

Realization

Some scholars of logic have counted “realization” among His Attributes, and the One Who realizes, in the verb form, as being one of His Names based on this verse:

“No vision can grasp Him, but His grasp encompasses all vision: He is above all comprehension, yet He is acquainted with all things” (Qur'an, 6: 103).

There is no doubt that the most Praised One, due to the previous sacred verse, realizes, but the question whether realization is a description of knowledge of totalities and particularities, or whether it is the equivalent and synonym of knowledge, or whether it is special knowledge, the knowledge of existents, of certain particularities, His realization, Praise belongs to Him, is witnessing external things and His full knowledge of them.

Allama Tabatabai says that the terms used in the Holy Quran in reference to the types of realization are numerous. They may be twenty such as knowledge, thinking, expectation, feeling, remembrance, Gnosticism, comprehension, *fiqh*, full knowledge, certitude, ideology, opinion, claim, memory, wisdom, experience, testimony and reason. Add to what is said verdicts and insights.

The meanings of these terms are not without intricacies of matter, movement, change, save five of them: knowledge, memorization, wisdom, experience and testimony. Because they do not require shortcoming and loss, they have been used about Him, Glory to Him. The most Exalted One has said,

“And Allah has knowledge of all things” (Qur'an, 4: 176);

“... And your Lord watches over all things” (Qur'an, 34:21);

“He (Allah) is indeed full of knowledge and wisdom” (Qur'an, 12:83)

and

“Is it not enough that your Lord witnesses all things?” (Qur'an, 41:53).

Thus, it becomes obvious that His realization, Praise belongs to Him, is not something beyond what

these verses indicate and which describe Him as knowledgeable, safeguarding, fully aware, wise and a witness. The closest is the latter, i.e. His being the witness, for His witnessing of existents, of their presence with Him, their being sustained by Him is the same literal sense of the Name: It means He realizes matters.

"No vision can grasp Him, but His grasp encompasses all vision: He is above all comprehension, yet He is acquainted with all things" (Qur'an, 6: 103).

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