

The introduction of approximation and investigating the obstacles of approximation to God from the Quran's point of view

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ABSTRACT: Approximation means nearness and vicinity in vocabulary and idiomatically the intention of divine approximation is a kind of inward intuition that is obtained through good deeds and decent and Godly acts for the human being in which in this manner, he or she makes it possible to be more closer to God and has a consent feeling of himself, and since one of the basic necessities in human life is to reach to the perfection and this won't be reached unless the human being evacuate him or herself from behavioral and believing rascality and fruitful the moral sapling and moral virtues in himself. The aim of the current study is to investigate the factors, obstacles, and effects of being approximated to God from Quran's point of view. The method used in this study is descriptive-analytical. Data collection method is through the library and data collection instrument is index card taking and by using the analytical software. The results of the study showed that the factors of approximation to God can be knowledge and awareness, attracting God's attention, virtue, repentance, pray, ignorance, resorting and the obstacles of approximation can be polytheism, sin, haughtiness, ignorance and neglect, obstinacy and bigotry, and unsuitable friend that is aberrant from the right.

Keywords: Approximation, Investigating, God, Quran.

INTRODUCTION

The issue of approximation is one of the most important subjects in belief that is more worthy in Quran and tradition culture. In various verses and narrations it is spoken of approximation and the human being is encouraged to that.

The fact that sometimes the human beings in the path of life make some mistakes and slips and becomes neglected in nearness to God and in his or her life there are a plenty of problems and obstacles so these obstacles should not lead to be away from this momentous issue and vast blessing because the doors of God's blessing are always open toward servants. Everybody that obeys from God and his prophet absolutely reaches to a very great success. (Baqareh/ 5) They (believers) benefit a kind of guidance from their God, and they are salvation followers (4).

1-2. the « major » and « relative » meaning of the word approximation

The major meaning of approximation is the physical nearness and being inside each other of two things, and in other words a little local, and temporal distance and... between two things or two persons and in common words when it comes to speak about the approximation, (Alikhani, 2010). As it can be found some evidences in Quran « and don't be close to this tree in case you would be from oppressors » (Baqareh: 35) « then if you don't bring him to me, neither there is a measure for you by the side of me nor be inside to me » (Yusuf: 60). « And brought a fat calf [and roasted] took it inside them [and said: don't you eat? » (Zariyat: 26-27).

But this word has other meanings that can be considered as its relative meanings; such as doing and committing an act in the negative pole prevention from that to be near to that and doing of that action (Esra/34) "and do not be approximate to the orphans' property unless in the best aspect"...; "and do not be in the near of adultery, since it is always clumsy and deviated... ». (Esra: 32).

2-2. the circumstances of approximation

Approximation, like belief, virtue, avoiding, and... has some circumstances in Quran and since the faith includes from witness to God's unity to the most little things of good deeds, from God's unity to the apex of ascending to the God's circumstances, has hierarchical order of approximation: « Look! How we preferred dome of them to the others and certainly its futurity and preference honors are greater and much more »(Esra: 21), « and for each of them [at last] there is honors and until God give their rewards of actions totally and they will not be oppressed » (Ehghaf; 19), persons of you that are believers and who has given knowledge [in terms of] honors he will promote and God is aware to what you do » (Mojadilah: 11).

1-3. the obstacles of approximating to God

1-1-3. polytheism

Polytheism means partnership and peering and in Islamic belief, polytheism is applied to what everything that is possible lead the human being to believe for God in affairs that are specially related to God, in existing necessity, divinity, and worship and for the creatures of him may make himself as a partner.¹ Polytheism in praying that is the greatest worry of human being in the history and the most part of prophets' debates are in this relation. Polytheism in praying has been sometimes as idol and praying of status and sometimes has been like falling on the earth in front of pharaohs and sometimes with hypocrisy in worship.³

Imam Sadiq(peace be upon him) said: a person worships but he doesn't want God's consent rather he wants people to remember him with innocence and goodness and he likes to show his good deed to people, such a person with this kind of thought mode, has polytheism to God.¹

If in a time we understand that we didn't do our actions for the sake of God and wife and children, relatives, friends and a group or a part that we are linked and depended into them are shared and peered with God, then we will have envy more, the only good deed that non-divine purposes has role in its doing will be accepted by God.

2-1-3. Sensuality

«Passion» means a desire to carnal, and it is said that in fact being sensual means descending from above to below , since it causes the human being fall and get into difficulty and disaster in the world and the fire of hell in the future life.

God says in Quran: « and if we wanted to give him dignity and high position by our valid will with that verses, however he maintained in the inferior earth and followed the spirit of lasciviousness in this manner his example and his story was compared to that dog that if you pursue him and or leave him alone he will bark, you the prophet this the proverb of the people that denied the verses of God after they learnt it and tell this story to people maybe they think.

The fact that said (Aa'raf/176): if we wanted we would near the human being to his Lord by these verses.

Thus the person who has followed the carnal desires and devilish temptations and his desired Kiblah is ambition and profit and mortal trace and beautifulness, is away from God. There is no place and rank in the court of God.

3-1-3. Sin

Among those factors that causes to neglect and be careless to God is the sin that is hanged like a curtain between human and God and at last he forgets God.²

Sin means offense, and in Islam, every action that is unlike the God's command, is regarded as sin, although it is small.³

The holy Quran says in this regard: ...« certainly no one denies that day unless oppressors and devil doers of the world* it is not such a fact that made rust on their hearts to what they were and they acquired* it is not like this in that day they are deprived from their Lord.

Human being in his path of perfection may consider too unimportant and simple, rather it is possible that those simple things may plan too many deviations. And from another side when he makes himself bounded to regard and observe God's legal and illegal actions, the humiliation is not meaningful anymore and even being accurate and regarding these trivial things, are one of the greatest factors in growing and elevation of human.⁴

4-1-3. Following the devil

One of the preventing factors and obstacles of human perfection and barriers of his development is to follow the devil that doesn't let the human being enter into the direct way of God, and or if he is entered he can't continue to his way and move toward the highest degrees, rather he swore that has seduced Adam's children and didn't let them enter into the direct way of God; as the holy Quran quotes from his tongue that said:...

the devil said: because you mislead me I will also seduce your worshipers from the direct way (that is your canon and rule); then I will be appear from their behind and right side and left side (and I will lead their recognizing powers toward the vain inclination) so that they don't thank of your most blessings.

5-1-3. haughtiness

The first quality of mean qualities that can be seen in the story of prophets and at the onset human being's creation and occasionally in many moral scientists opinions, the biggest of all corruptions and the mother of all moral rascality and the stem of all adversities and human bad qualities is haughtiness and vanity. 1

Haughtiness is a factor that causes the human to be stay away from God and is a big obstacle for being near and approximation of human to God.

Imam Mohammed Baqir (peace be upon him) in this issue says: "the farthest people from the honored and glorified God in the Day of Judgment are the people who are haughtily unruly".

6-1-3. Ignorance and Neglect

From the Islam point of view, ignorance is the plague of humanity growth and the stem of all individual and social corruptions and until this plague is not eradicated, the values will not be developed and human society won't come true. 3

The exalted God says in Quran (Aa'raf 179): « we created a lot of genii and human for hell, they have hearts and intellects that can't recognize anything by them and have eyes that can't see and ears that can't hear, they are like animals even worst, they are negligent.

In this verse the last factor of this hell group adversity is considered negligence, that is obtained from leaving the thought and lack of open eyes and hearing ears and leads the human being even lower than the animals. Because if animals are neglected, so they haven't any type of forgetfulness intelligence, but if the human being is plunged into the carelessness with a source of knowledge, certainly is even lower than the animals. 1

7-1-3. Obstinacy and Bigotry

Obstinacy is one of the most important obstacles of knowing the right and truth. In Arabic vocabulary bigotry is derivate from the stem « Asab» that means vein and in the past times every kind of partiality because of being blood vein liking and correlation was called « bigotry » and relationship communities that were common among the tribes were called « Asabah ». 6

Imam Ali(Peace be upon him), in another place where avoids people from ignorant prejudices, says that: "turn off the prejudice sparks and ignorance rancor in your heart, that haughtiness and self-worshipping in Muslim's heart are from those devil's plagues, prides, and tensions and temptations".

8-1-3. the unsuitable friend as a factor of aberration from God

The person who has a bad fellow not only reaches to the greatest perfection but also loses his or her natural perfection and innate virtues. As Imam Ali commands: "the unsuitable friend is a person whose face is like the human face and his heart is like the animal heart."

The holy Quran, interprets bad mannered associate and companion and the person who is contaminated with wicked morals that being companion with him or her leads to aberration and corruption and demolition of personality construction as devil and says(Zokhrof 36-38): "every person that turns over from God's remembering then we predominant the devil toward him that always be his or her peer and companion* and that devils prevent those neglected from God people from the Lord's way and lead them into aberration and they think that they are guided * until they are returned to us from the world. Then they say with the most envy o that! I wish me and that devil were away from each other as distant as east to west that he was a very bad companion and peer for me".

From these verses it is used better that bad companion can deviate the human beings from the Lord's way totally and ruin the basis of morality and show the truth changeably.

CONCLUSION

The major and the best present that God of the world benefited the human being the is human innate and nature that God always advice the human beings to protect and guard it.

However there always been factors that threaten this nature that among those are following the devil, ignorance and neglect and polytheism. Polytheism means to maintain a fellow for the Lord that with the existing of these factors the human being wouldn't answer a positive response to his own monotheistic nature that is embedded in his nature, and sometimes it is possible he or she forget the nature and innate.

To reach into the perfection and to travel the path of wisdom and nature, God has placed factors for the human beings so that by doing those actions he may be able to continue this way and reach to the eternal prosperity that amongst these factors is to pray. Pray is the spiritual ascension of the believer that makes him to be near to God and virtue, repentance, and good deed are the other factors of being near and approximated to God.

If we substitute some values to a_i , α_i in multi-objective linear programming problem (3.1), it reduces into single objective LPP. This discussion also holds in the case as given by by Kanniappan and Thangavel (1998). The same problem for integer solution was studied by Bhargava and Sharma (2003).

Suggestions

- 1- In fact the TV use from the great masters of Quran and moral masters in its own programs and they can use Quran verses and the narrations of prophets in expressing their opinions and explain the factors of being near and approximated to God.
- 2- It can be said that short and effective traditions in relation to approximation to God can be used by cultural authorities in Islamic Republic system and also by cultural authorities at the universities and morality scientists.
- 3- The fact that morality scientists and great men in religion should pay more attention to the factors that cause to be near and approximated to God and obstacles that cause to be far away from God.
- 4- Comprehensive, perfect, and useful books with simple and fluent explanation should be compiled in this regard.

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