



God's will in the establishment of management between the universe and man

Dr.. Sherif Nouredine, on 01/30/2022 AD.

* an introduction:

Infinitely great...

creativity in the mind...

Ehsan in the calendar...

Mastery in science calculations...

The universe with God is based on truth...

Comprehensive and complementary in the knowledge of every creature created by God...

He is just in his balance, and his weight is an atom in all his creatures...

We have sent down the Dhikr, and we will memorize it...

The miraculousness of the universe and the straightening of the body is between dust and water, and the human being is between flesh, bone and blood.

The infinitely large universe also indicates the greatness and oneness of God, in terms of its management, organization and correction, and nothing was created in it in vain. Rather, everything that exists has its own system and follows it within the natural laws (chemistry and physics), and this is what science has confirmed with the existence of man and knowledge. This is what makes the Qur'an the Book of God sent to the Prophet Muhammad as a miracle and a challenge to humanity, because of the comprehensive and integrated clarification

and interpretation of all topics related to the universe, which man is still discovering and is unable to, despite the great and tremendous progress of science and technology, and here come the verses of God in the universe And the greatness of his character.

And in the creation of humans and non-humans, they are qualities stored in the depth of self and existence that are not disclosed, nor are they placed in the place of mental sensory perception of them except by the bearer of them, the individual human only, who senses them in his being as a uniqueness of his. Whereas, beings that are not rational by nature are not aware of their essences or hidden essences from their apparent external attributes...

With regard to the mind, philosophers, ancient and modern, differed in the definition of the mind, and if most of the definitions pour into each other, this philosopher looks at the mind from one angle and the other from another angle, and I think that all of these definitions limit our ability to understand and comprehend what the mind is. The mind according to Aristotle is the ability to perceive the total forms and abstract entities directly and a picture that unites it with all members of the species.

The will and management are two different words in pronunciation, but they are intertwined, they are like the heart and the mind of the human being, the microcosm of the universe.

(And He created you in phases. Have you not seen how God created seven heavens in layers, and made the moon in them a light, and made the sun a lamp) [p.: 124].

- Beginning with everything, the will first, followed by management, what he wanted and wanted, to achieve the goal and reach the goal.

Almighty's saying: {And I did not create the jinn and mankind except that they should worship Me} [Al-Dhariyat: 56].

{He who came down from the sky water for you from a drink and it is a tree in it. You in the land are different.

{And I am created for you with a warmth and benefits, and they are eat. .

- Just as will and management are power, strength, contemplation, authority and control over action and accordingly, it is creativity, innovation, perfection, balance, evaluation, coordination and organization since the beginning of the creation of existence and creation.

The Almighty said: "The Creator of the heavens and the earth" {Al-Baqarah 117}.

{Say: Behold what is in the heavens and the earth, and what signs and warnings are of no avail to a people who do not believe} Yunus (101).

{Indeed, We created man in the best of stature} (Al-Tin 4).

"Say to you to break the earth in two days and make him an ancestral of the Lord of the Worlds * and make a Roissy from above, and gain in which their forces are estimated in four days, whether for the liquids * and then settled to heaven. the seven heavens in two days, and He revealed its affair in each heaven, and We adorned the lowest heaven with lamps and treasures (12).

Definition of will:

Will in the Qur'an:

The substance "rad" and its derivatives appeared in the Qur'an (132) times, and its types are:

The Divine Will: "God desires ease for you, and He does not desire

hardship for you.”

- Human will: "The Hereafter wanted and seeking her seeker, a believer, believing that they were thankful (, or be the will of evil, Allaah says:"

Satanic Will: “Satan only desires to cause enmity and hatred between you.”

Will of some philosophers:

Engels explained that free will means nothing but the ability to make decisions with self-knowledge. The voluntary nature of an act appears very clearly when a person has to overcome certain obstacles, external or internal, to achieve his goal. The first stage of a voluntary act lies in setting and understanding the goal, and this is followed by the decision of the act and the choice of the most successful means of action. An act cannot be described as an act of will unless it is the implementation of a self-decision, and willpower is not a gift of nature. The skill and ability to choose a goal, take sound decisions and implement them, and complete what was started are the fruits of knowledge, experience and self-education.

The idealists hold that will is a property independent of external influences and conditions.

Marxists see it as the fruit of knowledge, experience, and education.

As for the Stoics, they believe that the will is the basis of knowledge and behavior, because it is a psychological effort on which mental awareness is based.

Descartes held that there is no will where there is no ability.

* Definition of management:

Management in the Qur'an:

(We divided among them their sustenance in this world's life and raised some of them above certain levels).

(Unless it is a present trade that you run among yourselves).

Divine administration:

As for the administration in itself as it is, in terms of its entity and its limits, represented by the action of the divine will, the eternal, the eternal, the source of the command and the beginning of creation. {His command, if he wants something, is to say to him, Be, then it is} (Yasin 82). The Strong and the Owner of the Dominion, the Origin of the Infinite Universes of Heavens and Earths and what is in them, between them and upon them...

And that everything that exists, whether on the earth or in the sky, which God subjugated all of them to serve man, is one of the verses that indicate his greatness in creation, which is what the Qur'an clarified in many verses that talk about the greatness of God's creation in the universe.

Creation of the Heavens and His Creativity:

{So He made them equal to the seven heavens, and He is All-Knowing of all things} (Al-Baqarah 29)

{Teach man what he did not know} [Al-Alaq 5].

{Say: He is able to send upon you a punishment from above you} (Al-An'am 65).

{Indeed, your Lord is the Mighty, the Mighty} (Hud 66)

{Blessed is He in whose hand is the kingdom, and He has power over all things} {Al-Mulk 1}

(Did not you see that God will clash him from in the heavens and from in the earth, the sun, the moon, the stars, the mountains, trees, men and people and many people and many people and many of God, what is makram, "he said.

(I came down from the sky water. Thunder-17].

) O people, if you are in Reeb of the Baath, we created you from dust and then of the sperm and then from a symposium and then a symbolic and unbelievable mouth of you. Age for Kila knows after a knowledge of something and see the earth is a dead and if we slogan water shaken and responded from every pure pair ([Hajj: 5].

(The creation of the heavens are not exhale and I see in the earth.

(God, who lifted the heavens with no longer you see and then straw on the throne and the sunrise and the moon are all being for a named man. "

(Did not you see that God gives the night in the day and the night of the day at night and the sunrise and the moon is all being named and that God is working) [Luqman - verse 29].

) Ollis, who created the heavens and the earth, as capable of creating like them, and he is created.

(God, who lifts the heavens without what you see and then the throne and the sun and the moon are all being for a named period, "he said. They are thinking * and in the ground, adjacent cutting and moldies from the necks, planting, palm and non-pomegranate and sophisticated people, and some of them prefer to eat some of the eating.

(He has what in the heavens and what is in the earth, and he is the Most High.

(Joelg Night in the day and the night of the day at night and the sunrise and the moon is all being for the name of God. "

(And among His Signs are the night and the day, and the sun and the moon: "Do not prostrate to the sun or to the moon, but prostrate yourself before Allah."

(And He has subdued for you the night and the day, and the sun and the moon, and the stars are subservient to His command. Indeed, in that is the word of God, verse 12).

(Call up the morning, and make the night for rest, and the sun and the moon into consideration.

(It is not for the sun that overtakes the moon, nor does the night precede the day, and everyone swims in an orbit.) [Ya-Sin - 40]
(And We have ordained the moon for mansions, until it recurs like the ancient lizards) [Ya-Sin - Verse 39].

(And the sun runs for its resting place. That is the decree of the Mighty, the All-Knowing) [Ya-Sin - Verse 38].

(And the sun and the moon were combined) [The Resurrection - Verse 9].

(And the sun makes it clear * and the moon when it overshadows it * and the day when it overshadows it * and the night when it covers it) [The Sun 1-4].

(And He has subdued for you the sun and the moon everlasting;
(And it is He who created the night and the day and the sun and the moon, each swimming in an orbit) [The Prophets - verse 33].

(He who made the sun Zia and Moon Nora and the captivity of houses to learn the number of years and calculate what God created this only to separate verses to know) Yunis - verse 5].

- God's power and control in the creation of man and the earth and its nature before and after birth.

(Indeed, We created man in the best of stature) [Al-Tin 4].

So let man look at what is created * He was created from gushing water (Al-Tariq: 5, 6).

“And among His signs is that your creation from dust, then when you are human you are spread out” (Al-Rum: 20).

“And We have created man from clay, from aged mud” (Al-Hijr: 26).

Did man not see that We created him from a sperm-drop, and behold, he was a clear opponent (Ya-Sin: 77).

“Then it was a clot, then it was created and then it was made straight” (Al-Qiyamah: 38).

“So We created the lump of bones to be bones” (Al-Mu'minun: 14).

“He created man from clay, like pottery, and He created the jinn from swarming fire” (Al-Rahman: 14, 15).

) And God created you from dust and then from the sperm and then made you spouses and whatever a female and do not put except his knowledge and what is happening from Muammar and does not diminish any age except in a book that is on God.

) And we have created a man of dynasty.

“And God brought you out from your mothers’ wombs, knowing nothing, and made for you hearing and sight.” [Al-Nahl: 78]

Did they not see that God, who created the heavens and the earth, and was not conscious of their creation, is able to bring life to life?

) The person who is calculated to be sad *.

) And from his verses that you see the earth obscene and if we slogan water shaken and did not live in the protector of the dead.

{So look at the effects of the mercy of God, how He revives the earth after its death, for that is the resurrection of the dead} [Kuw: 50].

Do they not look at the camels, how they were created, and at the sky, how they were raised, and at the mountains, how they were created? (And there is not an animal on the earth, nor a bird that flies with its two wings, but nations like you) [Al-An’am: 38].

{And your Lord inspired the bees to take shelters from the mountains and from the trees and what they build} (An-Nahl 68).

“And He prevents the sky from falling on the earth except with His permission” [Al-Hajj: 65][1].

(And We have made the sky a roof that is guarded, and they are turned away from its revelations) [Al-Anbiya-32].

“Look at its fruit when it bears fruit and ripens, for in that there are signs for a people who believe” (Al-An’am: 99).

(He who has shut down from the sky, and we brought out a plant. "We brought us a vegetable. .

) Which sends the wind human beings between his mercy, even if a heavy clouds are lower than a dead country.

“Indeed, God splits love and nuclei, He brings out the living from the dead, and He brings out the dead from the living.

) Olm see I desire water to the land of the gerz.

(I do not see that God is down from the sky water and we brought us with different fruits and from the mountains renewed eggs and frozen different colors and surprise.

) Who made you land and your wire in which he was down and down from the sky water and brought us together a pairs of various plants. "It is watered with one water, and we prefer some of it to the other in eating. Indeed, in that there are signs for a people that count." [Al-A'aql: 4]

) And we brought down from the sky as much as they are in the land and we are going to be able to see you. [The Believers: 18-19].

) And God created every shot of water, including those who walk on his stomach and from them who walks on two men, including those who walk on four creates God what he wills, God is for everything.

) Did not I see that God falses a cloud and then composes between him and then makes him a rookie, and he will come from him.

"Do you not see that God sends down water from the sky, then causes it to go to springs in the earth, then brings forth with it seed..." [Al-Kubra 13].

{It is God who sends the winds, and they raise clouds, and He spreads it in the sky as He wills, and makes it a shroud in the sky.}

(Have they not seen the birds harnessed in the air of the sky? Only God can catch them. Indeed, in that are signs." [Laq Lq: 79]

(And we have made constellations in the sky and beautified them for the beholders) [Al-Hijr-16].

"And We send down from the presses sparkling water, * That We may bring forth with it grain and plants * and gardens in abundance." [An-Naba: 16]

- Definition of management (in English: Management):

Between theory, practice and application, to one of the sciences and fields of study that are concerned with human behavior in practical and professional life, and describe and explain phenomena in a manner that

ensures the achievement of the desired goals. It consists of several processes represented in planning, organizing, directing, controlling and the ability to deal with problems and thus reach sound decisions, through the optimal exploitation of the available human and material resources. Both, in terms of creating the climate for it by including successive processes and activities that would organize the work of the organization and define the mechanism for exploiting human and material resources in a comprehensive way, but it has become insufficient to stand up to the challenges and changes that accompanied the emergence of the so-called globalization.

Clarifying the definition of management, it has an unlimited number of definitions, some of which fall into the scientific and academic field, some are ideological and psychological, and some are from an economic or political aspect, and this is mainly due to ideological variation and according to the impact of this concept on the country of the globalization phenomenon, where his conception of it differs if it is negative from his conception of it if the reflection of this phenomenon on the state is positive, and there are specialists who know it based on its causes and some of them know it based on its results and the difference here is great.

- Strategic management:

Strategic management as a philosophy and basic pillars is based on a practical reading of the environment of the organization and works on studying and analyzing it, in light of its undertaking on the international and regional environment and determining its strategic objectives on this basis. Identification and manufacture of opportunities, capabilities and means leading to the crystallization of strategic goals and objectives, and then preparing strategic plans.

Management and globalization:

Globalization has some positive aspects, as it pushes countries to

introduce the necessary reforms to their administrative and production systems in order to keep pace with the development taking place in other developed countries, and openness to developed economies, provided there is a network of effective institutions and the institutional environment that constitutes the rule of law and the developed order.

Management according to some philosophers:

Frederick Taylor: Management is to determine what is required of workers correctly and then make sure that they perform what is required of them from the work in the best and cheapest way.

Ralph Davis: Management is the work of executive leadership.

- L. Urwick: Management is the art of getting maximum results with minimum effort so as to achieve maximum happiness for both the employer and employees while providing the best service to society.

Henri Fayol: For a manager, to manage means to predict and plan the future, organize, instruct, coordinate, and monitor.

- Sheldon: Management is a function in the industry in which policies are drawn up, coordination between production, distribution and financial activities, design of the organizational structure of the project, and final control over all implementation work.

William White: Management is an art that is limited to directing, coordinating and controlling a number of people to accomplish a specific process or achieve a known goal.

Livingstone: Management is the function through which the goal is reached in the best, least expensive, and timely manner, using the possibilities available to the project.

In light of the previous definitions, we can put a more integrated definition of management as follows:

Management is the process of guiding, planning, organizing, coordinating, supporting and encouraging employees, and controlling material and human resources with the aim of reaching the maximum results in the best way, in the lowest cost, with less effort and time, and more quality.

Management includes five main functions, as they are: planning, organizing, staffing, directing, and controlling.

* Management and leadership in the thought of Imam Ali Ibn Abi Talib (guardian of the Prophet Muhammad):

The administrative thought of Imam Ali is characterized by its durability and coherence and its reliance on solid logical rules. This thought came with characteristics that no administrative thinker may attain, as it is a human thought. Because he looks at management from a human viewpoint, so what moves in the horizon of management is the human being, not the machine, just as Imam Ali's view of the administrative institution is that it is a mini-society in which all social components are in solidarity, and his view of management is described as an organized device and not a mixture of chaos, for this device has a goal. Sublime, organization did not exist in vain, but in order to achieve great goals in life, which is management, a living social entity living in the midst of society striving for great goals in life. The imam summarized it in certain situations.

Slavery to God in management:

Imam Ali wants to shed light on the behaviors, impressions and perceptions of managers while they are in a position of responsibility. The background of those who bear these behaviors and impressions while in a position of authority, there is no doubt that

when he reaches a position of responsibility he will take a set of harsh measures and unjust decisions and go towards deviation in the loss of goals and serving people, and believes that whoever works under his command is a slave to him, and not a chief dealing with worthy subordinates. Attention and care, while the imam views the position of responsibility as a station for people's guidance and service, and a station where he is entrusted with the interests of people through which he guarantees the rights of others.

The behavioral aspect and belief have a significant impact on the performance of managers at all levels, as the manager can play a prominent role and conduct a behavior different from his beliefs, but at the long level the manager cannot hide the impact of his beliefs.

This issue is not a secondary issue or an issue unrelated to the issue of management and leadership. So, servitude to God evokes the relationship between man and his Lord, and it has the main impact on the overall administrative behavior in all ranks.

It is worth noting that the administrative and leadership role must have a state of firmness and strength, and these two things must not intersect with the relationship of man and his Lord and the relationship of the official in the hierarchy and with those who work under his command.

Hence, Imam Ali, in his reign, refers to Malik al-Ashtar in his saying:

(And gives them from your hopes and forgive you like who you love and satisfy that God will give you from his displeasure and deserve you. . He described God and described people from yourself and especially your family and you in it. And hastening his vengeance on oppression, for God hears the call of the oppressed, and He is the oppressor).

Talking about punishing the abuser does not mean that the nature of work becomes a set of punitive laws and that cruelty becomes the ruling in dealing with subordinates. Rather, there should be a space for tolerance and leniency and does not lead to chaos, but at the same time it does not cancel the flexibility and new opportunity. In this text, the imam shows us the relationship of man to his Lord, for it is not a relationship of immobilization, but rather a relationship of release and integration, meaning that man is at the height of perfection and possesses nothing but mercy and the ability that God has granted him with which he is connected, provided with, and moved through.

(I am asking Allah with the capacity of his mercy and greatest capacity to give every desire to help me and I ask because it is satisfied with the obvious excuse and to create it with good praise in the slaves and beautiful impact in the country, and complete the grace and to be dignified and you will be happy.

Ali bin Abi Talib's letter to Malik al-Ashtar, or Ali bin Abi Talib's covenant to al-Ashtar, is the letter that Ali bin Abi Talib sent to Malik bin al-Ashtar al-Nakh'i when he appointed him to power in Egypt. It is a covenant on how to manage the state, government policy, and observance of the rights of the people. It contains theories of Islam regarding the ruler and the government, and the methods of religion in economics, sociology, politics, war, administration, and religious and judicial matters, including:

Make your heart feel compassion for the subjects, love for them, and kindness to them, and do not be against them a predatory seven who seizes their food, for they are of two types: either your brother in religion, or your equal in creation, from them slips are neglected, and their ailments are exposed, and they are brought at their hands in intentional and error. So give them of your pardon and pardon like the one you love and are satisfied that God gives you of his pardon and pardon, for you are above them, and the guardian of the matter over

you is above you, and God is above the one who is in charge of you! They have sufficed you and plagued you with them.” - Ali bin Abi Talib, Nahj al-Balagha.

As Imam Ali explains the administration to us as follows:

First: Management is not a mechanical act. Rather, it is a set of qualities and qualities that mix together to obtain a good manager and good management, which is organization. There is no management without organization and order.

Second: Humanity, meaning that the person who moves and activates the administration is the human being, not the machine, so it was necessary to know the human being and identify his strengths and weaknesses.

Third: The social situation, meaning that the administration as a whole constitutes an organized society in which human relations are established and the collective spirit grows. When this administration moves, it is as if the entire society has moved. This view contradicts those who view the administration as if it is made up of scattered human parts that are linked only by laws. Strict, as are bureaucracy and some concepts of modern science.

Fourth: The goals, the administration must have a goal and this goal must be consistent with the goals of man in life, and therefore these goals must be focused on building a strong administration, and here we find ourselves in front of a comprehensive integrated circle, which expresses the human virtues and also seeks to achieve them in life.

* Definition of mind:

It is the basis for knowledge and acquired science, voluntarily and administratively in the human body, and it is the factor of perception and sensation, and it has the ability to impose decisions on the body, as

is the thing that God Almighty distinguished humans with from the rest of the living creatures.

Managing the mind in the Qur'an:

(Did I not enjoin you, O children of Adam, not to worship Satan, for he is your clear enemy, and to worship Me, this is a straight path).

(Thus God makes clear to you His verses so that you may understand.)

(Deaf, dumb, blind, so they do not understand).

(And only those who know it understand it)

(Then they distorted it after they had reasoned with it while they knew).

(And they said, "If we had heard or understood, we would not have been among the companions of the Blaze.")

(In the creation of the heavens and the earth, and the alternation of night and day, and the ships that run in the sea with what is of benefit to people, and the water that God sends down from the sky, with which He revives the earth after its death, and spreads in it from every beast, and the disposal of winds and clouds subdued between heaven and earth are signs for people who understand).

(The worst of the animals in the sight of God are the deaf and dumb who do not understand). (And provide, for the best provision is piety, and be pious, O people of understanding). (Thus God brings the dead to life and shows you His signs so that you may understand.) (Do you enjoin people to righteousness and forget yourselves while you recite the Book, then do you not understand?)

(Have they not traveled through the land so that they would have hearts with which to reason, or ears with which to hear?)

The mind of some philosophers:

-Imam Ali (peace be upon him): I saw the mind as two minds: printed and audible, and audible does not benefit if it is not printed, just as sunlight and eye light are forbidden, and each of them has degrees and ranks. It is outside the physical senses and it is he who interprets its

results and not the other way around...
(Nahj al-Balaghah).

The philosopher Sadr al-Din al-Shirazi:

The human soul folds its integrative stages after its creation as a result of the intrinsic movement present in the body to which it is attached, and thus becomes capable of possessing all sensory, conceptual, and illusory perceptions, as well as rationality, and the mind, according to Mulla Sadra, folds an integrative path into four levels as follows:

The first place is the physical mind:

The potential mind is purely a predisposition, and at this point it has no emotion for axioms and theoretical sciences.

- The second place is the mind in the queen:

The mind with the faculty is capable of comprehending elementary intuitions and is ready to know the theoretical sciences.

- The third place is the mind already:

The mind actually has axioms and theories crystallizing in it, as it deduces theoretical sciences from the axioms hidden in it.

Fourth place: The learned mind:

The learned intellect includes in its interior all intuitive and theoretical intelligibles, and it has the ability to compare them with the facts in the material world and the higher world, and thus possesses a knowledge of the Presence.

According to Aristotle, man alone is distinguished by the power of speech or reason, which is the power capable of perceiving the essences of things and the general properties common to the senses that do not change with the change of time and place. The senses only perceive the particles, i.e. the objects, this is white, and this is a Negro woman." As for the mind, it perceives the universal. It is not related to this person or that. Rather, it is related to the essence of man that applies to all individuals in every time and place (Aristotle, Book of Ethics, translated by Hanna Mina, first edition, Cairo 1993, p. 103).

- Al-Farabi is one of the most important advocates of reason, like most Muslim philosophers and scholars. He considered the instinct that God Almighty placed in his servant, to distinguish him from the rest of his creatures in the process of revealing facts wherever they are found.

Many philosophers have spoken about the mind, especially the great philosopher and scientist Al-Farabi, who said that the mind is the deity through which man can contemplate and meditate in the search for knowledge through which he can reveal the essence of things and also reveal the mysteries of nature that surround him from Phenomena he may find strange at times and may not find them as well sometimes. Therefore, it was found important to search for the nature of knowledge and to search for its sources as well, in order to reach, through this essence, the truth that everyone who wants to reach it seeks.

(Knowledge Theory, p. 267).

- Platonos; A Greek philosopher said, that the intellect is the first source of knowledge that flowed from God Almighty, and through it the first intellect, then the second intellect, then the third overflowed until it ended with the tenth intellect.

Berkeley: English realist philosopher, moral philosophy. Translated by Hanna Mina, third edition, Beirut, 1992, p. 68. Thus, most of the philosophers who believe that the mind is an independent substance agree with him, and thus it has the first place after God Almighty.

The rationalists see that the mind is the important source, but rather the only one in revealing the truth of the things that they seek in the end as an important aspect of knowledge.

And they also see in it that essence or that white page that is covered with external feelings and thoughts on which all the information and

responses that a person receives from his external surroundings are engraved on in the end, because the mind in the end acquires knowledge by excavating information in it. , then responds to it, analyzes it and deals with it as a cognitive vocabulary that ultimately serves the person and enriches his cognitive side (Richard Leviton, *Building the Mind*, translated by Fouad Abu Shaker, Beirut, 2001, p. 69). Among the most important philosophers of this doctrine are Kant, Spinoza, Bacon, Voltaire, who are called the philosophers of the Age of Enlightenment in the eighteenth century.

- French philosopher Descartes: Reason is history... Those knowledges fought and struggled to produce and then return to the same movement until man produced his civilization, (Johann Tottenham, *History of Philosophy*, second edition, Beirut 1996.

* Definition of knowledge:

And over the customs are men who know each by their marks (Al-A'raf 46).

It is also a semantic features of the knowledge as well as a valid side, and if they hear what to go back to the Prophet, see their eyes overflowing from the tears, which they knew from the right, they say our Lord is safe and brought with the witnesses. It was said that the knower of God, which converge with knowledge.

And we can say that the relationship between science and knowledge according to the Qur'anic discourse is a general and specific relationship that is absolute, so all knowledge is science, and not all knowledge is knowledge. So knowledge is more specific than knowledge and is distinguished from it by more features than knowledge, such as knowledge of God's existence other than knowledge of God. The one who knows the existence of God is not like the one who knows Him, because the effect of knowledge is greater than the effect of knowledge and is deeper.

Knowledge is awareness, awareness, and understanding of facts through the abstract mind or by the way of acquiring information by conducting an experiment and interpreting the results of the experiment or interpreting a news, or through contemplation of the nature of things and self-reflection, or by looking at the experiences of others and reading their conclusions; Knowledge is linked to intuition and research to discover the unknown, self-development, and technology development.

The difference between science and knowledge:

The word “ilm” in the Arabic language has two different meanings:

- The first: a broad meaning that is synonymous with knowledge, and from that is the Almighty’s saying: “And say, ‘My Lord, increase me in knowledge’” i.e. knowledge, whatever the field and type of this knowledge. For example, it can be said: “I have no knowledge of this subject,” meaning I do not know anything about it or I have no knowledge of it.

The second meaning is a narrow meaning that is synonymous with the term experimental science, as represented in physics, chemistry, and other sciences. It is a kind of organized knowledge that aims to reveal the secrets of nature by accessing the laws that control its course.

Therefore, the concept of knowledge is not synonymous with the concept of science. Knowledge is something broader in terms of meaning and more comprehensive and extension than science, and knowledge in its comprehensiveness may include scientific and non-scientific knowledge, and the distinction between the two types is based on the rules of the scientific method and the ways of thinking that are followed in the acquisition of knowledge. If the researcher follows the rules of the scientific method in identifying things and revealing phenomena, then the knowledge obtained is scientific

knowledge.

Knowledge in general of its various levels is the absolute realization that a person has through the four sources of knowledge, which are:

- 1- Revelation.
- 2- Inspiration.
- 3- The mind.
- 4- Sense.

Types of knowledge:

Sensory knowledge (just a simple, unintended observation of what the eye sees, what the ear hears, and what the hand touches) without directing the eyes of the average person to knowing and realizing the relationships that exist between these phenomena and their causes.

- philosophical or speculative knowledge (based on reflection and reflection on distant causes),
- Empirical scientific knowledge (based on the intentional organized observation of phenomena and on the basis of setting appropriate hypotheses and verifying them by experiment, data collection and analysis) and the researcher tries to reach the general laws and theories that link these vocabulary together.

The word knowledge is an expression that carries many meanings, but it is generally accepted that it is directly related to the following concepts: information, education, communication, and development. The German Bertelsmann Encyclopedia, in 26 volumes, 1983.

* Management of knowledge in the Qur'an:

{And say: My Lord, increase me in knowledge} [Taha: 114].

{Say: Do you understand who know who do not know but remembers Oulu Albab} [Zumer: 9] {God who believe in you and those who come

from and who Ottawa science degrees} [argues: 11].

{God testified that there is no god but He, and the angels and the masters of knowledge, standing up in equity} [Al Imran: 18].

{And none knows its interpretation except God, and those who are firmly rooted in knowledge say: We believe in it. Everyone is from our Lord `Imran: 7}.

{Only among His servants are the scholars who fear Allah} [Fatir: 28].

“And We did not send before you except men to whom We revealed: so ask the people of the Remembrance if you are not lawful.” [Al-An’al 43]

So exalted be God, the King of Truth, and do not be in a hurry with the Qur’an before its revelation to you is decreed.

) He who made the sun Zia and Moon Nora and his capacity of houses to learn the number of years and calculate what God created this except by the right to the verses to know (Younes: 5)

“Moses said to him, Shall I follow you on the condition that you teach guidance from what you have been taught?” (Al-Kahf: 66)

And We gave David and Solomon knowledge, and they said, “Praise be to God, who has favored us over many of them.” [The Prophet: 15]

) Whoever has a knowledge of the book I am I'tika before you rebound to you.

“And when he reached his maturity and reached his maturity, We gave him wisdom and knowledge, and thus do We recompense the doers of good.” (Al-Qasas: 14)

“And those parables we pass on to people, and only those who have knowledge can comprehend them.” [Al-Ankabut: 43]

“Rather, they are clear signs in the breasts of those who have been given knowledge, and none but the wrongdoers deny Our revelations.” [Al-Ankabut: 49]

And those who have been given knowledge will see that what has been revealed to you from your Lord is the truth, and it guides to the path of glory (Al-Aziz: 6)

“Only among His servants are the scholars who fear God, for God is

Mighty, Oft-Forgiving.” (Fatir: 28)

) Security is the people of the night, Sajda and he warns the Hereafter and he warns his Lord.

) He who sent in the illiterate is a messenger of them, and they will see them, and we know the writers and wisdom, although they are before for a maid shown ([Friday: 2]

“God will raise those among you who believe and those who have been given knowledge by degrees, and God is All-Aware of what you do.” [Al-Mujadalah: 11]

) Read on behalf of your Lord who created * the creation of man from comment * Read and your Akram * who learned by the pen * Human science unless he knows.

Heaven’s Books in the Qur’an:

Noah's Furqan, the Scriptures of Abraham, the Torah of Moses, the Gospel of Jesus, the Psalms of David and the Qur'an of Muhammad...

) O ye who believe in God and His Messenger and the book, which came down on his messenger and the book that was down by God and his angels, his angels, wrote and sent him and the other day.

) They said, "They said," The people of Ibrahim Hanifa. Al-Baqarah: 135, 136].

And We wrote for him on tablets of everything an exhortation and detail for everything.} [Al-A’raf: 145].

“And We established Jesus, son of Mary, in their footsteps, confirming what was before him of the Torah and the two coming” (Al-Ma’id: 46).

“And We gave David the Psalms” (An-Nisa: 163).

“Verily, this is in the early scriptures * the scrolls of Abraham and Moses” (Al-A’la: 18, 19).

The Trustworthy Spirit descended with it on your heart so that you might be of the warners * in a clear Arabic tongue (Al-Shu`ara 19:3-19).

And We have sent down to you the Book with the truth, confirming what was before it of the Book and omnipotent one.} [Al-Ma’id: 48]

“And whoever disbelieves in God, His angels, His Books, His

Messengers, and the Last Day, he has gone astray far astray.” [An-Nisa: 136]

It is we who have sent down the Remembrance, and we will preserve it. (Al-Hijr: 9).

“People were one nation, so God sent the two prophets as bearers of good tidings and warners, and He sent down with them the Book of God, the truth of the Qur’an, al-Baqarah 2:13).

“Verily, We have sent Our Messengers with clear proofs, and We have sent down with them the Book and the Balance so that the people may rise.” [Al-Hadid: 25]

“To each of you We have made a law and a method” (Al-Ma’idah: 48).

* a summary:

Wealth remains the richness of the mind...

And the greats enriched their minds...

The poor are ignorant...

And the wisdom of God in the creation of man is knowledge...

First thing to do is read...

And at the end of it, are those who know and those who do not know alike?

He taught man what he did not know...

He is the known, the known, the custom, the acknowledgment, the knowers, and the knowledge...

He is the learner, and the teacher is the knowing and the known, the knowledge of the world, the knowledge of the store, and the unknown knowledge that is neither apparent nor buried, veiled and hidden, that no one understands nor knows except for the all-knowing knowledgeable...

Knowledge and ignorance according to Imam Ali:

Do not make your knowledge ignorance and your certainty doubt. If you know, act, and if you are certain, advance. The whole world is ignorance except for the places of knowledge, and all knowledge is an

argument except for what is done with it, and all action is hypocrisy except what is sincere, and sincerity is at risk until the servant looks at what is sealed for him.

Man has always been his preoccupation since his existence, discovering himself, his surroundings and his environment, and working first with what was made available to him of natural resources, ability, possibility and knowledge, to use and benefit from them to continue and survive in the face of nature and its cruelty and to secure his basic needs and requirements for living, while developing himself to adapt to all conditions.

Time was enough to advance towards science and knowledge to build the self, the individual and society, to reach cities and civilization, harnessing everything that surrounds him to serve him, his well-being, his happiness and his endless ambitions...

All of this was necessary for him to organize his affairs and manage his life by various means and from all sides and accumulate his experiences, and with the development of his language and writing, the beginning of human history and the accumulation of his sciences, discoveries and experiences, until our planet and man became what it is now, regardless of some negative aspect. The positives are much more, but what is agreed upon and shared by everyone is his science.

In short, man is born by nature by striving for perfection in organizing his affairs and managing the affairs of life, and science came to rationalize, stabilize, document, develop and adapt them to achieve his endless goals and ambitions...

In other words, management is not only an art, but a science as well.

Man remains the center of this universe and what revolves in its orbit,

with what God has favored him over all other creation with knowledge and knowledge.

The Almighty said: (And He taught Adam all the names, then presented them to the angels, and said, "Inform me of the names of these, if you are truthful" (Al-Baqarah 31).

(They said, Glory be to You, we have no knowledge except what You taught us. Indeed, You are the All-Knowing, the Wise) (Al-Baqarah 32).

(He said, "O Adam, tell them their names." When he told them their names, he said, "Did I not tell you that I know the secrets of the heavens and the earth and I know what you reveal and what you conceal) (Al-Baqarah 33).

The will to kill time and management the sword that cuts it.
(Time is like sword if you do not cut it, it will cut you).

It is the will of the event space and the management of the novelty of the place.

Will is the lifeblood of time, reason and possibility, and management is the heart of the place and the arena of renewal and perfection.

It is the will of management and the management of the will in every time, place and human identity.

The Qur'an is one of God's heavenly books, and what I mentioned in my study is nothing but a little, a little, a lot, a lot that he has, and it is only the tip of the iceberg...

And as Mr. Abdul-Hussein Sharaf Al-Din said: "And the wise Qur'an, which falsehood does not come to it from before it or from behind

it. letter by letter, and each letter of its letter is continuous in every generation, definitively repeating until the era of revelation and prophethood.”

Starting from the first heavenly call from God Muhammad, where he seen and told him: Read on behalf of your Lord who created (1) The creation of the human comment (2) Surah Al-Alaq.

is science; Guard mankind from ignorance, light versus darkness, good versus evil, reform versus corruption, dialogue versus conflict, humanity versus satanism, will versus backwardness, administration versus chaos...

The question remains; Was man, with his knowledge, energies and capabilities, able to reach knowledge and truth in the secrets of the universe, or is he still in the process of exploring the dimensions and characteristics of this universe, and were they able to move or change it?

All cosmic sciences were based on the calculations of light and its speed, while the universe as a whole is a nebula, and man has not yet clarified and even discovered the secret of its darkness from a scientific point of view...

It is the discovery of the atom and the cell in the earth a miracle and a great human achievement and the accumulation of sciences, experiences and techniques, of which consumed an eternity of time while we live in it and with it and from it, so how about the distant universe which is still in its early beginnings as it is supposed!!!

The Qur'an is God's book and his divine project, and the universe is the practical translation of this project and the origins of the project owner...

And man is the customer as an investor in him by deed, power and divine redress, leaving him the freedom to choose between commitment and deviation from the laws and provisions of the principles and provisions of this project, for what God has bestowed upon him and given him and his preference over all his creatures of reason, knowledge and the ability to access knowledge, meaning obedience to God or rebellion against him, and investment. In his universal company, in doing good or evil, and upon him the owner rewards and punishes his customer, in the event that he deviates from the implementation of orders and moves away from achieving the objectives of the project...

As for the goal of the divine project, as explained and explained by his book, which began with his name in the name of God in Surat Al-Fatihah by defining himself and sealing it in Surat Al-Ikhlâs, as the sole owner of this project and of this divine cosmic company...

In the name of God, the Compassionate, the Compassionate (1)
Praise be to Allah.

Say: He is God, the One (1) God, the Eternal, the Eternal, (2) He was not begotten, nor was He begotten, (3) He had no equal, (4).

) And what was created by the jinn and imprisonment only to worship *
What I want from a livelihood and what I want to feed.

(Tabarak, who is hand, is on everything, "he said.

"And indeed, you guide to a straight path* the path of God, to whom belongs whatever is in the heavens and whatever is on the earth." [

Do they not contemplate the Qur'an, or are there locks on their hearts? (Muhammad: 24).

So be straight as you have been commanded” (Hud: 112).

King of God’s conclusion in his Qur’anic book:

Praise be to Allah. He knows what is frustrating in the earth and what comes out and what comes down from the sky and what they are with you. [Al-Hadid: 1-6]...

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