

(وَ يَدْعُ الْإِنْسَانَ بِالشَّرِّ دُعَاءَهُ بِالْخَيْرِ وَ كَانَ الْإِنْسَانُ عَجُولًا) (إسراء: 11)

“Man prays for evil as he prays for good; for man is given to hasty (deeds)” (Isrā': 11)

It is clear that the haste of man is in the context of "guidance of people" and "sign". It is as if the verse wants to tell us that rejecting divine guidance and ignoring God's revelations by man is due to his hasty attribute. (Gharashi, 1998, 6, 43) It is clear from this that one of the obstacles to human cognition is his hasty nature and the attraction of guidance and acquisition of knowledge through divine verses, requires the overcoming of the opposite trait of haste, i.e. the praised attribute of "patience". In the logic of the Qur'an, these two qualities are mentioned in opposition to each other.<sup>19</sup> Attention to the verses of the Qur'an indicates to this important issue that achieving some truths needs patience. The sentence:

"...إِنَّ فِي ذَلِكَ لآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ." (ابراهيم/5، لقمان/35، سبأ/19، شوری/33)

“Verily in this there are Signs for such as are firmly patient and constant, grateful and appreciative.”

(Ibrahim: 5; Luqman: 35; Saba': 19; Shawrā: 33)

is repeated in four positions of the Qur'an and indicates the same meaning. (Qorashī, 1998, 9, 495) Beyond this, basically, understanding some divine truths is completely dependent on the nature of patience, so that if there is no patience, that truth will not be understood:

(وَ قَالَ الَّذِينَ أُوتُوا الْعِلْمَ وَيُؤْتُوا ثَوَابَ اللَّهِ خَيْرٌ لِّمَنْ آمَنَ وَ عَمِلَ صَالِحًا وَ لَا يُقَالُهَا إِلَّا الصَّابِرُونَ) (قصص/80)

“But those who had been granted (true) knowledge said: ‘Alas for you! The reward of Allah (in the Hereafter) is best for those who believe and work righteousness: but this none shall attain, save those who steadfastly persevere (in good)’.” (Qisas: 80)

In this verse, «يُقَالُهَا» means make someone to understand, just as to consider means to understand and take. (Tabataba'i, 1417, 16, 80) In the analysis of why the understanding of facts depends on patience, we can briefly point to the necessity of the weight and heaviness of the truth. Imam Ali (AS) in the letter 53 of Nahjulbalāghah has precious words:

«...وَ الْحَقُّ كُلُّهُ ثَقِيلٌ وَ قَدْ يُخَفِّفُهُ اللَّهُ عَلَى أَقْوَامٍ طَلَبُوا الْعَاقِبَةَ فَصَبَرُوا أَنفُسَهُمْ وَ وَتَقُوا بِصِدْقِ مَوْعِدِ اللَّهِ لَهُمْ...»

“...the truth is heavy totally, and Allah has lightened it for the people who asked the good end, did patience against themselves, and trusted to the promise of Allah to them...”

Here it is understood that firstly understanding the truth and accepting it by man depends on patience, and secondly, overcoming patience in human existence as a deep innate desire depends on upbringing and education. The soul of postponing the result of many actions to the divine promises, places man in an educational process and conduct. Man, who, because of his hasty nature, hastily expects the fruit of his action, gradually becomes accustomed to it, whether he likes it or not, when he steps into the field of action and moves forward with confidence in divine promises. Since the divine promises are hierarchical, the way of the Almighty God is that by fulfilling smaller promises, He motivates man to act in a larger realm with confidence in the divine promises, and not be captured by

<sup>17</sup>. (...وَ كَانَ الْإِنْسَانُ قَنُورًا) (إسراء: 100)

“...for man is (every) niggardly!” (Isrā': 100)

<sup>18</sup>. (...وَ كَانَ الْإِنْسَانُ عَجُولًا) (إسراء: 11)

“...for man is given to hasty (deeds).” (Isrā': 100)

<sup>19</sup>. «فَاصْبِرْ كَمَا صَبَرَ أُولُو الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَهُمْ...» (أحقاف: 35)

“Therefore patiently persevere, as did (all) messengers of firm resolution; and be in no haste about the (Unbelievers).” (Ahqāf: 35)

the trap of science and awareness - in the sense that he is merely obliged to do deeds that he has already evaluated all levels of action in the measure of his consciousness and has not reached a conclusion. There is an example of such a method in the story of the mother of Prophet Moses (PBUH). God gives two promises to mother of Prophet Moses (PBUH):

(وَ أَوْحَيْنَا إِلَىٰ أُمِّ مُوسَىٰ أَنْ أَرْضِعِيهِ فَإِذَا خَفْتِ عَلَيْهِ فَأَلْقِيهِ فِي الْيَمِّ وَلَا تَخَافِي وَلَا تَحْزَنِي إِنَّا رَادُّوهُ إِلَيْكِ وَ جَاعِلُوهُ مِنَ الْمُرْسَلِينَ)  
(قصص/7)

“So We sent this inspiration to the mother of Moses: ‘Suckle (thy child), but when thou hast fears about him, cast him into the river, but fear not nor grieve: for We shall restore him to thee, and We shall make him one of Our messengers.’” (Qasas: 7)

The return of Moses (PBUH) is the first promise and his prophecy is the second promise. The first promise was in fact a short-term promise, and the second promise was a long-term promise. A few verses later, He says:

(فَرَدَدْنَاهُ إِلَىٰ أُمِّهِ كَيْ تَقَرَّ عَيْنُهَا وَلَا تَحْزَنَ وَلَا تَعْلَمَ أَنَّ وَعْدَ اللَّهِ حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ لَا يَعْلَمُونَ) (قصص/13)

“Thus did We restore him to his mother, that her eye might be comforted, that she might not grieve, and that she might know that the promise of Allah is true: but most of them do not know” (Qasas: 13)

In this verse, God Almighty has spoken about the fulfillment of the first promise and its philosophy. In fact, the first promise was fulfilled in order to calm the heart of the mother of Prophet Moses (PBUH) and get rid of sorrow, and more importantly, to know that the divine promise is true<sup>20</sup>. In fact, the fulfillment of a closer promise prepares the human heart and will and stimulates him to continue on the path of action based on trust in God's promises. Continuing to move in this direction is an educational behavior that overcomes the praiseworthy qualities, especially patience, in human beings over the condemned ones. Achieving patience on the one hand depends on knowledge and on the other hand is the product of self-practice in the field of action (Jawādī Āmulī, 2010, 5, 510 and 518), in which case the practical experience of fulfilling divine promises, which is accompanied by the promotion of certain knowledge, is the basis that provides a very favorable environment for the realization of patience, and ultimately this patience expands the ground for understanding and comprehending the divine truths. In this case, there is a reciprocal and synergistic relationship between patience and knowledge.

## Conclusion

The analysis of trustworthy actions based on trust in divine promises shows the following results:

- 1) In the field of lifestyle creation, the fulfillment of divine promises as an example of evidence, a valid argument for accepting religion and in terms of its continuity, promotes religious faith and knowledge.
- 2) Religious action is a sign of the divine signs by which the Lordship of God and some of His traditions are known and brings to man the assurance toward the vision of future life within the scope of the Shari'ah.
- 3) In the light of trustworthy action, religious faith, as a pillar of the pillars of lifestyle, travels through constant evolution and leads man to religious Tafaqquh and the increasing level of certain knowledge and a kind of mystical cognition.
- 4) This type of action is an educational process that gradually overcomes the innate inclinations of man in the human being and reduces his superficial inclinations, and its most obvious result is to

<sup>20</sup>. Ayatollah Khamenei, Retrieved from the official website (<http://farsi.khamenei.ir/speech-content?id=26683>) (10/27/2018).

dominate the "hasty" nature of man and to overcome the attribute of "patience" on it. A patient person is a person for whom the heaviness of truth has been reduced, and therefore he is ready to consider and receive knowledge and truths that only the patient deserves to understand them.

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