



Pathology of the Epistemological Barriers to the Evident Recognition of the God from the Perspectives of Allameh Ja'afari

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Abstract: *The recognition of the concept of God as documented in the firm proofs dates back to the history of mankind and the classification of the human beings to three groups, namely the believers in the God, the deniers of the God and the doubters in the God, is a historical proof indicating the issue that nearly all mankind perceives the concept of the God but the factors giving rise to the denial and doubting of the God's existence by the two latter groups in regard to the evident recognition of the God can be figured out through the pathology and research on the epistemological barriers and evident recognition of the God. Thus, according to the importance and the position of the discussion with respect to the epistemological issues, the present article attempts to investigate the possibility of gaining an insight into the concept and essence of the God and indicate the epistemological and cognizance barriers based on perceptive and philosophical perspectives of Allameh Ja'afari 8 and a conclusion can be drawn that, in order to be able to achieve an evident recognition of the God, the mankind should be stripped off two types of veils as the substantial origin of the other concealment types barring the evident recognition of the God:*

- 1) Veils resulting from the actual deviations like sinking in sins; and,*
- 2) Veils resulting from scientific and superficial perceptions of the world of nature.*

Keywords: *Concept of God, Evident Recognition of the God, Epistemological Pathology, Factors of Doubt in God's Recognition*

INTRODUCTION

It is possible to perceive a concept of the God as the most perfect fact and the most excellent being. Although such a perception has been seen in nearly all the human beings from the beginning of the mankind history up to now manifested in different identities, the perception was not possible if there was no influence and impression of the objective world on and by the internal manifestation of the foresaid truth. Surely, if a group of people can be found who do not see such a perception in themselves based on psychological factors and cerebral conditions, its popularity can be generally observed in the entire human beings. Two assumptions can be taken into account to prove the hypothesis:

Proof One: performing required and sufficient research on the human adventure

As evidenced in the course of history, humans' inclination towards the God has existed from the oldest time and they have been present amongst the various nations even with their different traditions and rites and opinions and notions.

The issue has been more confirmed based on the scientific excavations and explorations by the archaeologists to the extent that some scientists believe that no tribe can be found amongst which the inclination towards

the God and religion had not been traced (Nasri, 1994). It can be seen via such researches that the God's perception has been prevalent in all the tribes and nations, though the quality and the depth of such a perception and its implicative manifestations have been very much variegated. Shahid Motahhari, as well, relates the attention to the God's concept to the intellectual or logical nature or the intrinsic and internal tendencies of the mankind and expresses as follows in his book principles of philosophy and realism method:

"The mankind has always been witnessing the astonishing systems of the world from the oldest days. He has been observing the existence of the God using regular and precise formations. This has sufficed the generation of the thought that these organized formations and these regular movements are all originating from a thoughtful, all-knowing and insightful source or not? So, no other factor than logical and intellectual talent should be sought in discussions on the idea that why the mankind has debated and is debating about the God" (Motahhari, 2011).

Proof Two: to prove the idea that the perception of the God is public and not specific to a certain time or tribe, the mankind can be categorized into three essential groups in respect to such a lofty concept. The first group are the believes in the existence of God; the second group denies the existence of the God and the third group is comprised of the ones who doubt the existence of the God.

The group of the people who do not at all pay attention to the concept of the God are not discussed herein because assuming the existence of such individuals with the moderateness of the senses and brain and psyche is either nearly or totally improbable.

As for the first group, it is evident that this group should have perceived the concept of the God because they indeed confirm and prove the existence of the God. So, in order for them to have the right to confirm the theorem of God's existence, they would surely have to have firstly perceived it. This is the same principle stating that "proving an attribute for something, to wit its being predicate of a subject, is secondary to the existence of the subject for which the attribute is considered as predicate).

The group denying the existence of the God, so-called as the separatists, form a school the members of which have perceived the concept of the God, though they claim that we have denied the subject (the God) expressed by you, the believers, because they are immediately confronted with the question that whether you have perceived the concept of the God that is proved by us or not? If you have perceived that concept, then, we, like you, have perceived it and if you have not perceived the concept, then, you cannot logically deny it. So, it was proved that if the deniers wish to actualize their assumption that there is no God and form a theorem, they would have to have firstly perceived the God.

The third group has also perceived the concept of the God, as well; because they do not say we do not know what the concept of the God is, rather they say we doubt that the God actually exists or not? So, the doubt resides in the real existence of the God that is not possible without a perception of a concept of the God (Ja'afari, 2000).

The general result of this grouping with utmost clarity is that the majority of the mankind perceives the God. Moreover, Allameh states in part of a discussion on the quality of the God that one should rely on the recognition of ego to be able to answer the issue because, as an example, we can perceive the concepts of knowledge and power in ourselves and we attribute these competencies in their ultimate perfection level that is endless ability, to the God and we say that the God is the absolute almighty; then, it is through referring to the intellectual reasons and conscience-based perceptions that we see this limited reality as infinite and envisage the functions of the decay and world as superior to decay and world thus, quite contrary to what some of the thinkers' illusions, the well-educated theologians can have the identification of the God as the recognition of a positive truth and reach a concept of the God's quality according to their own cognizance rank (Ja'afari, v.4, pp.295-298).

Based on this introduction, the entire mankind is not portionless of the recognition and concept of the God according to their levels of perceptions but one should be looking for an answer to the question as to why has the mankind not achieved the real stance of human cognizance of the God yet, considering such a perception,

and what epistemological factors mask the evident recognition of the God and contribute to the doubts in and even denial of the God's existence. In the beginning of the discussions, there is a short reference to the differences in the human talents in this regard that is indicative of the epistemological ranks of such an evident recognition.

Talent Differences in Cognition and Recognition of the God:

In regard of the inclination and relationship with the God, Allameh Ja'afari divides the human beings into two groups: those who call on the God and those who search for the God. He knows the motivation and incentives of these two sets of human tendencies dependent on three factors: Scientific reasons and evidences laid on the fourteen-fold proofs, which, in his mind, prevents the mankind from ascending to the high degrees of God recognition and God-finding in case of not being accompanied by faith and make one grouped with the set of those only calling on the God. The pure faith, as well, has also been posited as another factor by means of which a great many of the people find themselves inclined towards the God. This factor, though more accentuated in its outcomes in the area of God recognition as compared to mere knowledge, is incapable of analysis and interpretation in God recognition. But, those enjoying knowledge and faith concomitantly can definitely advance beyond God-calling and reach a high-degree God finding (Ja'afari, 2009). According to this discussion, Allameh places the majority of the humans in the rank of recognition by heartfelt and internal faith and orders that the supreme divine truths and realities are a lot loftier than being discernable by the humans' capacities thus the individual who resorts to and takes advantage of the general intellect cannot retell the truths beyond the capacity of the audience (Ja'afari, v.2, p.440). If a person finds oneself incapable of indulging into the supreme issues of theology, s/he should avoid entering these topics and suffice oneself to the verdicts of the sound human nature; evidently, the humans' limits of thoughts are variable. Some individuals are seen with excellent intelligence and talent and genius and, besides having these valuable forces, they get involved in struggles and efforts in reasoning and thinking hence they reach the highest cognizance positions whereas there is a large group that can be certainly said to constitute the absolute majority and have no share of these forces or if it is found in possession of these forces, it does not make any efforts and struggles. This latter group should not enter this type of issues because their incurred losses would be higher than the profits earned. Thinking about theological issues is like searching the soil mixed with gold particles and fire and this stirring of the soil for the person who cannot afford calculation of gold retrieval will be followed by nothing more than flaring up of the scorching fire (Ja'afari, v.2, p.377).

Therefore, the degree differences of the people in God recognition can be vividly seen in all the times and all communities. For instance, it ranges from the shepherd who sees his Highness Moses and describes the God in the shape of a human being to the theology of Abraham, the God's friend, and Musa Ibn Emran and Issa Ibn Maryam and Muhammad Ibn Abdullah and Ali Ibn Abitaleb and the immaculate Imams (peace be upon them) all have been wayfaring on the path of divine love and supreme perfection (Ja'afari, 2000). According to what was mentioned, the talents of the majority of the human beings is in the rank of recognition by nature and the prerequisite of such a recognition is not blemishing this huge source and supreme gift of the God so that it could be used for the evident recognition of the God and it is this same path that can be used by the general public as a shortcut to the God and it gets ever human close to the perfection path and divine cognizance. In discussing about the divine recognition and cognizance, the late Allameh knows this recognition as a non-intermediated means of finding the God. The following section deals with some epistemological barriers and doubt factors in the evident recognition of the God from the perspective of the theosophist philosopher Allameh Ja'afari.

Investigation of the Hindrances and Impediments of God Recognition and Perception:

To put forth a discussion in this regard, there is generally made reference to two types of substantial veils in the recognition and cognizance of the God and the other materials presented herein in the discussions on the barriers to the recognition of the God are also related to these two veils and impediments; of course, by the

intention here is the veils barring the evident recognition not the belief and knowledge of the existence of the sacred God that is open to everyone through the usage of intellectual reasons:

Type One: the veils come about as a result of actual deviations like sinking in the sins and perpetration of crimes and submission to carnal temptations and self-worship in various forms. The veils stemming from the actual deviations not only deprive the mankind from the evident recognition of the God and communication with him but they also blur and pale the surest and most scientific reasons indicating the existence of the God and turn them into meaningless words and concepts not having even the least effect on the intellect and heart of the deviant. There have been many individuals soaked into the substantiation of the God's existence with full authority of the mind in the divine theosophy and with completely firm proofs but do not enjoy the communication with and perception of the God.

Type Two: the veils that stem from the scientific and superficial perceptions of the world of nature in such a way that every topic and form and shape of this world that is comprehended by means of senses within the format of various sciences are consciously or unconsciously generalized to the entire universe in lieu of being considered as illuminators of the dimensions of the tangible nature from our various standpoints. Thus, these veils result from ordinary scientific perceptions based on the weak and underdeveloped intellects and minds of the human beings who are incapable of unraveling the chains of the topics, forms, shapes and manifestations of the nature by the use of their intellect and mind (Ja'afari, 2000). For those who want to use the evidences reflected from the objective physical domain of the world parallel to the recognition of the God's quintessence will be led to nothing but a mental dead end but the sublime God does not accept the excuse of the ones who say that we do not know any other cognizance than what is understood by means of senses and laboratories and mental faculties and activities [that are based on raw distributable materials and feature beginning and end hence limited to a certain identity in the objective physical world] because of His granting of the power of discerning the truth of justice and beauty to the human beings as concepts beyond assessment and stretch and beginning and end and before and after. Is it not possible for the ones with the power of experiencing an endless reality featuring no end and no beginning from this objective natural world to discern another identity with the aforesaid characteristics?! Definitely, besides understanding the truth of justice and beauty and other examples of those realities, these people can perceive concepts beyond limitations and beginning and end and before and after and assessment through a sort of brief knowledge by presence even with no capability of comprehending the essence of the justice and beauty. These same people can discern the identity and the existence featuring the aforementioned characteristics through a sort of higher succinct knowledge by presence; of course, it is evident that the perception and wisdom constraints and limited nature of the other mental and psychological talents that have always had a firm grasp of the humans' collar prevent them from comprehending the sacred divine quintessence and this has been repeatedly remarked in the Islamic resources. It can be finally stated that because they need mental serenity and purification and illumination of the conscience for the discernment of this supreme identity and this sacred being and also because the necessities of these affairs are yet to be proved for them, they base their impossibility of perceiving such a unitary truth featuring no end and no beginning and being beyond any sort of stretch and before and after and assessment on the claim that we do not understand such a truth and conclude from stating "we do not understand" the "ignorance of the undeniable and positive reasons and principles and values" (Ja'afari, 2000). The examples of these two substantial barriers to the evident recognition of the God are presented below.

The Remarkable Closeness of the God to the Mankind as the Factor of Lack of God Recognition:

This is an authentic principle that the thing over which one wishes to gain an insight takes position in various horizons in respect to the standpoint of every human being. The horizon that is intended for the formal awareness of a thing is the very intermediate or general horizon. Thus, it would become difficult or rather impossible to acquire cognizance about a thing if the distant horizons prevent the awareness and cognition of a thing and, also, if the thing is located in a very close horizon.

Explanation in this regard is as follows: when a thing is subjected to comprehension and identification, the mind or the perceptual powers should necessarily gain domination over it. Therefore, the identifying or perceiving faculty should be something other than the subject of domination and supervision hence this is why we cannot figure out our nature except by knowledge by presence (self-search mode) in which the perceiver and the perceived are both unified that is because there is no distance between the latter and the former. By distance between the perceiver and perceived here, the geometrical dimension or distance is not intended rather the placement of the truths of the perceiver and the perceived in a situation is meant in case of which they do not need to have other things and they are needless of themselves to reach to one another. The perception faculty of the human being should take position in a horizon that enables it to create a wave quite the same way that the perceived should reside in a situation wherein the perceived faculty's wave can reach it.

The transmitting of wave by the perceiver becomes infeasible with the absence of the distance featuring the qualities explained above. It is based on this principle that the mankind would never become capable of perceiving the divine essence and knowledge and His conversance over itself the way it is because the God is so close to the "I" or the perceiving faculty that our image's expectation of the God is like the "I" image's expectation in knowledge by presence. That is because the light of a particle with which it wants to see the sun has been originated from the sun itself or it is a ray thereof thus it cannot achieve an acquired knowledge and image about it (Ja'afari, v.13, pp.255-257). Allameh Mesbah, as well, points to certain topics bearing the same theme, as well, and orders that "one should note that knowledge by presence over the divine quintessence in a rank equal to that the God knows Himself (the rank of the eternity of existence) is not even open to the God's saints because they, as well, only know the God's essence within their own existential limits and it is not the way that they can gain absolute insight over the God's quintessence so the truth and the depth of the divine essence and characteristics are also not known to them.

To make it more discernable, assume that a vertical light is radiating linearly and straightly from an emitting source. This column of light could find its attachment point to the light source if it could find itself and it could observe an even limited view, in proportion to its existential circle, of that light source from its very center of attachment. Therefore, everyone can observe a limited manifestation of the God's quintessence in proportion to his or her existential capacity based on an inward attention to his or her truth" (Muhammad Taghi Mesbah Yazdi: theology (the collection of textbooks on Holy Quran's teachings), p.147/ researched and revised by Amir Reza Ashrafi, Qom, published by the instruction and research institute of Imam Khomeini (may Allah consecrate the honorable soil of his tomb), 2010).

Mankind's Naturalism as a Barrier to the Recognition of the God:

There are more than two hundred AYAT and authentic narrations regarding the relationship between human perceptions and the God in all of which the human perceptions are described as totally incapable of finding a way to the lofty divine position. The reason for the human perceptions' incapability of the aforesaid discernment is that the humans' mental faculty has to employ its natural tools and instruments such as quality and quantity and time and space if it wants to consider a subject and perceive it and the subject of interest has to be defined within a framework by the aforesaid tools and instruments and the subject cannot be demonstrated as it is. Due to the same reason, it is quite logical to envision everyone unique to oneself in terms of his or her characteristics because everybody makes a special use of the abovementioned instruments and tools to reach his or her own specific interpretation and perception of the logics (Ja'afari, v.8, pp.488-490). Furthermore, the ones claiming for the nature of the universe and sensationalism are per se deprived of the perfect understanding of the universe for two reasons:

Factor One: it is necessary to engage our means and tools of recognition in the subject we wish to recognize, including the tools and means related to our existential structure such as senses and internal powers like thought, contemplation, exploration and abstraction and others or the tools and means related to the laboratories and means constructed by us for widening and deepening our knowledge.

Factor Two: the entire components and phenomena of the creation factory are interrelated and this evident principle has to be taken into consideration that if one or several parts of a connected collective whole are uncertain then claiming knowledge over the rest of the components of the connected collective whole is improbable.

Now that we cannot recognize the universe the way it is in its every level, dimension and depth by means of perceptual tools and means and our limited wisdom and intellect, how a first-hand insight could be gained over the essence of the God who is superior to the world of beings. Of course, preparing the heart for the irradiation of the light from that sacred quintessence is another issue (Ja'afari, 2000). This same issue has been pointed out by Amir Al-Mo'menin Ali (PBUH) in a response to Za'alab Yamani:

مُحَمَّدُ بْنُ أَبِي عَبْدِ اللَّهِ رَفَعَهُ عَنْ أَبِي عَبْدِ اللَّهِ ع قَالَ: بَيْنَا أَمِيرُ الْمُؤْمِنِينَ ع يَخْطُبُ عَلَى مَنْبَرِ الْكُوفَةِ إِذْ قَامَ إِلَيْهِ رَجُلٌ يَقَالُ لَهُ: ذِغْلِبُ ذُو لِسَانٍ يَلْبِغُ فِي الْخُطْبِ شَجَاعُ الْقَلْبِ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ هَلْ رَأَيْتَ رَبَّكَ قَالَ وَذِغْلِبُ مَا كُنْتُ أَعْبُدُ رَبًّا لَمْ أَرَهُ فَقَالَ يَا أَمِيرُ الْمُؤْمِنِينَ كَيْفَ رَأَيْتَهُ قَالَ وَذِغْلِبُ يَا ذِغْلِبُ لَمْ تَرَهُ الْغُيُوثُ بِمُشَاهَدَةِ الْأَبْصَارِ وَ لَكِنْ رَأَتْهُ الْقُلُوبُ بِحَقَائِقِ الْإِيمَانِ (...), meaning Imam Sadeq (PBUH) ordered that when Amir Al-Mo'menin (PBUH) was speaking on a pulpit in Kufa, an eloquent and strong-hearted man, named Za'alab w, stood up and said: "O' Amir Al-Mo'menin, have you seen your God?" Imam ordered: "woe on you, O' Za'alab. How can I worship the God I haven't seen"? He said: "O' Amir Al-Mo'menin, how have you found Him?" Imam ordered: "woe on you Za'alab, how can he be seen by the look of the eyes; it is discerned by the heart through real faith" (Al-Kafi (Islamic Publication Center), v.1, p.138; Chapter on Javame'e Al-Tawhid ... p.134, HADITH: 4).

Mankind's Imaginations and Delusions as Factors Preventing the Perception and Recognition of the God's Essence:

Allameh Ja'afari analyzes this discussion in the best way possible through using very precise expressions excerpted from narrative and intellectual teachings and posits the imaginations and hallucinations as the factors giving rise to the lack of perceiving and recognizing the God in the final part of the discussion.

In this regard, a narration from Imam Baqer (PBUH) expresses the underlying and the gist of the subject: "عن كل ما ميّزتموه بأوهامكم في أدق معانيه فهو مخلوق مصنوع مثلكم، مردود إليكم، و الباري تعالى و اهب الحياه مقدر الموت ولعلّ E الباقر محمد بن علي زين العابدين: النمل الصغار تتوهم أنّ للمتعالى رُبانين فإنّ ذلك كمالها، وتتوهم أنّ عدمهما نقصان لمن لا يتّصف بهما، و هكذا حال العقلاء فيما يصفون الله تعالى به His Highness Muhammad Ibn Ali Zain Al-Abedin (PBUH) has been quoted to have said that "everything that you have distinguished and imagined in its most exact sense [as the God] in your imaginations and delusions is the creature and construction of yours hence attributable only to you. The mighty God is the grantor of the life and determiner of the death and the ants are quite likely to have imagined that the God has two small antennas like them because they think that having no antennas is a defect for he who has no antenna" (Faiz Kashani, 1985). The very interesting point in this narration is that every living being considers what it has and is effective in its life as the absolute perfection or necessity and its deficiency is imagined as defect and imperfection. Due to the same reason, if it considers a creature as its own creator it will undoubtedly give it two delicate antennas and this is a general rule in such a way that even some of the ones who have the power of contemplation and have learnt certain knowledge attribute their own internal advantages like imagination, thought, contemplation and unoccupied knowledge to the God; as an example, they say that the "God thought to Himself and concluded this"! Or, "the God will not earn anything from these people he has created"! And, other examples of such talks can be provided to arrive at two directing root causes:

Factor One: it is a philosophical factor speaking of the mankind's comparison of himself to the God; considering the utmost interest and love that every living being has for itself, it wants to exploit all the universe parallel to rendering persistent its own optimal life if the conditions are auspicious. This principle is undoubted regarding one's own self. To overcome it, it is enough for a human being to get involved in struggling for obtaining a quantitative personality growth and confess to his or her inabilities and illiteracies and limitations of his or her stance not only before the creator of the universe but also in respect to the other supernatural forces. In case of doing the otherwise, s/he would undoubtedly regret the selfishness and self-love.

Factor Two: it speaks of the psychological considerations in one's comparison of his own self to the God; the cerebral organization is fundamentally arranged so as to only fit the reading of the lines of a book on the universe spread before us to be sensed. It is hence due to the same reason that even some powerful brains have fallen short of freeing their collars from the claws of doubts even though they have travelled a lot of journeys in the world of nature and though they have acquired a lot of information regarding the system of its rules and relationships to a large extent. Such brains can be exemplified in the mountain shepherd comparing the whole universe with his goats and sheep and oil and milk and cheese and yoghurt and presenting them all to the God. Thus, one should prepare his or her heart to the irradiation of the divine rays in order to be able to get over the problem; of course, the more knowledge and perceptions we earn the more effective and fruitful it will be (Ja'afari, v.4, pp.310-319).

Incorrect Interpretation of Causality Proof as the Most Important Barriers to the Evident Recognition of the God:

We have come to the understanding of things and we have acquired knowledge of them the same way that we have restricted our attentions and attitudes to the world and its components based on causality law and also the same way we have seen the qualities, relations and manifestations of the world by our senses or through instrument-assisted senses and we have interpreted and imagined their links based on the foresaid law. As for the God, as well, because we have inserted the God in our minds as the cause of all the creatures, we will imagine that there is no room for the God as the cause in the nature and its components as soon as we obtain the root cause of the things from the context of the nature and its components so it is better to put Him aside from the context of the nature and our perspectives and consider it as the root cause in the apex of the nature hierarchy and its components so as to say that the nature is the direct administrator of itself and the God, as the root creating cause, is the first natural cause or the administrator of the nature in whole.

But, from the collection of the considerations regarding the issue of creation and subjectivity of the God as put forth in the Holy Quran, the truth is obtained as a general principle that all the things residing in the extent of the nature are the direct effects of the God's subjectivity and it is our surficial and primitive perspectives that make us see them as featuring their own independent manifestation depending on natural causes. This is the thickest veil the wrap and weft of which we have taken from the world of matter and nature and weaved in the brain workshop and then hanged before us to become deprived of evident communication with the God. If we attain this mental power to understand that the attitudes towards the spread extent of matter and recognition of the order and law flowing therein are different from attitudes towards the subject and the creator of the instants of the movements in that matter then we will be able somewhat to find a more accurate way of reaching an evident recognition of the God. In Arafeh Prayers, Imam Hussein orders: "إلهي ترددي في الآثار"، meaning "O' God, traveling and taking trips in the effects [of yours] distances me away from the visiting of your beauty and splendor, please mobilize all my perceptive forces towards yourself for the sake of a service that deserves your rank" (Al-Zari'ah Ela Hafiz Al-Shari'ah (an explication of Osul Al-Kafi Jailani), v.1, p.312. [chapter on Itlaq Al-Qawl Bi Annahou Shay'e], ..., p.306).

It means that the universe shows itself ready for our identification but the use of internal and external senses as our identification tools cannot get us to the visiting of the God because of the influence they receive from the phenomena of the world of matter thus the most unique and the shortest path towards the perception of the God's magnificence is discarding all the other routes and truly wishing for the God (Ja'afari, 2011).

Comparison as another Barrier to the Recognition and Cognizance of the God:

Resembling the lofty divine position to whatever the thing above which no higher and more splendid other thing could not be imagined is an indicator of deviation from the perception of that lofty position whether the thing being compared with the God is a material and physical object or be it a supernatural reality. The reason for such a claim is very vivid. If the comparer pays attention to the idea that there is no congruence and similarity between the sacred divine essence and the existence with the thing to which they are resembled, s/he will instantly find out that s/he is going astray from the path of divine perception. The God is

independent of any essence but all the things depend on Him; he is the absolute needless but all the things are absolute needful. He is the absolute eternal but all the things are limited and personified. He transcends beyond all the rules governing the universe and he is the creator and protector of them while all the things are absolutely submitted and convicted to those rules. Resembling is the perpetration of the most inferior and most heinous cerebral and psychological action by comparing the most magnificent and most complete creature, i.e. the praised God, with limited, needful and mortal things, i.e. the creatures. One reason for the inferiority and heinousness of this cerebral and psychological action is that the one doing so renders his most majestic talent, the recognition and finding of the God, nullified and deactivated and it is right after performing such an action that such a person finds himself or herself deprived of perfection and magnificence in the world of realities hence s/he would be deemed as a wingless person fallen far behind of the arrival at the beautiful and majestic court of that absolute perfection and grandeur (Ja'afari, 2000).

Sensationalism as a Barrier to the Evident Recognition of the God:

The human beings' natural senses feature a structure that does not allow them to be the criteria of the realities meaning that it is not so that the natural senses can perceive whatever the thing that is real and, conversely, it is not so that everything shown to be real by the senses does enjoy reality.

But the reason why it is not necessary to prove the existence of the realities by senses is our knowledge of thousands of realities that are not directly connected to any of the senses and laboratories such as the necessary causality relationship between the cause and effect in "causality law" that is not at all seeable and touchable by any of the senses and laboratories. Moreover, the relationship between the mathematical principles and theorems cannot be perceived and touched by brain because of being comprised of mental and abstract issues; for example, the multiplication operation [not its sign] cannot be perceived by the brain as a reflection or manifestation or even a touchable effect. There are abundant examples that can be provided for the idea that it is not so that everything shown by our senses as real should be definitely real. One example is given below:

In the desert, we see the salt land like water that even features the manifestation of water while there is no water in that land and no wave in the water. So the senses can show existent the things that do not exist.

Intellectualism as a Barrier to the Evident Recognition of the God:

By intellect in these discussions, we mean the very theoretical intellect that takes its needed raw materials from the tangibles and/or mental concepts that are based on sensible things. This intellect is the active force of the human mind the involvement of which in the supreme and fundamental issues of the universe has been recognized as pointless rather harmful by the theosophists and the fellows of Gnostics in various utterances. It is evident that the logical and reasonable conclusions drawn on tangibles are determined with different types of qualities and quantities and other topics specific to the world of matter and material things. Thus, these rationalities cannot be useful to the perception of the concepts and justification and denial of problems beyond matters and materials (Ja'afari, 2000). In order to elucidate the issue, reference is made to the inability of the intellects in perceiving the human ego. The closest and the most vivid truth for the mankind in the arena of nature is his own essence (ego, I, self or personality); however, are the definitions and descriptions we make based on tangible and sensible concepts and theorems always incapable of identifying essence for us? It is now for thousands of years that some have thought and researched and examined and written about the activities and coordinates and talents of the human ego; however, it is confessed that the human beings are still unknown in many respects. How can one claim the entry to the recognition and cognizance of the sacred essence of the God with such an inability in recognizing his or her own quintessence (Ibid, v.25, sermon 155, pp.248-249). But, the issue does not mean the shutting down of the intellects and cognition rather it means that the recognition of the sacred essence of the God and entry to the depth of His quintessence is impossible and improbable but the path of travelling for ascending to the peak of the cognizance is open and we can only perceive two topics:

Topic One: it is the existential product and the manifestation of the divine characteristics we are bearing witness to in the arena of universe; like order and law and splendors and the kingdom of this world and others of the like.

Topic Two: intuitive perception is a light of these characteristics that is rendered feasible through spiritual purification and adopting the divine behaviors (Ibid, v.16, sermon 91, p.7).

After pointing to some barriers of the evident recognition of the God, the following parts deal with factors giving rise to doubts in the recognition of the God from the perspective of Allameh Ja'afari.

Doubt Factors of God Recognition:

Considering the adventures of the human thoughts in the course of the history of the discussions on the belief in the God, whether in the form of confirmation or denial and dubiousness, the upcoming part intends to provide a brief summary of the factors that cause ignorance or doubtfulness or denial of that existence:

Factor One: the engagement of some thoughtless people in material life and negligence of and inattentiveness to things other than their own selves and their material lives and annihilation of their own nature and conscience and devising of unwise interpretations in their beliefs in the God meanwhile having no reason for not believing in the God and disregarding the justification proofs.

Factor Two: the infliction of the mind by some prefabricated concepts and principles discarding of which is either impossible or very difficult.

Factor Three: the infliction of the mind and psyche by selfishness that destroys the entire truths in the human mind and summarizes all the truths parallel to the natural self.

Factor Four: the absolutism that has been operationalized instead of theism. Some people who satiate themselves with ordinary thoughts regarding the most magnificent truth discard the real absolute, the God, and try believing in absolute concepts that are made by their own brains such as the human being as an absolute concept, absolute universe, absolute matter, absolute reality, absolute nature and absolute law. The result of submission to such absolute concepts at the side of the truth is the denial of the God by resorting to other God(s).

Factor Five: deprivation of achieving legitimate or illegitimate wants. In this world, a large number of the people wish for a god that satisfies their wants under any circumstances and inflicts them with no disaster or unfavorable thing thus they will find themselves giving no sacred value to any concept in this world with the smallest shortfall in the satisfaction of their wants.

Therefore, if, in the human communities, the grounds could be set so as to remove the abovementioned factors and other similar causes and then replace them with realistic logical thoughts and pure and subtle conscience-related feelings, nobody will be found denying the God or doubting or ignoring His existence (Ja'afari, 2000).

Ways of God's Cognition and Recognition:

Using a little scrutiny, we can see the truth that even there are various ways of achieving a goal set by an individual in his or her life. The differences in these ways and tools pertain to the changes and evolutions that have always been acquired from the natural environment and peripheral society. For instance, a farmer whose objective is obtaining product tries growing plants one day by rainwater and another day by a source of water; he also makes use of shovel and mattock to get the source running and flowing like a spring and exploits the same spring for the irrigation of what he has sown. This way, the spiritual goals well, can be achieved via various means and the vaster and the higher the existence of a goal then the larger and the more diverse the tools for arriving at it. It can be really understood with a little attention that the existence of the God is so dominating and surrounding over the entire things and movements and relations and it has so infiltrated like a light in the entire constituents of the world of beings that the smallest sound of a bird shows the same path that the colossal galaxies do.

But, one should note that these ways and means do not feature a fixed value in getting us to the goal quite the same way that the perception of the maternal love and affection differs in childhood from that in adolescence.

This law originates from the idea that the human beings go through a different course in terms of cognizance in their wayfaring to perfection so they have to leave the past behind with reaching at a higher course (Ja'afari, v.4, pp.333-336).

In the forthcoming part, two examples of the ways of evident recognition of the God are briefly pointed out:

The Believer Heart as the Source of the God Recognition:

By faith, the active conscience confirmation is intended. It is the heart of the believer human that possesses the capacity of the God's existence. The earth and the sky with their vast and endless spaces and the spheres and the galaxies and their engagement that seem to us tremendous and dazzling are as trivial in respect to the God's magnificent as the wing of a fly in the imaginations of those of us having an extremely large human spirit. Such a comparison is in fact improper because the human spirit is not imaginable in contrast to the divine magnificence no matter what it is.

If one should ask how a human heart finds the capacity of the God with such magnificence while it is positioned inside this same physical context, s/he can be answered as follows:

It does not matter if the heart is considered as the very well-known body organ or not, we feel wonderful manifestations inside ourselves that are not in compliance with the natural logical computations in terms of quality and quantity; as an example, human brain is consisted of about eighty billion cells. These cells are working from the very beginning of the childhood. How can a human brain record up to about one million billion information?

In sum, considering the amazing activities of the brain and the heart, one can accept the truth that the intellectual and the cardiac forces in us do not depend on the external natural principles and regulations so that they could not be violated. So, the world inside us should be considered as another territory that the external world forms a part thereof. At first, yes, this very large small-size heart deserves reflecting of the enormous divine light in it (Ja'afari, v.2, pp.281-283).

Recognizing the God by Things other than Him:

In a part of the orders of Imam Ali Ibn Musa Al-Reza (PBUH) in response to the question raised by Omran Sabi as to "how and with what thing can the God be recognized", Imam (PBUH) orders as stated below:

“بَغْيَرِهِ قَالَ فَأَيُّ شَيْءٍ غَيْرُهُ قَالَ الرِّضَا (عليه السلام) مَشَبِّهُهُ وَاسْمُهُ وَصِفَتُهُ وَ مَا أَشْبَهَ ذَلِكَ وَ كُلُّ ذَلِكَ مُحَدَّثٌ مَخْلُوقٌ مُدَبَّرٌ ۚ قَالَ عِمْرَانُ فَيَايَ شَيْءٍ عَرَفْنَاهُ قَالَ ”, meaning “with what thing have we recognized the dearest and most sublime God? We have recognized the praised God by things other than his essence”. “What is the thing other than the God's essence with which we have recognized the God?” Imam Ali Ibn Musa Al-Reza (PBUH) orders that: “with the determination and name and characteristics of the God and also with whatever other similar thing all of which have been created and come about and determined by the God” (Ibn Babouyeh, Muhammad Ibn Ali, Al-awhid (Lil Sadouq), 1977, p.433/65, chapter on Zikr Majles Al-Reza Ali Ibn Musa (PBUH) Ma'a Ahl Al-Adiyan wa Ashab Al-Maqalat).

The intention of Imam Ali Ibn Musa Al-Reza (PBUH) by stating the idea that “we can recognize the God by things other than the God” is that we can recognize the God's sacred quintessence the perception and imagination of which is impossible for the mankind because the human imagination and perception occur for the things that feature an identity representable in the form of certain quantity and quality and capable of being showcased to the mankind's mind and it is evident that the sacred quintessence of the God is beyond all the quantities and qualities and transcends well over the hedges of any physical and transversal manifestation so our recognition of the God can happen via things other than the sacred essence of the God.

Conclusion:

The recognition of the concept of the God as evidenced in the sure proofs dates back to the onset of human history and it can be said in a classification of the human beings to three groups, group one including the believers in the existence of the God, group two including the deniers of the God and group three including

the ones doubting the existence of the God, that the entire human beings are somehow engaged in the discussions on the conceptual recognition and conception of the God.

As for comprehending the quality and the concept of the God, the best source is the human ego. The more the mankind enjoys growth and perfection the more s/he finds oneself smaller and the God greater than what s/he had perceived in the previous stages. Thus, the supreme divine truths and the realities are a lot more elevated than the extents of the humans' capacities and everyone should move along the path of the God cognition and recognition considering his or her own talent, genius and thought and begin a journey on the epistemology path assisted by the God-bestowed instruments and keeping clean his or her nature and fostering it and acquiring cognizance from intellectual and revelation sources.

In order for a person to be able to reach an evident recognition of the God, s/he has to get rid of two types of veil that are the substantial barriers and the origin of other concealments of the evident recognition of the God. These two veils as described below:

The veils that come about as a result of actual deviations such as sinking in the sins and perpetration of crimes and giving up to the carnal temptations and selfishness in its various forms and veils resulting from scientific and superficial perceptions of the natural world. Alongside with the veils and concealments of the evident recognition of the God, there are some barriers, as well, that contribute to one's dubiousness and prevent the humans from evident recognition of the God so these doubt factors should also be removed so that the road could be paved to the evident recognition of the God.

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