

## **Is the Soul's Compatibility with Divine Names Provable and Intuitive?**

### **How Can the Soul's Compatibility with Divine Names Be Possible?**

Most likely, we have all heard sentences like "A flower is the epitome of beauty," "Mountains symbolize constancy," or "A mother is the epitome of kindness." From the beginning of discussions about the essence of humanity, it has been pointed out many times that humans are the most perfect manifestation of God and His divine names. What is the relationship between these statements that allows one to be an epitome of the other? What is the connection between a flower and beauty, a mountain and constancy, and a mother and kindness? What is the soul's compatibility with divine names that has led human beings to be called the most perfect manifestation of God?

The term "manifestation" in the dictionary means to be manifested and displayed. For example, when we say a flower is the epitome of beauty, a mountain symbolizes constancy, and a mother is the epitome of kindness, it means we can look at these examples to understand and visualize the qualities of beauty, constancy, and kindness. In other words, the flower, mountain, and mother are manifestations of these qualities. With this definition in mind, what attributes of Allah does a human being manifest as the manifestation of God?

Considering that Allah's essence is not comprehensible or apparent, a human can manifest only the names and attributes of Allah. Every created being can manifest the names and attributes of Allah according to its own assets, but does this rule also apply to the human soul? That is, can we only be a manifestation of Allah to the

extent of our existential assets and the names we have acquired, or does the soul's compatibility with Divine names exist in all circumstances and for all human beings?!

To answer this question and understand the soul's compatibility with Divine names, we must have a complete understanding of the soul and its characteristics; the soul refers to the Divine Spirit that God has breathed into all of us [1], and it is different from the material origin, clay, and the sperm that appear in the material world.

We must know what attributes Allah has placed in the essence of human beings by breathing His Spirit into them. How do these characteristics play a role in humans reaching the position of the perfect manifestation of Allah? Are all humans, with every characteristic and attribute, a perfect manifestation of Allah? In this lesson, we seek to answer these questions.

### **Is the Soul's Compatibility with Divine Names an Inherent and Hidden Matter, or Is It Practical and Visible?**

In previous lessons, we mentioned the mathematical structure of creation. Along with the term mathematics, words like rule, law, limit, and measure come to mind unconsciously. When we say that the world of creation is a mathematical world, it means that all the components existing in this world have limits and measures and mathematical laws govern them. The human soul also has a mathematical structure. Understanding the soul and the mathematics governing it helps us know its relationship with other components of creation, and above all, its relationship with Allah and His names and attributes.

The breathing of the Divine Spirit into the human is the most important and main factor that distinguishes us soul from other created beings. The inner reality of the breathing of the Divine Spirit into us is to create complete similarity and compatibility between the human soul and Allah. That is, all the names and attributes of Allah inherently and potentially exist within all of us; in other words, we are all potentially *Rahman* (Beneficence), *Rahim* (Merciful), *Ghafur* (The All Forgiving), and *Qadir* (The All Capable), but do we all possess these names and perfections in practice?

Let us consider a child whose parents are athletes, artists, or scientists; such an individual has the capability and potential to excel in sports, art, or science due to the inherited genes from their parents. But we can call them athletes, artists, or scientists only when these innate talents have flourished; the story of the human soul is the same. All the names and attributes of Allah exist in the structure of our soul inherently, but just as achieving perfections like poetry, writing, singing, or acquiring names requires flouring our hidden talents through effort, the potential names within the structure of the soul also manifest themselves through striving and self-improvement into evident and actual perfections. In fact, the soul's compatibility with Divine names is an inherent matter, but it is also possible to create complete compatibility in practice. The level of this compatibility depends on personal characteristics; just as each person's body differs in appearance, abilities, potential, and level of health, souls differ from each other in terms of actuality despite having common characteristics in generalities and talents.

The soul's compatibility with Divine names has two hidden and visible dimensions. Humans share the innate and hidden dimension, and all of them without exception

possess Divine names. But, in the visible dimension, only those who strive and employ practical strategies become possessors of the names; as we mentioned before, the inherent knowledge and characteristics do not necessarily lead to acquiring names, and for this purpose a lot of efforts should be made in order to turn knowledge into assets and skill.

### **How to Discover the Level of Soul's Compatibility with Divine Names**

To find out the level of soul's compatibility with Divine names in practice, we must count the acquired names. As mentioned earlier, a name is the product of the companionship of the essence (*dhat*) and attribute. That is, a name is attributed to someone whose essence has received an attribute. For example, the name "driver" belongs to someone who has been driving for several years, not someone who has just received a driver's license, or the title of "physician" is given to someone who has studied medicine for years and practices medicine.

To introduce any perfection or truth that has an effect, we must select a name. By doing so, in addition to introducing that particular perfection, we make it separate and distinguishable from other perfections; meanwhile, every perfection itself is a name. For example, the name "carpenter" or "calligrapher" signifies someone who possesses the quality of carpentry or calligraphy. With this definition, each of the divine names represents and identifies a perfection. For instance, one who acquires the name *Rahman* has managed to attain the perfection of *Rahmaniyyat* (Beneficence); therefore, our success lies in acquiring more names, i.e., acquiring more perfections and consequently becoming more like God.

The point that we must re-emphasize regarding the soul and acquiring names is to pay attention to the differences of various souls in performance; although all our souls inherently possess all the divine names, the performance of each of us determines which of these names manifest themselves. By considering the structure of our own soul, we must choose an action and a name to become like Allah that is compatible and harmonious with our soul. Knowing the appropriate action and name according to the structure of the soul affects the speed and quality of our movement toward the purpose of our creation and can enhance it.

The action ground for each of us in acquiring divine names is different from others. That is, each of us can acquire specific names according to our personality and based on our capacities and assets. It is possible for someone to move toward Allah with a specific name for several years, but stop progressing with another name; therefore, we must find our suitable name on the path of the journey toward Allah.

### **The Role of *Ma'rifa* of the Soul in Increasing the Manifestation of the Divine Names**

A doctor who knows the human body is aware of its strengths, needs, and deficiencies, and based on this knowledge, they provide appropriate treatments. The same applies to the soul; if we know it well, we can affirm the soul's compatibility with Divine names and extract these names through intellectual and inner exploration in the soul. This is the point emphasized both by Allah as the creator of human beings and by the infallibles (Peace be upon them) as His best and most perfect guides.

Allah has mentioned in the Quran that divine signs are evident and visible in the existence and soul of humans [2]. The Holy Prophet (Peace be upon him) also stated, “He who truly knows himself has known his Lord” [3].

By studying ourselves and knowing our souls, we can see the process and quality of the manifestation of Divine names within us without needing any other being because Allah has fully manifested in all of us.

The more we can witness Divine names and attributes within ourselves, the truer and more enjoyable our declarations and testimonies will be. There is a significance difference between someone who says “*La ilaha illa Allah*” while truly witnessing with their soul that is no deity but Allah, and someone who only verbally testifies to this fact.

*Ma'rifa* of the soul helps us to gain a comprehensive understanding of our potential and actual assets. This understanding is the first step toward fulfilling the purpose for which we were created. We can truly be the manifestation of Allah when His names and attributes become assets and skills within us and have effects. For example, to manifest the name *Rahman*, we must prove that we can have beneficence toward all created beings, just as Allah does.

In this lesson, we discussed the soul's compatibility with Divine names. Allah has inherently placed all His names and attributes within human beings by breathing His own Spirit into them. However, the way in which a human can be the manifestation of Allah is to extract these Divine names from within themselves and manifest them in practice.

Human souls, despite their similarities, are different from each other. Each soul acquires and manifests specific Divine names based on its own assets and capacities

in practice. The *ma'rifa* of the soul helps us realize the level of soul's compatibility with Divine names and strive to enhance it.

What other ways do you think there are to discover and prove this compatibility?

## References

[1]. Quran, 38:72

[2]. "We will show them Our proofs on the horizons, and in their very souls." (Quran, 41:53)

[3]. Muhammad Muhammadi Rey Shahri, *Mizan al-Hikmah*. vol. 6, p. 142, No. 11923, quoted from *Ghurar al-Hikam*, no. 7946.