

## From Juz' 4: The Presential Intelligence

إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَأَخْتِلَافِ اللَّيْلِ وَالنَّهَارِ لَآيَاتٍ لِّأُولِي الْأَلْبَابِ .  
الَّذِينَ يَذْكُرُونَ اللَّهَ قِيَمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ رَبَّنَا مَا خَلَقْتَ  
هَذَا بَطْلًا سُبْحَانَكَ فَقِنَا عَذَابَ النَّارِ

Indeed in the creation of the heavens and the earth and the alternation of night and day, there are signs for those who possess **intellect**. Those who remember Allah standing, sitting, and lying on their sides, and reflect on the creation of the heavens and the earth [and say], 'Our Lord, You have not created this in vain! Immaculate are You! Save us from the punishment of the Fire'. (Aal-i-Imran:190-191)

### Reflections:

The Almighty has placed innumerable signs in the creation of the heavens and the earth, as well as in the ordered way the system mesmerizingly operates, where nothing is out of place and events alternate seamlessly, like the night and day. The human being meanwhile is known as a 'rational animal'; a being which besides the mineral, vegetative and animalistic aspects, possesses an innate ability to think and ponder. This intelligent being which can reach the heights of intellectuality and reach its Lubb (kernel), is the one who can profoundly reflect on God's 'Sign' language.

From a Qur'ānic perspective, a possessor of intellect who can decipher Divine Signs needs to meet two specific criteria:

**Be Present - in God's perpetual Remembrance:** The verse points towards the different states that a person of intellect can be found in, which cover all states of life in a typical day. These states include verbal remembrance (through Dhikr and ritual worship), performative remembrance (through obedience and servitude), and even existential remembrance (through paying attention to the Almighty's countenance at all times). Simply being mindful of the Almighty and beholding His Presence grants authentic perpetuality to the state of Remembrance.

**Be Reflective – on God's creation of the Heavens and the Earth:** The faculty of reason allows the human being to get him closer to the kernel and inner reality of whatever he reflects on from within God's creation, and attain penetrative insight into its hierarchical position existentially. As the reflections get more inspired by God's remembrance, the awareness proceeds from the superficial layer to the profound layers of being. When this arouses the sensual, emotional, intellectual and spiritual faculties, engaging them all in the presential reflection process, it leads the person of intellect to conclude:

*All of creation is Purposeful at the hands of the All-Perfect, and the one not fulfilling that Purpose is drawing themselves away from Perfection.*

**To ponder:** Why would a God-conscious intellectual be better positioned to fathom the secrets of the universe?

**References:** Āyatullāh Jawādī Āmulī, *Tafsīr Tasnīm* v.16 p.595