An Overview and Investigation of the Relationships among Knowledge, Volition and God’s Providence in Holy Quran and Exempla

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ABSTRACT

Knowledge, volition and divine providence are three attributes of God (the Almighty), whose relevant cognizance and acquisition of sapience are required in human’s monotheistic wisdom. The present article deals with these three attributes relying on some verses, exempla and at times verbal and philosophical books. Proposing such issues like “existence of knowledge in all creatures”, “divine wisdom and human will power”, “types of divine wisdom”, “volition is peculiar to divinity”, “willpower as the outcome of God wanting”, “types of divine volition”, “relation between knowledge, volition and providence”, etc. this article deals with studying the cognizant dimensions of these attributes of God. The main verification of this article includes its dealing with the relationships between these attributes with a major emphasis on the relevant exempla (narratives).

INTRODUCTION

“perception of the factuality of something”, “knowing”, “knowledge”, “expressing”, “clarifying” [39], and “opposition of ignorance” [3,35] are among the meaning considered for wisdom. In the aforementioned case, wisdom means assuredness, which has a double object use [31]. At any rate, the meaning of wisdom is evident for whatever the dictionaries represent in this regard is either the use of its synonyms and words having near the same meaning or an explanation concerning wisdom [16]. Technically, the presence of any discrete entity beside another discrete entity is called wisdom [32]. This term is, in fact, one of the attributes of the Almighty and God’s attribution to which means that God knows and is aware of everything, everybody, every precedent and succeeding condition and events. However, it is not the kind of knowledge that human have over things [50].”Eradeh” (willpower) is lexically an infinitive of the matter “Roud” [in Arabic], meaning demanding something tenderly [17], demanding absolutely [12] and demanding something with freewill and determination [48]. And some people have considered it as synonymous with providence [12]. Technically, the term “the divine volition is one of the God’s intrinsic attributes” genuinely belongs to the concretion (essence) itself, and as a result, it belongs to the effects of “the essence” thanks to the benevolence and perfectionism”. Divine providence (Mashiiat) as seen by lexical scholars [in Arabic] is taken from the infinitive [shey] meaning demanding something and willing to have something. Some scholars have thought is as synonymous with will something (RaghebEsfahani, Mofradat, p.470).Mostafavi has interpreted the root word of “mashiiat” or “shey” as a willing which reaches the ultimate levels of demanding (quest) [48].

Providence is prior to action and even hierarchies following the action. Divine providence, one of the God’s attributes has been implicitly and sometime explicitly expressed in Quran.

2. Existence of Wisdom in all Creatures:

Wisdom is a prerequisite for existence, and the verses 11 and 12 of FosselatSura imply this meaning. Wisdom has existed wherever existence had emerged, and depending on the existence level, wisdom levels differ; therefore, all creatures possess wisdom. However, this does not mean all creatures’ wisdom is the same. Prolocutors have proved the self-existent wisdom through this introduction and the indication of feasibility wisdom. Some other scholars have also proved that the divine wisdom is self-evident and that all creatures are the manifestations of divine perfectionism as well as wisdom of creatures to the extent their knowledge can
reach (Hoseini, Tehrani, MaadShenasi (studying resurrection day), vol.6, p.21). It has been quoted that Sadr Al-motahhin adduces the praying of divine and mundane creatures as proof for their wisdom believing that each creature has wisdom toward God as much as their capacity allows them to; so the creatures worship and pray God in the way mentioned [20].

God is all-knowing and the boundaries involving this wisdom includes even the time prior to creation. However, this fact does not negate human will power in his self-determinism actions for it is not only the human action that God is aware of, but his action accompanied by its realization is known to God and God’s eternal wisdom does not bring about determinism [11] philosopher’s procedure works the same way. They believe that in addition to the action itself, the action’s close, far and medium principles such as power and the free will between good and bad all belong to divine wisdom; they also believe that God’s wisdom concerning human’s action occurs ahead of the principles themselves. On the other hand, it must be taken into consideration that God’s pre-omniscience is not the reason for the action’s incidence. “In fact action is not a subordinate to God’s wisdom, rather wisdom subordinates action.” (idem, p.115) Relying on the absoluteness rule of causality, Imam Khomeini (pbl) declares that divine volition and wisdom belongs to a system of existence in which the causality rule is dominant, not in the effect on a horizontal cause or in the effect without a cause so as to say its doer has been distressed in his action. Also AllamehTabatabaee replies to this ambiguity in a laconic way: “having the wisdom to change is different from wisdom change.”

3. God’s Predominance is through Wisdom:

According to some interpreters predominance of God over heavens (Baqareh:29) is accompanied by wisdom and knowledge, and mentioning all-knowing attribute at the end of the verse indicates that God wants to make people understand that his predominance and power has been integrated with wisdom and knowledge [28]. Some have also thought of the verse “dominance over heaven” as a metaphor that God has bestowed his volition and providence to heavens after his creation of the earth [19]. It has been even included in the narratives that God has wisdom over things before his divine volition and providence becomes dominant over them. Once Imam Sadegh was asked what “God is omnipresent in heavens and earth” means, he interpreted this verse as the divine’s wisdom [6]. In other narratives, heaven has been interpreted as the divine wisdom which seems to be in line with God’s dominant wisdom [46,31]. Other narratives have suggested heaven as the wisdom through which God enlightens his prophets, messengers and Imams and God’s heavenly throne has also been introduced as the wisdom that God has not made any of them aware of it.

In an interpretation made on verse 4 in sura “Hadid”, Ayatollah Sobhani states clearly that the heaven is a dignity among divine wisdom which is discrete from material from which the arrangements of affairs of creation originate. Since in many of the verses the issue of arranging the creational affair and the knowledge of what incidences are in the universe are followed by a mention of heavenly dominance; in a verse of suraHadid there is a statement “he is aware of what happens on earth”, which comes after raising the issue of predominance, God’s all-knowing power to what is happening in the universe created has been implied [20].

4. Types of God’s Wisdom:

According to narratives of the innocents God’s wisdom is divided into two special and general wisdoms [44]. Special wisdom is the wisdom that is special to the divine and non of the creature is ever aware of it such as in this verse “people will ask you about the time, tell them that nobody is aware of it but Allah” (sura Azhab:63) according to most of the interpreters “time” is the time of resurrection day. General wisdom is the one that God teaches it to angels and prophets. Teaching the name of things to Adam is one example of it (Baqara:31). All narratives state that only the selected creatures of God have decency to acquire the general wisdom of God. Angles, prophets, messengers and eminent creatures are introduced to know the general wisdom of God [6]. Imam Sadegh has also indicated that prophet has taught this wisdom to Imams. In a narrative Imam Ali introduces himself as the treasurer of God’s wisdom [33].

The interpretation of the verse “No one could know anything of his wisdom except those whom he wants them to” (Baqara: 255) says: God’s saints and those who have freed themselves from passion and in their attributes and names are close to God’s and are like pure mirrors reflecting the attributes, proper name and glory of God, are the ones who are aware of the wisdom that God has granted them and are capable of doing anything that God’s determination allows it [13]. Two interpretations are written for verse 117 in suraAnam. One states that the wisdom mentioned in this verse can be God’s special wisdom and in such a case “Alam” would mean wise and knowing while the other one says it could refer to general wisdom of God which is granted to others by him, then “Alam” would mean more wise.

5. Limits of God’s Wisdom:

In many of the verses it is well-defined that God’s wisdom has no limits and embraces everything. All of the verses that refer to the realm of God’s wisdom prove the infiniteness of God’s wisdom; some of these verses are: “he knows what is hidden on earth and heavens” (Baqara: 33), “covert and overt secrets” (Baqara: 77),
“eyes’ betrayal” (Ghafir: 19), “and truly God is all-knowing” (Maede: 97), etc. In discourse 91 of Nahjolbilahgeh Imam Ali describes God’s vast wisdom with some phrases like God’s being aware of “covert secrets of people”, “people’s whispers”, “what occurs in mind”, “decisions” and so on, he also states and emphasizes that God bears no difficulty or bother to know all these. Verse 255 of Baqara “he knows what is in their hands and what is hidden in their back” metaphorically talks about God’s full knowledge to what is happening among intercessors and what will happen after them; therefore, the verse is followed by: “and no one would ever know anything of his wisdom, except those whom he grants this wisdom” to describe his complete dominance and divine monarchy and make people understand that God has full knowledge to them and their wisdom and they have no power over God’s wisdom except in cases that God wants them to know.

The vastness and infiniteness of God’s wisdom was so emphasized by the innocents that once a man prayed “thanks God as much as his wisdom extends” at presence of Imam Sadegh that innocent said: Do not pray like this, because there is no limit for God’s wisdom. In verse 32 of suraBaqara, while praying God, angles confess to limitations of their wisdom compared to God’s wisdom and pray God calling him all-knowing (Alim). Based on the meaning of this word, FakhrRazi proves that the extent of God’s wisdom includes all wisdoms. He says “Alim” is an attribute that can mean full hyperbole in wisdom and believes that full hyperbole cannot be true except if God’s wisdom embraces all wisdoms and no one except God can have such dominance. Therefore, “Alim” is the absolute attribute of God and that is why “Alim” is attributed only to God. “You are truly the all-knowing and the wisest” [34]

A close look at the verse “He is the only God in heavens and on earth and he knows all their covert and overt matters and whatever that they do” (Anam: 3) implies that God’s presence is widespread everywhere without restrictions for God is not limited to material beings, place and time. Such an existence possessing all kinds of sagacity knows all secrets [50]. In different interpretation there have been various instances for covert and overt things and “others’ actions”. According to AllamehTabatabaei covert actions are those done secretly by pagans and overt action are those done overtly by them. Others’ action has been interpreted as a way human’s ego is shaped as a result of doing covert and overt good and bad actions. Unlike the idea of AllamehTabatabaei, FakhrRazi has interpreted covert action as affectionate attributes (motivation and Savaref) and overt actions as the body action (body organs). According to this interpretation, the sentence “others’ action” refers to the prize that human deserves it for his good or bad actions (ibid, p.483).

As an answer to a question about verse 3 of suraAnam, Imam Sadegh describes the unlimited wisdom of God in these words:

»مُحيِّيث بِما خَلَق عَلَمًا وَقُدْرَةَ وَإِحَاطَةَ وَسَلْطَانًا وَمُكَّاَرًا وَلَيْسَ عِلْمَهُ بِمَا فِي الأرْضِ بَالْقُلُوْمِ وَلَا بِعَدْمِهِ مِنْهُ وَالْأَثْيَاءِ لَهُ مَثَلَّ وَسَاءَ عَلَمًا وَقُدْرَةَ وَسَلْطَانًا وَمُكَّاَرًا وَإِحَاطَةَ.


6. The Benefit of Reminding all Human Concerning God’s Eternal Wisdom:

While interpreting one of the verses stated as God’s omniscient wisdom, AllamehTabatabaei points out a delicate point which is indicative of the benefit of reminding servants of eternal wisdom of God. As interpretation of verse 3 of SuraAnam, he explains that since God is aware of all his servants and their covert and overt actions and their training contrivance is in his hands and he wants people to know that he does not depend on prophets to convey his messages to people, before mentioning the matter of prophecy, he brings up the discussion of his wisdom and before mentioning resurrection day he warns people of his wisdom about the servants’ action; then people would know that in the resurrection day no action will be dismissed and God is aware of all their intents, behavior and actions. Furthermore, some narratives mention the relation between people’s awareness of God’s eternal wisdom and sincerity of their action. As an explanation to one of his companions, Imam Sadegh declares that he is wondered at the hypocrisy of people though they are aware of God’s wisdom over their overt secrets (Kalini, Kafi, vol.2, p.294). Interpretation of verse “And whether you keep your discourse secret or publish it, verily He is the Knower of that which is in the breasts.” (Malek: 13) also indicates that he is aware of the sincerity of the sincere person and insincerity of the insincere one (Tabarsi, translation of Majma’ al-Bayan fi Tafsir al-Quran, vol.25, p.184). Indeed, in addition to the fact that a monotheist must be familiar with the attributes of God according to the factual teachings of Quran and Ahlollah’s tradition, being familiar with and aware of the extent of God’s wisdom grants himthis benefit that he would always know that all the universe is under the jurisdiction of God’s wisdom and he and his actions are subject to this rule as the subset of this universe. Such an insight will confront a monotheist with an internal reminder who would warn him at times of misstep or doing sins that universe is God’s presence and God is aware of his actions and intents. With granting stability and deepening one’s faith (Fazlollah, Tafsir min Vahi al-Quran), such an insight would have an effective dissuasive rule in committing sins and would be effective in having a sincere heart. The training impact of such an insight is that the obedient would continue their obedience and the pagans would return to God (Maraghi, Tafsir al-Maraghi, vol.29, p.14).
7. What does “unseen and seen”, which belongs to God’s wisdom, mean?

In different verses of Quran unseen and seen (covert and overt) are introduced to belong to God’s wisdom (Raad:9, Anam:73, Tobeh: 94). Unseen and seen are two relative concepts. Since all creatures have some limits, and authority of the infinite and everlasting existence is evident to all and since wisdom is a kind of authority, God have authority over everything, even the unseen. In fact, these seem unseen to other creatures, but for God they are just overt and seen (Tabatabaei, translation of Tafsir al-Mizan, vol.11, p.419). The unseen of the earth and heavens mentioned in verse “He said, ‘O Adam, inform them of their names,’ and when he had informed them of their names, He said, ‘Did I not tell you that I know the Unseen of the heavens and the earth, and that I know whatever you disclose and whatever you conceal?’’” (Baqara: 33) refers to the names that their reality was beyond universe and existing world; they were unseen from earth and heavens and only God had knowledge over them (idem, vol.1, p.181). But, in the footnote of verse 9 of SuraRaad, unseen and seen are respectively interpreted as something unknown to human and something that can be seen by him (Tabarsi, translation of Tafsirmajma’ al-Bayan, vol.13, p.25). According to a narration by Imam Sadegh seen and unseen are interpreted to be about “existence”; unseen means: “something that is not created” and seen means: “something that is existant” (Bohrani, al-Borhan fi Tafsir al-Quran, vol.3, p.234). In other words, the all-knowing of unseen and seen is interpreted as all-knowing of nonexistent and existent (Tabarsi, translation of Tafsir Majma’ al-Bayan, vol.13, p.25). In the interpretations of Sonnins muslims the meaning of unseen and seen is interpreted to be about “existence” (FakhrRazzi, Tafsir al-Kabir, vol.19, p.15). Souyouti, another Sonni interpreter, states that unseen and seen are synonymous to covert and overt (Souyouti, Adr al-Manthour, vol.4, p.46).

8. Why the all-knowing God ask questions from servants?

Regarding the infinite wisdom of God, the existence of some verses mentioning God questioning servants arise the question that why the all-knowing God asks questions from his servants? For example verse 6 of SuraA’raf says: “We will surely question those to whom the apostles were sent, and We will surely question the apostles” this question must be answered as follows: God’s questioning is not an inquiry opposing his attribute of omnipresence. Rather God’s question is to make people pay attention and understand his own last word and finisher (MakaremShirazi, Tafsir Noumouneh, vol.6, p.89). Some have supposed that the subject to this question is in fact a matter of their obedience and disobedience, and considered the subject of second-group question as the prophecy and non-prophecy of their message; the goal of suggesting the questions was the threaten them so that they have themselves prepared for such questions. Some others (concerning prophets) is to make them certify (Tabarsi, translation of Tafsir Majma’ al-Bayan, vol.9, p.50; Tousi, al-Tebyan fi Tafsir al-Quran, vol.4, p.348). Another aspect considered for these questions concerns the fact that the purpose of these questions is to enhance the happiness of reward-receiving people who have cheerful faces, and the sorrow of the one punished with their ugly faces (FeizKashani, al-Safi, vol.2, p.180). The same interpretations have been stated by Sonni leaders (IbnAtyehAndlesi, al-Mohrar al-Javiz fi Tafsir al-Kitab al-Aziz, vol.2, p.374). It has also been stated that the first question concerns prophets’ certification and the second one concern frightening, and the nations make sure that they will go to hell following prophets’ certification (IbnAshura, al-tahrirva al-tanvir, vol.8, p.21).

9. The book “Mobin” is the same as God’s wisdom:

The book “Mobin” has been mentioned in several verses in Quran in which the servants’ actions or the information concerning all creatures has been recorded. “With Him are the treasures of the Unseen; no one knows them except Him. He knows whatever there is in land and sea. No leaf falls without His knowing it, nor anything fresh or withered but it is in a manifest B” (An’am: 59) Some interpreters believe that the book “Mobin” is the same as God’s wisdom (Ta’alebi, Javaher al-Lisan fi Tafsir al-Quran, vol.2, p.474; KaramiHoveyzi, al-Tafsir al-Kitab Allah al-Monir, vol.3, p.163). It means that all creatures have been recorded by God’s eternal wisdom and even its interpretation as “Loh Mahfoz” also matches the above mentioned meaning and it is not likely the “LohMahfoz” is the same as God’s recorded wisdom (Tabarsi, Tafsir Majma’ al-Bayan, vol.12, p.12). According to AllamehTabatabaei “KetabMobin” is interpreted as God’s augury wisdom and he believes that the relationship between “KetabMobin” to creatures is the same as the relationship between an action’s plans to the action itself in which the quantit and destiny of any creature exists. This book is itself a creature which had existed before and during the creation of things and after their inexistence and will exist later on and includes divine wisdom (Tabatabaei, translation of Tafsir al-Mizan, vol.7, p.182). Some believe that it is a guarded book which is unchangeable in divine wisdom (SazvaniNajafi, Ershad al-AzhanilaTafsir al-Quran, vol.1, p.140).

10. Volition is peculiar to divinity:

There are some verses in Quran proving that volition of performing some issues are peculiar to divinity. Therefore, by reasoning pagans through God’s volition for performing an issue is deduced as negating divinity of creatures. They are certainly falsehood who say, ‘Allah is the Messiah, son of Mary.’ Say, ‘Who can avail
anything against Allah should He wish to destroy the Messiah, son of Mary, and his mother, and everyone upon the earth?" To Allah belongs the kingdom of the heavens and the earth, and whatever is between them. He creates whatever He wishes, and Allah has power over all things. (Mai'da: 17) this verse is making an attempt to negate Christ's divinity by stating "who can avail anything against Allah should He wish to destroy the Messiah, son of Mary, and his mother, and everyone upon the earth" by stating that if Christ was God he could defend against God’s volition and not let God and others destroy him, while Christ did not have such power for nobody has the ability to oppose omnipotent’s volition. Therefore human is not allowed to worship a defeated creature as his own God (Tabarsi, translation of Majma’ al-Bayan fi Tafsir al-Quran, vol.6, p.258). Some believe that the conditioned destined answer of such a statement proves that no power can interfere with God’s will. (FakhrRazi, MafatiholGhayb, Volume 11, P.328). Also, volition and providence are considered among the prominent characteristics of God (Tayyib, Atib al-Bayan fi Tafsir al-Quran, vol.4, p.330; Abu Masoud, Ershad al-Aghl al-SalimilaMazaya al-Quran al-Karim, vol.3, p.19). Sincere word of what is meant by the verse is that the volition which no one has the capacity to be against with is one of the characteristics of divinity.

11. Result of any work is the outcome of God’s volition:

There are verses in the Quran which states that leading or misleading people depends on will and providence of God. At first glance, a deterministic interpretation of these verses may come to mind that negates God’s will and the will of man, but the interpretation is not correct. Whomever Allah desires to guide, He opens his breast to Islam, and whomever He desires to lead astray, He makes his breast narrow and straitened as if he were climbing to a height. Thus does Allah lay [spiritual] defilement on those who do not have faith. (125) Unlike the idea of some people who think based on this verse they are doomed to have no free will both in being led and misled, it must be said that this verse does not intend to make leading and misleading exclusive to God. Rather it represents a kind of origin and source for this issue not intending to negate the others. (AllamehTabatabaei, translation of Tafsir al-Mizan, vol.3, p.473). FakhrRazi and his fellow thinkers are advocates of making this will exclusive to God. (FakhrRazi, Mafatih al-Gheyb, vol.13, p.137). They believe that man as a creature of God, has the same power over both faith and unbelief and for the selection of one of the parties needs to have preference. This preference needs to be knowledge or suspicion to the interest of one party. However, all comes from God. So therefore I do not have indeterminism between unbelief and faith (AllamehTabatabaei, translation of Tafsir al-Mizan, vol.7, pp. 473-474). Evidence suggests that this is a mistake to say that if God provides the means and arrangements of an issue, it does not necessarily cause that issue not to be documented to beings other than God. Since the general law of causality is lost, as a result of all rational judgments are lost, (ibid, p.474). Mu'tazilites comment on this quote agrees with the view from the Shi'ite commentators; that the Mu'tazilites reckons that humans’ will to be misled by God is documented to their perdition and profane behavior during nicely life and believes that this will is in fact the consequence of their heresy and blasphemy and punishing them out of their blasphemy; for the interpretation final part of the versefacilitates it. No affliction visits [anyone] except by Allah’s leave. Whoever has faith in Allah, He guides his heart, and Allah has knowledge of all things. (11)Taghabun

The verse"As for those who strive in Us, We shall surely guide them in Our ways, and Allah is indeed with the virtuous", is a proof for this idea. (69)Al-ankabut;It is also a state of unbelief and primarily obstinacy of someone who is mislead from heaven as God wills as a result of his blasphemy (ibid.). Tabatabaei's interpretation of the verse of Surah an-Nahl 93 states it introducing it as a fundamental tradition of divine as follows: The purpose of misleading and guidance is not basic misleading and guidance, rather a punishment. This is because the everybody has primary guiding path, and the one whomGod wants to misleads one who himself steps in an erroneous path committing sins and does not repent( Tabatabaei, translation of Tafsir al-Mizan, vol.12, p.485). It should be noted that, "the human and the natural consequences of his acts are under God’s will. But his free acts belong to his own will" (Jafari, Determination and freewill, p.238). Paying attention to the linear system of the universe recognizes that "people are not forced to either mislead or redemption obligation phenomena by God. But people who remember God have been raised to acquire perfection, and things that God created for them turn out to be guiding means for them and for those who have renounced God, the same means become for them a tool for wrongdoing (ibid, p.245).

12. Types of gods will:

God's will is twofold: formative and legislation. Genetic determination (People's Will) is one that causes creation of objects and the will of the legislation (demanding will) which entails God's commandments and prohibition inviting people to do good and leaving evil. Accordingly, if I do a good act, it has been done on the power of my will, without any duress and determinism, and the same goes with performing evil and menace actions (Moghniyeh, Tfsir al-Kashef, vol.1, p.72). These two types are sometimes referred to as the will of certain and uncertain. Certain willpower will definitely happen and whatever God wills will not occur otherwise. What uncertainty will be a violation of the will of God concerning certain judgments and orders otherwise
people will have determinism in their actions (Gharashi, TafsirAhshanal-Hadith, vol.5, p.435). In other words, God will approaches to the dignity of the human community (Moghineh, Tafsiral-Kashef, vol.3, p.279).

Through confusion between religious legislation and emergent will and the fallacy, pagans claimed that they worship God and the will of Providence (SuraYasin, v.47). It is a Fallacy that as Tabatabai says pagans all in general have been established determinism and idolatry traditions on this basis. The polytheists say, ‘Had Allah wished, we would not have worshiped anything besides Him? Nahl. 35The polytheists will say, ‘Had Allah wished we would not have ascribed any partner [to Him], Al-An’am, 148They say, ‘Had the All-beneficent wished, we would not have worshipped them.’ (20)Az-Zukhruf,(Tabatabaei, translation of Tafsir al-Mizan, vol.17, p.138). This fallacy could be answered by divining God’s will into religious legislation and emergent will. The religious legislation which includes probation and guidance of the servants to what can be good for them in this world and the afterlife and it is obvious that servants can insubordinate this will. But emergent will would never go astray of his goal, therefore, the providence and will of God to feed the needy and give charity to them is a religious legislation will and not the emergent will. Thus, the wealthy pagans’ disobedience to help the poor people has nothing to do with the claim that their actions are not included in God’s will and pagans have lied by claiming so (Tabatabaei, translation of Tafsir al-Mizan, vol.17, p.138). By explaining the difference between the two kind of God’s will, Tabarsi write that: If God wanted to force someone to do something he would have forced them to have belief rather than be an unbeliever. Therefore, it is abolished that God’s providence accord with being an unbeliever, but this providence could accord with guiding the servants (Tabarsi, translation of TafsirMajma’ al-Bayan, vol.9, p.5). FakhrRazi has the similar interpretation about this subject (FakhrRazi, Mafathal-Gheib, vol.13, p.174). On the whole, the emergent will that is about creation of whatever God’s will accords with is not related to the human’s optional actions and will happen at any case. Even though, God has made us responsible for our actions through his religious legislation will, came to us by holy prophets, this religious legislation will does not bring about and determination to human in doing according with it. But, this will indicates that we can achieve wisdom of this world and afterlife by choosing the right way. If the religious legislation was obligatory by any means, wisdom and felicity would be meaningless; because, a work done by force cannot be the source for good or bad. Therefore, adversity and felicity would be meaningless (Jafari, Determination and freewill, p.233). According to Sheikh Mofid, God’s will over his action (emergent will) is in fact creating the actions and his will over human actions (religious legislation will) is an order to these actions (RabbaniGolpaygani, Rational Beliefs, vol.1, p.132)

13. What does emergent will means?:

The sentence “He just say to it: be and it is” is mentioned in many verses which concerns creation and interpreters have interpreted it as God’s emergent will. It should be noted that what is this emergent will and how does it work? As explanation to these verses, it is said that: “whenever that God wills some action and wills an object to be created, his will suffices the creation of that thing”; like the realization of mental shapes and concepts in human brain which imprits in his mind under the limits of his being (JavadiAmoli, Monotheism in Quran, p.380). Whatever that it is, it would be created independent of any other thing and there would not be second interval between this will and its creation (MakaremShirazi, TafsirNoumouneh, vol.1, p.419). It should also be noted also that the word “Kon” (be) does not mean that the thing has a visual existence to be addressed (JavadiAmoli, Monotheism in Quran, p.380). Therefore, this word in Suras like Baqara: 117 and Yasin:82 is an allegory trying to say that: giving existence to an object by God does not need anything except the almighty God and since the almighty wants it be them it will be created without any delay or disarray (Tabatabaei, translation of Tafsir al-Mizan, vol.17, p.171). As interpretation of the verse: “All His command, when He wills something, is to say to it ‘Be,’ and it is.” (Ya-sin: 82) the creation of a thing is dependant on the will and by citing to verses where will is replaced by “Ghaza” (hap), the command, hap and will of God are considered to be the same (Tabatabaei, translation of Tafsir al-Mizan, vol.17, p.170).

According to some interpretations, this verse is an allegory for the effect of God’s power in what he wills; that his command to creating what he will is obeyed without any avoidance and stop and even without any need for using any external instrument (GHoomiMashhadi, Kanz al-Daghaeh& Bahr al-Gharaeb, vol.11, p.103) although, it does not mean that whatever that God wills is created the same moment, rather it means that in whatever way that he wills, that thing is created (MakaremShirazi, TafsirNoumouneh, vol.1, p.419).

14. Actual and intrinsic will:

From one view, all attributes of God are divided into intrinsic and actual attributes. Some thinkers believe that God’s will acts only in action basis and bring about some narratives as proof. But some other philosophers divide God’s will into two actual and intrinsic ones. Some of these narratives include: 

«مَا نَفُوْذُ الْأَمْلَىَّ إِلَّا بِالْأَمْلَىَّ»


«أَنَا بِالْكُلِّ مِنْ اللَّهِ وَالْبَيْنِيَّةَ إِلَّا لاَ بَيْنُ لَيْثُ وَالْبَيْنِيَّةَ إِلَّا لاَ تَبَيْنُ لَيْثُ»

(Kalini, Kafi, vol.1, p.109)
According to this honorable narrative God’s will is the same as his creation and action, because there are no ignorance and inability in God’s will. Therefore, his “be” is the as the existence objects. Thus, God is needless of thinking and doing any act in his action – meaning that he does not need to think whether the created thing will be useful for the actor or not? (Ali Bedashti,God’s will from philosophers, prolocutors and narrators’ point of view, p. 101). As a review to this theory, Imam Khomeini writes: the prolocutors have not understand the meaning of the narratives which say will is an attribute to action; meaning that will had two levels. One is will as action as the narrative mentions it. In such cases the God’s will is the same as his action and vice versa. And another level of will has a more delicate meaning as in “vaaradathoFela” which is the same as nature and this is the objectivity of will which comes together with freewill. Then, if we say that God has no will and will is not an attribute of nature, it would mean that the almighty God acts like natural actions and has no freewill like the fire which burns and cannot do otherwise… That is not possible that a perfection attribute would be missing among God attributes and will is one of the perfection attributes (Khomeini, demand and freewill, p.28).

15. The relation between wisdom, will and providence:

There are different views about the relation between wisdom and will of God. Some consider these two to be the same. Some think that the relations between these two is absolute public and private and believe that will is a kind of wisdom. Relying on some narrative of the innocents, some believe that these are two independent attributes. Considering the relevance, some take will and other attributes the same, but theologians and prolocutors have disagreement considering their concept. Some prolocutors and philosophers believe will is the same as wisdom considering their concept. IbnSina writes: “فواجب أن علم الله عن خلقه. ولا ضرائب المعقوله، و لا خلقه。” (Bdashti, God’s will from the viewpoint of philosophers, prolocutors and narrators, p.130). In some narratives, wisdom is considered as an attribute independent of will and even providence and believe that it is prior to them; “قل علم وشاء واراد... ففعلها كانت المنينة ويشميتها كانت الإرادة... وعلم…” (Kalini, Kafi, vol.1, p. 148). As an explanation to a narrative Imam has stated that the difference between providence and wisdom lies in saying “ان شاء الله” (if God wills) when doing an action (ibid, p.109). It is said that this expression shows that the meaning of providence and wisdom is not the same. Martyr (first or second) is said to say that the return of will, hearing, seeing and words is to God’s wisdom and power (Kafami, al-Misbah li al-Kafami, p.348; Kafami, al-Magham al-Asna fi TafsirAsma al-Hosna, p. 84).It can be concluded that wisdom and will, when attributed to God, each is different from the other, but when it comes to action, will is a part of the wisdom of acting which is called knowledge of good intention.

16. Relation between will and providence:

Some philosophers and prolocutors think that there is no difference between will and providence and some think providence is included in God’s will and providence is the manifestation of providence and some think that will is partial and providence is total (Bedashti, God’s will from the viewpoint of philosophers, prolocutors and narrators, p. 10). This matter arises due to the close relation between these two attributes. But, the relation between them could be clearly understood by scrutinizing will in Quran verses and narratives of our guiding Imams (ibid, p.140). من كل العالم الإله يعلم وما لا يعلمه لا يوحي (Kalini, Kafi, vol.1, p.148) in another narrative Imam sadeqeh says: “أمر الله و لا يُبْنَى أيَّ مِلْسَانٌ أَن يَصْلَهُ لَأُدُمُّ شَاءَ الجَنَّةَ وَ يُدُمُّ لَوْ شَاءَ لَمْ يُدُمْ وَ نَبْتُ وَ لَوْ غَيْرَكَ تُبَلَّثْكَ” (Mir Damad, al-ta’lighatalaUsol al-Kafi, p.370). Regarding all these narratives it can be said that: firstly, the providence of almighty God is invariant in relation to nature and secondly, will and providence are in linear relationship (Bedashti, God’s will from the view point of philosophers, prolocutors and narrators, p.142). Molla Moheb FeizKashani, Shia narrator, also says that will and providence are invariant both in action and in nature and believes that will is partial and providence is total and is prior to will (FeizKashani, al-Vafi, vol.1, p.447). In addition to all the above-mentioned matters, there are some narratives stating that providence is prior to will when it comes to action “لا يكون شيء إلا ما شاء الله” (Kalini, Kafi, vol.1, p.150). AllamehJafari’s view is different from what comes in these narratives, he says: “The difference that seems to be between these two concepts is that will… could have weak and strong levels, while providence has no levels and seems like a decision to be made after will” (Jafari, Determination and freewill, p.240). Regarding narratives, it can be concluded that providence and will are independent attributes with linear relationship and providence is prior to will. In Quran verses, in most cases, the dependents of these two attributes are similar or same affairs such as guidance and misguided poverty and wealth. By paying attention to interpretations it is also known that interpreters consider same meaning for both of them. The explanation used in the matter of God’s wisdom and will can be used here as well; therefore, regarding the linear relationship between will and providence it could have been said that will is a level of providence which causes action.

Conclusion:

Wisdom meaning knowledge, certainty, opposing ignorance, etc. and will meaning demand, temperate demand and endeavor in demand and providence meaning wanting and willing something are some of the...
attributes of God which scholars consider them to be perfection and evidential attributes of God. Proving that God has wisdom does not need any reason or logic. Essentially wisdom and existence come together and wherever they exist, wisdom will be there too. Accordingly, the best position of existence would certainly have knowledge, and his extent of wisdom will be completely inclusive in a way that it will even include the aforementioned as well. The knowledge of God which belongs to human’s free will issues together with its elements and principles of object and divine’s wisdom belongs not only to the occurrence of things and does not indicate the cause of issues. God’s knowledge encompasses all possible phenomena in the world, and according to what has come in the narratives, it is divided into special and general knowledge. The first one is only a characteristic of God and no one is informed of it; and general knowledge of God is the one granted to angels, messengers, prophets and the infallible Imams. The book represents the Throne of God and the knowledge of God. And power of God over heavens is his dominance of wisdom.

Will and providence of God are among God’s attributes of perfection, which are of God’s essence attributes according to the correct opinion; therefore, they have a special relationship with knowledge. Determination is a characteristic of divinity. As a result, intending to have argument against the infidel and pagans, God adheres to this reasoning in the holy Quran asking them whether their gods are ever able to resist against God’s willpower. God’s dominance concerning leading and misleading human beings never means to confirm determinism doctrine. Rather, in some relevant verses, God has put forward only a part of a series concerning causalities- his volition, and not the whole reasons. In fact, God will determine the result of affairs that believing men are ranked according to their faith and the infidels are to be punished for they follow the path to perdition. In fact, the man, himself causes his own guidance or derogation. God’s inviolable volition is developmental volition that whenever makes wills something, the thing is created at once as soon as it is willed; however, all required considerations are taken into account. The legislation wills of God, which contains all divine’s commandments and prohibition may be violated. Since the pagans attribute their idolatry to God’s volition, they have a special relationship with knowledge, and his extent of wisdom will be completely inclusive in a way that it will even include the aforementioned as well. The knowledge of God which belongs to human’s free will issues together with its elements and principles of object and divine’s wisdom belongs not only to the occurrence of things and does not indicate the cause of issues. God’s knowledge encompasses all possible phenomena in the world, and according to what has come in the narratives, it is divided into special and general knowledge. The first one is only a characteristic of God and no one is informed of it; and general knowledge of God is the one granted to angels, messengers, prophets and the infallible Imams. The book represents the Throne of God and the knowledge of God. And power of God over heavens is his dominance of wisdom.

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