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## The Evaluation of Suppositions Related to the Occult by Relying on Some Verses and Hadiths

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### ABSTRACT

**Background:** One of the most challenging subjects regarding to the human's mind is related to the science of Imam or the terms prescience and occult of prophets that it makes some discriminative issues between the religious scholars in this regard. **Objective:** In this article, it is not only carried out the Quran viewpoints but also the different attitudes and viewpoints of the prophets have been assessed in this case; finally, the basic factors and phenomenon of the wrong supposition regarding to the occult and correct responding have been also given to the same process that these may be high potential solutions of the thinking affairs of the mankind in this path. **Result:** At the end, the present study is a critic about the wrong analyzes of some scholars in relation to the Imam (leadership) science trying to give their negative perceptions from this process but finally their struggles never reached to their own targets being failure in this pavement. **Conclusion:** It is hope that the whole experts try their sophisticated struggles in relation to this subject carefully reaching to the most precise results and findings trying to prevent wrong thinking actions in this case.

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## INTRODUCTION

The science is a sign of something that gets appeared by it such as the science of army and science of the path of a mountain; it also is called for its clarity that its plural form is the sciences (Ghoreishi Banaiee, 1991). No doubt that the science is the superior science of the perfections and the excellent actions of the beauty are adjectives and traits referring to the divinity traits and the most beautiful symbols of the God (IbnBabouyeh, 1998). It is the science that the man can reach to the creature's neighborhood touching the whole universe prevailing over the angels and heaven approaching to the eternal life in this case. The terms of the wisdom and proof of the whole religions believe in this:

The eternal happiness and closeness to the God cannot be happened without the existence of the science; it is a kind of an instrument reaching to everything in this regard. Also it is proved in the Excellency wisdom that the science and the individualism are altogether; then, when something is added to the singularity, no doubt the same singularity will be the high potential perfectionism as imaginable for the mankind because without similarity to the angles' world, reaching to the God is not possible (Mojtabavi Seyd, 1998). According to the mentioned definitions, the science is an instrument that everybody can reach to the recognition of something in this case. Our main aim is to recognize the instrument of the science and its application for reaching to the wisdom particularly in terms of the occult and its application by the prophets and their viewpoints in this pavement. It should be stated that the superior definition about the science is subjected to its application way; and if it gets proofed for the mankind, not only it leads to the perfectionism but also it obtains the recognition of the God in this case. However the wrong action and path of the science will make negative consequences in relation to the Imam's occult conducting the darkness of the mind in this path.

*What is the absence? :*

The term absence is applied against the witness; in other words, everything as obvious for the man is called the witness and the term occult or absence is opposed the witness in this case. One of the prophecy's friends says that:

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The God is aware of everything according to Imam Sadeq (PBUH): the absence is the thing that the same thing does not exist but the witness exists (IbnBabouyeh,1998). In the representation of the meaning semantically, the thinking way is necessary so that whether talking about something is a mere or no? The word absence is subjected to the hidden of the sun and something as not be able to see. (Naml:20).

It is invisible from my eyes; it is stated in a verse that: Solomon's statement is Hoopoe about not seeing something (Rageb Esfahani, 1995).

#### *Definition of occult:*

According to the Quran's verses, there are two kinds of concepts in relation to the occult that the one is subjected to the Holy God and the other one is related to the prophets. As it appeared in the sophisticated representation:

According to the Holy Quran verses, it is cleared that two groups of the verses have been established in the field of the occult such as the verses 50 and 59: Anam. The second group is related to the verses indicating clearly the God's prophets such as 179: Al Imran:

The God knows everything and He likes his prophet to give the occult in this case (Al Imran: 179).

He gives a piece of the secrets to the prophets. And in the miracles of the Jesus, we read that:

I get aware you of what you eat or what you save at your homes (Al Imran: 49). The related verse in relation to the exception happened here indicates that the God has given a piece of the secrets to his prophets (Babaiee, 2003). It should be paid attention that our main aim of the study is not to carry out the real meaning of the occult but we want to know the actual concept of its correct application for removing the whole suspicions around the correct approaches. Hence, both concepts are acceptable for the researchers but the way of definition is very essential in terms of the various definitions in this regard. Because the wrong perceptions may bring some debating and challenging affairs between the scholars; even the lack of correct statements may lead to the exaggeration in this case leading to the critic of the enemy and friend in this path (Salehi Najaf Abadi, 2001).

#### *Occult at Holy Quran:*

The word absent has been brought for more than 50 times in Holy Quran pointing to the absent world that we rely on its representation and explanation here. For example in the third verse of the Baghareh, it is stated that: the honest people are those ones who believe in and do praying trying to share their gifts to others. The word absent is subjected to the something that does not under the perception and feeling of the mankind and that is the Holy God and His great verses that the whole are hidden from out sensation and the inspiration is one of them (Mousavi Hamedani, 1995); hence, the absent is not subjected to the perception and understanding of the mankind and the main purpose of the God is related to believe in the absence in the related verse.

#### *The establishment of the occult:*

In this process, we only rely on the representation of the Nahjolbalagheh quote 128 in relation to the explanation of the occult's establishment (Sharif Razi, 1993). One of the friends said that:

You as the Imam of the Muslims have been given the occult? (26359-26369); Imam laughed and replied to that man from BaniKelb tribe that:

You as my brother, these statements I give you are not the occult or from the absent world. (26378-26384), it is a science that I have learnt from my owner of the occult the prophet Mohammad. (26385-26391). as the occult is the science of the resurrection and what the God has given in His statement that:

(26392-26403), the science of the resurrection is at the God's hands; the God has given the rain, He knows what happens at mothers' stomach and nobody knows what happens tomorrow and where the man will die? (26404-26432); therefore, the Holy God is aware of the mothers' uterine to the boy or girl, beauty and ugly, happy or jealous and rich and poor; (26433-26454). He is aware of whose belongs to the hell and heaven and the friends of the prophets. (26461-26465). This is the science of the absent world or so-called the occult that only the Holy God knows. (26475-26484). The Holy prophet prayed at me and said that the Holy God has given these inspirational statements into my heart. (26485-26490). All of my body parts are full of these inspirations (Sharif Razi, 2000).

#### *Whose have the occult?:*

As it mentioned in early section, the occult is applied in two parts that our main aim is to analyze the second part. Of course it should be mentioned that the prophets' occult are acceptable when they have been rooted from the main basic semantically meaning regarding to the divinity.

#### *Types of occults:*

In despite of the occult, this process has got many various questions that we like to reply to some of them in this study as following. These questions may be as where is the source of the God's vast gifts and science that the whole prophets have been evolved it by the Holy God's order that the prophets are being aware of these inspirations.

Are these verses completely clear to the whole prophets like the Holy God's angles? These questions have made the mankind's mind busy. In response to the first question, it should be stated that as the Holy Quran pointed, some occults are only devoted to the God such as the approach of the resurrection day in 187: Eraf.

#### *The origin of Imam's occult:*

As it mentioned in the Holy Quran statements, the occult is only belonged to the Holy God. The prophets have also pointed to this imperative subject such as the quotes have been narrated in OsoulKafi Book:

Moaamar IbnKhallad says:

A man from Fars has said to Abolhassan that:

Do you know the occult? Imam replied: when the science of the absent gets appeared at us, it will be prevented us, too. The science of the secret is only belonged to the Holy God that it is being talked by Gabriel and Gabriel says it to the prophet Mohammad and Mohammad will retell it to the one he wants (one of Imams). In the representation of this Hadith (quote), we will read that:

AllamehMajlesi says that:

The science being opened to the prophets is not religious-based issue that people ask the Imam because the religious affairs can be replied by the Imam as it is stated that: it is impossible to ask Imam a question and he replies: no. therefore the main aim is subjected to other sciences than the people requirements and needs that we are not aware of these cases because they are only belonged to Imams; these are being governed by Imam on Fridays and Ghadr nights and every day (Koleini, 1990). Hence, in despite of some viewpoints that the occult is being surrounded in the whole affairs, the occult is subjected to non-religious affairs; that is, the Holy God wants to open the secrets if He wants every time.

#### *Discussion on the divinity science and its discrimination to the creatures' science:*

As it mentioned at first the concept of the science is subjected to the consciousness and a sign against the unconsciousness. But this subject has another meaning in relation to the divinity science because if this definition is true about the God, we will face with a kind of deficiency in the God's gift and existences. It is assumed that if we are aware of something, it means that we were not aware of the same thing and now we feel requiring the science of the same thing to know about it. In addition to this, if we take this meaning for the God, we will face with a kind of time limitation for the God that this also makes suspicious at the existence of the God. However the God does not establish in a time and place limitation capacity and these time and place are in the shadow of the Holy God. In terms of the divinity science, there have been philosophical discussions out of our understanding here.

One of the most sophisticated features of the divinity science is subjected to His science on His essence. As we have got the science of our essence and this science is a verbal science and there is no separation between the universe and the science (IbnBabouyeh, 1998,); therefore, according to the research the God is aware of the appeared and disappeared things and nature of the universe; in other words, the science of the God actually gets appeared on everything and the science is at the God's hands; naturally if it is stated that the science of the God subjecting to the creation is an unimaginable case because the science is superior in its own rank and nothing can be created without the action of do; second the man sometimes is aware of something that it has not been created yet predicting the existence of the same thing in his essences such as the solar and lunar eclipse and or the birthday of his children and many other things in this regard. When the man thinks so, the God also will not be this perfection that He gave it to the mankind. This truth gets clarified of the related verses as following (Baghareh: 231)

And know that the God is aware of everything. The word thing appeared in this verse includes the natures that have not been created yet (Baghareh: 232); the God is conscious that you will recall Him as soon (Mozmel: 20); the God is aware of whom gets ill as soon (IbnBabouyeh, 1998). as it mentioned at both verses the divinity science is devoted to something that it does not exist before. Mansoor IbnHazem says: I asked Imam Sadegh: isn't there what happens in the resurrection day in the God's science?

He replied that: yes, it exists before the earth and sky get created (Tohid Sadoogh, 135). Imam Reza said: the science of the God is very glorious and our Lord stands in the superior establishment; He created the things and objects and His science is over the whole things as He wants (Tohid sadoogh, 137). The difference of the God's science and the creatures' science: although both have been applied in one semantically meaning, but they are completely different conceptually. Yesterday, today and tomorrow are being imagined in relation to our consciousness because we are limited existences but the God is not confined and the yesterday, today and tomorrow do not have concepts but the whole things and objects are present at the God's appearance (Makerem Shirazi, 2004).

*The representation of some Hadiths in relation to the occult:**The occult of the prophet:*

Aaban IbnAyyash has stated about Salim IbnGheys, Salman and Aboozar and Meghdad that:

Some seditious and hypocrites said that: the prophet Mohammad talks about the heaven and hell and the God's gifts; we wish him to talk about our place around our parents to be able to behave with our parents in this world; this news reached to the prophet. The Excellency replied Bilal to ask people gather in the praying time. People gathered and mosque got full of the crowds. The prophet angrily came embracing his elbow and feet barely and sat on the chair. Then, he did the praying of the God and replied: you, people, I am a man like you that the God has given me the inspiration power to conduct you into my thesis as the prophecy; My Lord has made me to be aware of His absents. So, ask what questions you have of me. I swear by the God that my body is the God's hands. Nobody asks about his parents location in the heaven and the hell unless we aware the one of what happens. This is the Gabriel that stands at my right hand giving messages from my God. So ask me (Helali, 1995). The same subject is seen in Nahjolbalagheh that Imam Ali asks people to make their questions before they lose him. For example, ZakarriaGhattan from Abi Al Hekam says that: I heard from the greatest and scientists that Imam Ali read and prayed a praying and replied: ask me what you want before you lose me; so, swearing by the God ask only me because I will aware you of what happens at the resurrection day; suddenly a man asked how many hairs I have on my head? The Holy Imam replied: I swear by God I am able to say that thousands of angels exist on your hairs damning you and thousands of devils exist on your mustache moving you and there is a boy living at your home going to kill one of the prophecy's offspring at future and the same estimation happened over the history; the same boy was named Omar IbnSaad that get responsible for killing Imam Hussein in the Karbala catastrophic event (Mofid,1996). It should be stated that the aim of Imam Ali was not subjected to any kinds of questions but he aimed at awaking the mankind of that eratowards the universe and the honesty of Imams at those times. The most important point is subjected to the awakening of people from the secrets and hidden affairs. These things should never lead to the misuse of the religious issues at all. If it is assumed that the askers of the appeared secrets by Imam Ali can happen, they will be aware of those affairs that the best witness is subjected to the burial ceremony of Sedigheh Zahra Fatima Kobra and Her participants secretly and they never talk about this event.

*The prophecy's viewpoints about the occult:*

Some of our friends from Ahmad Ibn Mohammad Ibn Isa to MoamarIbnKhallad said that: a man from Fars asked Imam MousaKazem: do you have an occult? Imam replied: Imam Mohammad Bagher stated that: the science is for opening the secrets, so we know and it gets out of our hands, so we do not have the occult; this only belongs to the Holy God that the God has given it as hidden to the Gabriel and the Gabriel gave it to the prophet Mohammad and the prophet gave it as hidden to the one who wanted to know about the God. (2/666). Mohammad IbnYahya has narrated from AbdollahIbn Mohammad Ibn Isa, Hassan IbnMahboub, Ali IbnRaab and SadirSayrafi that: I heard from HomranIbnaayan that he asks Imam: He is my Lord the only creature of the universe, the creature of the skies and constellations. Imam Bagher stated that: honestly the Lord has created everything by His own science; He created the whole skies and earths and they were not existed before, don't you listen to your Lord saying (Hood: 2): Homranstated to the Imam that: aware me of the Holy God's existence (Jen: 26): the Holy God is the only glorified of conscious of everything. Imam Bagher stated to Homran (Jen: 27): The Lord does not give the secrets unless the prophets may get aware of these inspirational messages by their God's consciousness. And the Imam said: swearing by the God: Mohammad was the only person who the God selected Him as one of the talents and selected ones giving Him the messages. You, Homran has to know it is the only science that gets along with the God's hands. The living times are at the God's hands and it is the divinity enforces our destiny by the evolvement of the God in our life time. This is the science only prevailing towards the prophet (Koleini, 2009).

*Questions about the occult of prophets and the responses:*

There has been given in the issues of Aakbarieh that: in terms of the Shiite populations, Imam knows what happens but the question is that why Imam Ali went to the mosque while he was aware of His murderer at that time? Why Imam Hussein went to Kofi while he knew nobody assists Him at that time? And when he reached to the Karbala, the water was closed upon Him and finally he was assassinated there drastically. And Imam Hassan knew that Moaavieh will breach his loyalty and the shiits will kill his father but he agreed with the peach?

Sheikh Mofid answeredthat: it is not true to say that Imams know everything and our comments disagree this; Shiit believes in what orders what has given to him and not the events happened. Imams know these events only by the God and the whole statements of Imam's about the time is not true but in relation to the assassination of Imam Ali that he himself knew his murderer but he does not know the time of the assassination in this case and any news in this will be rejected; because he may be faced with the assassination and this never happens unless it is asked and it should not be stated that he wanted to be killed at that time. In relation to Imam Hussein that he knew that Kufi people misleading his is a wrong thinking and he never knew about the location

of the water and in time of prevention the water, he had mission to obtain the water in another side as the same happened for Imam Ali. In relation to Imam Hassan why he agreed the peace, it should be stated that Imam saw no any results of the war trying to get out Moaavieh's power for a while. He kept himself and his friends out of Moaavieh's assassination because of the worst consequences that might be happened at that time (Koleini, 1996). Hence all these kinds of questions are subjected to those issues that have been occupied the minds making gossips or rumors in this regard.

*The representation of some viewpoints and negative perception in relation to the occult of prophets:*

There have been populations at every time that have taken some struggling troubles to understand the fields of the truths that others may not understand them in this pavement; of course there have been some exaggerations talking about people pretending about their occults being to some extent acceptable in this regard. According to the mentioned issues, it should be stated that the subject of the divinity exclusive occult has got special meaning in these quotes and narrations. The occult is only subjected to the essence of the God and in terms of the truth it should be stated that the prophet and Imam as the leader of a society know the whole perceptual understanding in this case fluently.

So it can be concluded that:

- 1- If the prophet and Imam do not know about the secrets they cannot conduct and make their own leadership
- 2- Many news received from the prophets can be appeared when face with these people making them as their own nation

In addition to the establishment of the prophecy and Imam (leadership), there has been given an overcoming fluency on the truths connecting the absent world making the occult and invisible world and the prophecy and Imam are based on the absence world. According to these quotes and verses, Imam and prophet do not know the occult; it should be followed to the real meaning of these verses and similar news in this regard.

*The limitation of the Imams' occult:*

In relation to the limitation of Imams' occult, there have been controversial debates among the narrators: the Imam's occult is subjected to the surrounding of Imam to everything devoting to the establishment of Imam or the same religious law in this case. The occult means the necessary conditions for the same Imam and no one has the permission to make disputes in this case (R.K S.M, Alam Al Hoda, Alshafi.); this may also be a question in mind whether Imams can get available to the all occults and divinity issues? The answer is based on the explanation getting clarified that the limitation of Imams' occult is supposed to their devotion and establishment at the discussion of the Imam. In other words, the Imams' consciousness of the occult never get clarified because according to the latest verses representing the fact and secondly by relying on a Hadith from Imam Ali in quote 149, it is stated that: I have spent many times for seeking the hidden issues in this case. And then I got into the secrets and the God never wants unless making them as hidden (Sharif Al Razi, M.I.H., 2000). In some affairs as only God knows, they do not have availability to them that this makes many various debating and challenging disputes in this path between the religious scholars. The wrong perception of these affairs makes the gossips and rumors in relation to the occult.

*Conclusion:*

What obtained from the latest discussions in relation to the occult was subjected to the type of secret and absent science of the God and Divinity that the God has give these affairs to the mankind and only God is the most sophisticated resource of these issues and omnipotent power of the secrets in this case and also everybody is given by his own capacity to be able to this occult. And another important point is the application of this science sophisticatedly. It is hope the whole unconscious people get aware of the realities in relation to the process in future preventing their dark thinking trying to open their eyes optimistically for the facts in this regard.

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