

The Cognitivist Differences between Those Who possess it and Those Who Seek it of Humans in the Holy Quran: An Objective Study

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Abstract

The study contains, within the folds of its pages, the fragments of a topic whose details are scattered and dispersed within the folds of verses of the Holy Qur'an, books of interpretation, and linguistic dictionaries, and it narrates and explains it in a clear and accessible manner and with an accurate scientific methodology. The study addressed the issue of cognitive differences between the human possessors and seekers of the Holy Qur'an. It explained the concept of cognitive differences and explained what is meant by them in this study. It also revealed the patterns and forms of cognitive differences in the verses of the Holy Quran. The study monitored the existence of various cognitive differences between the types of people collected. In this paper, the author followed the inductive approach. By extrapolating the locations of cognitive differences in the Holy Quran, this was then followed by the analytical approach, represented by looking at the patterns of cognitive differences, their forms, connections, and connotations mentioned in the Holy Qur'an. The study reached a number of results and recommendations presented by the researcher at the end of the study.

Keywords: *Cognitive Differences, Patterns, Forms, Relationships, Implications.*

INTRODUCTION

All praise due to Allah, the Cherisher of the world, and peace and blessing be upon the Prophet of Allah, on his family and all his companions.

Glory be to the One who created the universe and brought it into existence, orchestrating its affairs with precision and order. He is the Knower of its minutiae and subtleties, guiding towards the understanding of His command. He, in His wisdom, distributed knowledge among His creatures, placing it in the universe in various levels and degrees, indicating the perfection of His knowledge, awareness, and greatness. He, the Sublime, says:... And they encompass not a thing of His knowledge except for what He wills. ' (Quran, Al-Baqarah: 255) Also, 'He knows what is before them and what is behind them, and they do not encompass Him in knowledge. ' (Taha: 110). Glorified is Allah, the All-Knowing, from whom not even the weight of a mustard seed escapes, and nothing is hidden from His knowledge.

Allah, in His infinite wisdom, revealed the Quran as a repository of knowledge that human minds struggle to describe, and intellects and visions find baffling. It presents a balanced and organized approach without deficiency or deviation, aiming to establish a balanced life for all creatures, including humans. Allah granted humans intelligence and consciousness to act in equilibrium and order, enabling humanity to embark on the paths of life with a resilient spirit and an enlightened mind. Indeed, the mind and consciousness are complementary opposites for the perception and acquisition of knowledge. Human excellence lies in achieving knowledge and understanding in a balanced and proportionate manner, without amplifying the role of emotion at the expense of reason or vice versa. Knowledge is a mental pursuit and a self-effort, a natural perception and a conscious understanding of fundamental truths, the essence of which is the absolute oneness of Allah.

For anyone who contemplates the Quran and delving into the greatness and precision of its verses, he or she becomes evident that knowledge within it exhibits degrees and levels, varying among different creations. Each creation has its cognitive scope and capabilities. Since Allah endowed humans with intellect, through which they contemplate and recognize things, the Quran encourages the pursuit of knowledge and sciences through various means. It explicitly instructs seeking knowledge from those who possess it, a manifest directive in its

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verses, echoing the human soul's aspiration to acquire knowledge and sciences for the purpose of understanding and gaining the nourishment of both the mind and the soul.

The one who contemplates the Quran realizes the emphasis of many verses on showcasing the importance of knowledge and highlighting the cognitive differences between those who possess it and those who seek and strive for it. Perhaps, the Quran's indication of its interest in knowledge is abundantly and evident, including the use of the term 'mind' and its derivatives rather than the solid name itself. The Quran has used derivatives related to the substance of the mind, indicating that the mind is not a rigid entity but a powerful tool, a key to insight, for acquiring knowledge and reaching the desired results and truths.

The mind is characterized by its firmness, strength, logical analysis, comprehension, while the consciousness contributes with its flexibility, endurance, and patience, serving as a complementary element in the process of acquiring knowledge. Balance and equilibrium are crucial elements for humans in the pursuit of knowledge.

This study addresses an important topic due to its relationships, implications, and connections with human life. Knowledge is the foundation of life, and its variation among humans is indicative of their imperfections and the completeness of the Creator, glorified be He. Knowledge is the path to guidance, and its ultimate goal is to attain the true knowledge of Allah. Therefore, the careful observer of the verses of the Quran notices the existence of cognitive differences expressed directly and indirectly. It reveals cognitive differences among all categories of humans, whether among the elite, such as the prophets and the righteous, or among the general population.

In the face of these diverse cognitive differences, this study seeks to explore and reveal them, highlighting the nature of these differences and their role and impact through exemplary Quranic models. It serves as a representative indication without exhaustive coverage, as the Quran is rich with models of cognitive differences requiring extensive study.

The Problem of the Study

The problem of the study lies in the following:

What is the meaning of cognitive differences?

What are the indicators of cognitive differences in the verses of the Quran?

What are the patterns of cognitive differences in the Quran?

What are the implications conveyed by cognitive differences in the Quran?

Objectives of The Study And Its Importance

The importance of the study lies in the following matters:

Clarifying the meaning of cognitive differences.

Revealing examples of cognitive differences in the verses of the Quran.

Identifying the patterns of cognitive differences in the Quran.

Explaining the implications of cognitive differences in the Quranic verses.

Previous Studies

Many studies and books have addressed the subject of knowledge from various perspectives. One of the recent studies on the topic of knowledge is Raad Al-Bayati's study titled "The Cognitive System in the Quran" (Al-Bayati, 2019: 387-418). This study was published in the Imam Al-Atham University Journal, Baghdad, and it explored the relationship between reason, knowledge, and science, emphasizing their integration. However, it did not delve into the hidden knowledge within the verses of the Quran, nor did it mention the existence of cognitive differences or levels in the Quranic verses between those who possess knowledge and those who seek it among humans.

Similarly, Abdul Halim Al-Oussi's study in 2014, titled "Human Knowledge Between the Endeavors of Reason and the Guidance of Revelation" (Al-Oussi, 2014: 289-310), published in the Algerian Standard Journal for Publishing, provided a historical inquiry into human knowledge but did not specifically address Quranic knowledge. The study did not discuss the presence of cognitive differences highlighted by the verses of Allah between those who possess knowledge and those who seek it among humans.

As for Sultan Belghit's study in 2011, "Knowledge Between the Diversity of Western Views and the Integration of the Islamic Vision" (Belghit, 2011: 79-90), published in the Journal of Arts and Social Sciences at Tébessa University in Morocco, it deviated from presenting Quranic knowledge and the cognitive differences it entails. Therefore, based on my knowledge, there is no dedicated study on the topic of "cognitive differences between those who possess knowledge and those who seek it in the Quran, an objective study," despite numerous books focusing on specific aspects of knowledge in the Quran, such as its importance, impact, and influence on human life.

This current study, however, has taken a comprehensive approach to the topic of cognitive differences in the Quran. It explores the concept and meaning of cognitive differences, elucidates their patterns and forms, and reveals their connections and implications within the Quranic context. The study specifically examines Quranic verses indicative of cognitive differences, highlighting the various patterns and forms of cognitive differences mentioned within them.

METHODOLOGY

The study adopted two main methodologies:

Inductive methodology: This involves a comprehensive review of Quranic verses that indicate cognitive differences.

Analytical methodology: This method is employed by studying the subject of cognitive differences mentioned in the Quranic verses and analyzing them objectively to derive some of the results obtained from this study.

Study Structure: The nature of the study necessitated its division into an introduction and two sections, as follows:

Section One: The Concept of Cognitive Differences.

Subsection One: Cognitive Differences in Language.

Subsection Two: Cognitive Differences in Terminology.

Section Two: Patterns of Cognitive Differences and Their Forms in the Quran.

Subsection One: Cognitive Differences Among Prophets in the Quran.

Subsection Two: Cognitive Differences Between Prophets and Ordinary Humans.

Subsection Three: Cognitive Differences Among the Righteous Individuals Varying in Their Prophethood and Between Ordinary Humans.

Conclusions

Recommendations

List of sources and references.

The Concept of Cognitive Differences

The term "cognitive differences" is a compound term, composed of two words that indicate the existence of variations in knowledge between two parties to varying degrees. Therefore, the study will trace each word of this concept in linguistic dictionaries to arrive at a precise definition of the cognitive differences concept.

First: Cognitive Differences in Language

The term “Al-Furuq” in the Arabic language is derived from the root “differences,” and various scholars have provided insights into its meaning. Al-Jawhari defined it as the act of distinguishing and separating between two things, leading to differentiation and distinction. Ibn Fares explained that the root letters “Fa, Ra, Kaf” indicate the authentic concept of differentiation and removal of similarities (Ibn Fares, 1979:493-495).

Al-Azhari described “difference” as the place of separation, emphasizing the act of distinguishing between two things until they become distinct. Al-Zubaidi added that “differences” refers to a place and is associated with the concept of separation, with “band” being the source of separation (Al-Azhari, 2001:95-99; Al-Zubaidi: 26-298).

Therefore, linguistically, "differences" is a term rooted in the linguistic term "difference," indicating variation and divergence between two entities.

Regarding “cognitive,” it is derived from the verb “know,” signifying knowledge and awareness. “Cognitive” refers to the perception of something through contemplation and understanding of its effects. It represents a more profound understanding than mere knowledge and is associated with recognition (Ibn Manzur, 1993:236).

In conclusion, "cognitive" is related to the verb "know" and denotes the knowledge and awareness that a person possesses, acquired through an understanding and contemplation of information not known to others.

Second: Cognitive Differences, Terminologically

The term "Al-Furuq" (Al-Furuq) is one of the ancient terms that gained popularity across various sciences and fields. Linguists used it in their works to indicate differences between similar words and their meanings. The term emerged in the mid-2nd century Hijri as a reaction to common errors in speech, leading to misplaced expressions. One of the renowned works on this subject is "Al-Furuq Linguistics" (Al-Furuq Al-Lughawiyah) by Abu Hilal Al-Askari, where he emphasized the need for a book that addresses the nuances of meanings, providing a comprehensive guide without unnecessary elaboration (Al-Askari, 21).

The term "Al-Furuq" was also employed in Islamic studies, signifying fundamental and jurisprudential differences. It refers to the knowledge of distinctions between two similar principles or terms in their portrayal or apparent meaning while differing in legal rulings (Al-Bahsain, 1998:123).

Several scholars in usual all-Fiqh (principles of Islamic jurisprudence) and Fiqh (jurisprudence) have authored works discussing the concept of “Al-Furuq.” Notable examples include "Lights of Lightning in the Lights of Al-Furuq" (Anwar Al-Buruq fi Anwa' Al-Furuq) by Shihab Al-Din Ahmad Al-Maliki Al-Qarafi, "Al-Furuq Al-Karabisi" (Al-Furuq) by Al-Karabisi, and "Al-Furuq on the doctrine of Imam Ahmad Ibn Hanbal" (Al-Furuq 'ala Madhhab Imam Ahmad Ibn Hanbal) by Al-Samarra'i.

Regarding the term “cognitive” (Al-Ma'rifah), it is derived from the relationship between humans and knowledge, encompassing their understanding of truths, acquisition methods, and diverse interpretations. The term has been approached differently by researchers. Some link it to the understanding of knowledge, considering "knowledge" (Al-Ma'rifah) as the perception of partial or simple matters. Others emphasize its association with the grasp of overall or complex knowledge, acknowledging that “knowledge” is preceded by forgetfulness after acquiring it (Jahami, 811).

In the field of psychology, "cognition" is defined as the expression indicating the process through which living beings acquire knowledge about certain things or become aware of their environment. Cognitive processes include perception, imagination, judgment, memory, learning, and thinking, with the outcome being acquired knowledge (Taha, 1989:422).

The term "cognitive" reflects the cognitive diversity and variations in understanding and knowledge acquisition from one person to another. This study explores cognitive differences between its subjects, examining Quranic verses as evidence of cognitive differences built on individual cognitive capacities.

PATTERNS OF COGNITIVE DIFFERENCES AND THEIR FORMS IN THE HOLY THE QURAN

The study delves into the various cognitive differences in the verses of the Quran between its possessors (Allah) and those seeking knowledge (humankind). It is evident from scrutinizing the Quranic verses that all these cognitions originate from Allah. This leads to an important question: Can Allah be described as *alearif* (the Knower)?

Scholars unanimously agree that Allah is not described as "*alearif*." They support this assertion through various statements. Al-Muniawi quotes Sheikh Al-Uthaymeen, stating, "Allah is not described as the Knower, but He is described as the All-Knowing because knowledge can include both certainty and conjecture. They say that knowledge is an unveiling after concealment. For example, one might say, 'I contemplated this matter until I knew it.' In any case, the fundamental principle regarding attributes is that Allah is only described with what He described Himself with. Sheikh's words are clear in explaining the prohibition of describing Him as the Knower because knowledge involves a speculative perception of judgments, which is impossible for Allah. His knowledge of judgments is the only certainty, and His knowledge is an unveiling after concealment" (Al-Muniawi, 2011: 61).

Al-Muniawi further indicates that some scholars disagree with the notion that Allah is not described as the Knower. They argue that Allah can be described as the Knower for the unity of knowledge and cognition. However, this perspective is not widely accepted, and the mainstream opinion is against describing Allah as the Knower (Al-Muniawi, 61).

The scholars who reject this description assert that Allah is described as *العالم* (the All-Knowing), as He Himself mentioned in many Quranic verses. For instance, "To Him belongs the dominion on the Day when the Horn will be blown. Knower of the unseen and the witnessed" (Al-An'am: 73). Also, "Indeed, Allah is Knower of the unseen [aspects] of the heavens and the earth. Indeed, He knows that within the breasts" (Fatir: 38). Allah's knowledge is complete and all-encompassing. While knowledge is acquired after ignorance for creating beings, Allah does not lack knowledge in any aspect. The knowledge mentioned in Quranic verses related to its possessors and seekers among humans includes both certainty and conjecture. The study will further explore these aspects in the subsequent sections of this topic.

First: The Cognitive Differences between The Prophets in The Holy Quran

The term "*Nabi*" appears in the language and without a Hamza. The form "*newbie*" with a Hamza is Meccan, meaning "informative" or "reporter" about Allah, as Allah informed him about His oneness and acquainted him with the unseen, making him aware that he is His prophet (Al-Zubaidi, 444). On the other hand, the form "*Nabi*" without a Hamza, as mentioned by Al-Asfahani, is explained by grammarians as having its origin in the Hamza but left without it. They argue this based on the phrase "*Musaylimah prophet of evil*," and some scholars claim it is derived from "*prophecy*," meaning elevation, indicating the elevated status above others, as implied by the verse: "*And We raised him to a high place*" (Maryam: 57). The prophet without Hamza is considered more profound than the prophet with Hamza because not every informed one holds a high status as indicated by Al-Asfahani (1412: 790).

Prophets are crucial human models extensively mentioned and elucidated in the Quran in various aspects. They hold the highest and most esteemed status among humans. The Quran elaborates on their mention and clarification in many verses and chapters, addressing the diverse faces of knowledge pursuit and revelation. Among these aspects is the individual request for knowledge of the Prophet directly from Allah. An instance of this is seen in the case of Ibrahim (Abraham), who sought knowledge from Allah regarding the resurrection of the dead, as mentioned in the verse: "*And when Abraham said, 'My Lord, show me how You raise the dead to life'*" (Al-Baqarah: 260). This signifies Abraham's pursuit of knowledge of the unknown, known only to Allah, seeking insight into its secrets and intricacies to deepen his faith and monotheism.

The Quran also portrays a method of seeking knowledge among the prophets, such as the story of Musa (Moses) and Al-Khidr in Surah Al-Kahf. Musa seeks to accompany Al-Khidr to gain knowledge directly from him, emphasizing the importance of learning from those with specific knowledge (Quran 18:66-68).

Regarding the term “knowledge” in the Quranic verse, Al-Asfahani clarifies that it refers to private and hidden knowledge known only to Allah, a knowledge that humans are unaware of unless Allah disclose it. This understanding aligns with Musa's encounter with Al-Khidr, where Musa initially rejected Al-Khidr's actions until Al-Khidr explained the reasons behind them (Al-Asfahani, 581). Thus, knowledge, when recognized and disseminated, becomes an awareness based on contemplation, deeper than mere information.

In conclusion, the pursuit of knowledge, especially seeking it directly from Allah, is a recurring theme in the Quran, exemplified by the prophets' individual requests and interactions. The Quran emphasizes the importance of acquiring knowledge, whether through direct requests, individual efforts, or learning from those with specific knowledge. The term “science” encompasses a profound understanding that goes beyond mere information, providing insight and certainty, leading to a deeper connection with Allah and a strengthened belief in His oneness.

The people of interpretation indicate that the reason for seeking this knowledge or wisdom from Al-Khidr is that Moses (peace be upon him) was once sitting in a gathering of the Children of Israel and delivering a sermon. When asked if anyone knew more than him, he replied, "No." Then Allah inspired him to follow the length of the sea until he reached the meeting point of the two seas, where he would find Al-Khidr and learn from him because Al-Khidr had knowledge surpassing Moses in that specific matter revealed to him by Allah (Ibn Hayyan, 1420: 7-199).

However, was Al-Khidr more knowledgeable than Moses in general knowledge? Al-Huwayni answered this by stating, "No, and then no, because Al-Khidr (peace be upon him) was more knowledgeable than Moses in this specific aspect that Allah had taught him, to demonstrate to Moses that he was not the most knowledgeable on Earth only. As for the rest of the knowledge, there is no doubt that Moses was more knowledgeable" (Al-Huwayni: 5).

Imam Bukhari narrated a lengthy hadith in his Sahih about the story of Moses and Al-Khidr. The text suggests that Al-Khidr was not more knowledgeable than Moses, and that the knowledge each of them possessed was from Allah. In the hadith, it is mentioned that Moses thought he was the most knowledgeable, but Allah admonished him for not attributing his knowledge of Him. Allah then revealed to Moses that there was a servant of His at the junction of the two seas who had more knowledge than him. Moses asked how he could meet this person, and Allah instructed him to carry a fish in a basket, and wherever the fish disappeared, that would be the meeting point.

When Moses met Al-Khidr, he confirmed his identity, and Al-Khidr explained that Moses had a specific knowledge of Allah, and he had his own knowledge of Allah, which Moses did not know. Moses proposed to follow Al-Khidr to learn from his knowledge, but Al-Khidr warned him that he wouldn't be able to be patient and questioned his ability to endure what he would witness. Moses assured him that he would be patient and obedient to him, if Allah wills (Sahih Bukhari, 1422: 35). This hadith serves as evidence that knowledge among humans is divided, and there are individual and knowledge differences among them.

Based on that, Al-Khidr possessed knowledge specific to the details mentioned in the story. Allah, in His wisdom, wanted to teach Moses (peace be upon him) that no matter how much knowledge a person attains, they cannot encompass it all. Therefore, acquiring knowledge from others is an indication of its variation among humans, even among the prophets themselves. This underscores the idea that there is no dislike for a prophet to seek knowledge from another prophet, as expressed in the saying: "There is no dislike for a prophet in seeking knowledge from a prophet like him; dislike is only for him to seek it from someone beneath him" (Al-Zamakhshari, 1407: 733-734).

Scholars have debated whether Al-Khidr was a prophet or a righteous man. The consensus is that Al-Khidr was a prophet. Al-Qurtubi stated: "The servant mentioned in the verse, 'So they found one of Our servants,' is Al-Khidr, according to the consensus of scholars, based on authentic narrations. He was named Al-Khidr because when he prayed, the area around him turned green. The majority agrees that Al-Khidr was a prophet, as reported by the Prophet (peace be upon him). Some suggested he might be a righteous servant but not a prophet. However, the verse attests to his prophethood because his actions could only be guided by divine

revelation. Moreover, it is not permissible for someone above a prophet to be other than a prophet. Some said he was an angel whom Allah commanded Moses to learn from regarding hidden knowledge. The first opinion is correct" (Al-Qurtubi, 1964: 16). Ibn Kathir also supported the view that Al-Khidr was a prophet (Ibn Kathir, 382).

The Quranic verses not only demonstrate knowledge differences among prophets but also reveal distinctions in the nature and characteristics of that knowledge. The knowledge sought by Moses from Al-Khidr was characterized firstly by diversity and ambiguity. Moses did not know what Al-Khidr knew, as indicated by the verse: "Moses said to him, 'May I follow you on [the condition] that you teach me from what you have been taught of sound judgement?'" (Quran, 18:66). The knowledge here is general and not specified because it is an unknown field of knowledge. As Ibn Ashur explained, "The knowledge sought by Moses from Al-Khidr was beneficial and not related to legislation for the Children of Israel. Moses was self-sufficient in legislative knowledge, except for what Allah directly revealed to him. Moses desired to learn something from Al-Khidr because increasing beneficial knowledge is good. This knowledge was specific, dealing with a particular policy that aimed at bringing benefit or preventing harm according to the circumstances and conditions, not based on what suits the public interest" (Ibn Ashur, 15-371).

The knowledge specifically attributed to Al-Khidr was known to him, as evidenced by the verses: "He said, 'You will not be able to have patience with me. And how can you have patience for what you do not encompass in knowledge?'" (Quran, 18:67-68). This type of knowledge requires experience and understanding due to its psychological, intellectual, and moral challenges. Al-Khidr asked Moses how he could endure what he did not know, indicating the difficulty of the task. Al-Khidr was teaching Moses not only about the knowledge itself but also about the patience needed to comprehend it (Ibn Atiyyah, 1422: 3).

Therefore, the cognitive differences among the prophets resulted from the diversity of their knowledge and sciences, which originate from Allah, the Almighty. This diversity is evident in the way they acquire knowledge and the type of knowledge they possess and seek. Examining the story of Moses and Al-Khidr, with its detailed cognitive aspects and sequential events, leads to several insights, including the importance of knowledge as a crucial and essential aspect of human life. The significance of actively seeking knowledge enhances human understanding and learning. Furthermore, knowledge is distributed among humans in varying degrees, signifying the existence of cognitive differences between individuals. No person possesses complete knowledge, as perfection belongs to Allah, the Highest. Additionally, the pursuit of knowledge and the effort to attain it require patience and determination.

Second: The Cognitive Differences between Prophets and Common People

The prophets are undoubtedly the best of all human beings. Scholars have unanimously agreed on this based on the guidance of the Quran and the noble Prophetic tradition. Allah, the Almighty, says: "And whoever obeys Allah and the Messenger - those will be with the ones whom Allah has blessed: the prophets, the truthful, the martyrs, and the righteous - and excellent are those as companions." (Quran, Surah A-Nisa, 4:69). In this verse, Allah has linked obedience to Him with obedience to His Prophet, emphasizing the honor and status of the prophets. The hierarchy begins with the prophets and extends to other ranks, indicating that the status of the prophets is undoubtedly the highest in the sight of Allah.

This hierarchy does not imply the equality of humans with the prophets in rank; rather, it is varied. The purpose of this verse is to highlight the elevated status of those mentioned in comparison to the Prophet Muhammad (peace be upon him). The verse is a clear statement of the superiority of the prophets over humanity, as they are the messengers of Allah and His chosen ones. This is further affirmed by Allah's statement: "And each [of them] We favored over the worlds." (Quran, Surah Al-An'am, 6:86).

As for the preference of the prophets over other humans in the noble Prophetic tradition, numerous hadiths emphasize this. For example, the Prophet Muhammad (peace be upon him) said, "The two old men of Paradise will enter first – Abu Bakr and 'Umar, radi Allahu 'anhuma. The two young men of Paradise will enter first – Hasan and Husayn, radi Allahu 'anhuma." (Sunan At-Tirmidhi, Book 46, Hadith 3664). Another hadith

emphasizes the exceptional status of Abu Bakr, saying, "The sun has not risen or set upon anyone better than Abu Bakr, except for prophets." (Fada'il al-Sahaba by Imam Ahmad ibn Hanbal, Vol. 1, p. 352).

In conclusion, the prophets hold the highest status among human beings, and this is affirmed both in the Quranic verses and the Prophetic tradition. The hierarchy mentioned in the Quran underscores the unique and elevated position of the prophets, and this is further emphasized in the teachings of Prophet Muhammad (peace be upon him).

All Quranic evidence and noble Prophetic traditions affirm the existence of distinctions between the prophets and humans. These distinctions can be in terms of honorable status, elevated rank, divine knowledge they receive, and other forms of knowledge that Allah, the Almighty, imparts to them. The knowledge of the prophets, including the information revealed to them, surpasses that of all other humans, including scholars and knowledgeable individuals.

The Prophet Muhammad (peace be upon him) emphasized the unique knowledge inherited by scholars, stating, "The scholars are the heirs of the prophets. The prophets did not leave behind dinars and drums; they left behind knowledge. So, whoever takes it, takes a bountiful share." (Sunan At-Tirmidhi, Book 46, Hadith 2682). Prophets are superior to scholars in knowledge, as their knowledge comes directly from the inspiration of Allah. The Quran was revealed to Prophet Muhammad (peace be upon him) through the angel Gabriel, and it encompasses divine knowledge, wisdom, judgments, and narratives that surpass human comprehension.

Ibn al-Qayyim highlighted the superiority of the prophets, stating, "The best of this world and the Hereafter is attained by people through them, and it is through them that Allah is known, worshipped, and obeyed. With them, the link between Allah and His servants is established. Allah has chosen them for various forms of His honor, such as taking them as intimate friends, speaking to them directly, and elevating them to high ranks above others. They are the closest means to Allah, the highest in status, and the most beloved and honored in His sight." (Ibn al-Qayyim, Tariq al-Hijratayn wa Bab as-Sa'adatayn, Vol. 2, p. 350).

The Quranic verses provide numerous examples of prophethood, illustrating the cognitive differences between the prophets and humanity in various aspects. For instance, the distinctive knowledge possessed by Prophet Ibrahim (Abraham) and Prophet Yusuf (Joseph) is evident. Ibrahim's knowledge of Allah and His oneness surpassed that of his people, as mentioned in the Quran (Surah Al-Anbiya, 21:51-56). Yusuf's knowledge in interpreting dreams is another example, as illustrated in the narrative of interpreting the dreams of the two young men in prison (Surah Yusuf, 12:36).

In conclusion, Quranic verses clearly demonstrate the cognitive distinctions between prophets and humans, showcasing their superior knowledge in various domains, including religious matters and the ability to interpret dreams. The unique knowledge endowed to the prophets of Allah elevates their status above all other human beings, scholars, and those with knowledge.

The observer of the Quranic verses finds that the cognitive differences between prophets and humans are not limited to the general public, but have also appeared between prophets, kings, and the leaders of their people. An example of such cognitive differences is evident in the dialogue between the Prophet Ibrahim (Abraham) and King Nimrod, as mentioned in the Quran:

"Have you not considered the one who argued with Abraham about his Lord [merely] because Allah had given him kingship? When Abraham said, 'My Lord is the one who gives life and causes death,' he (Nimrod) said, 'I give life and cause death.' Abraham said, 'Indeed, Allah brings up the sun from the east, so brings it up from the west.' So, the disbeliever was overwhelmed [by astonishment], and Allah does not guide the wrongdoing people." (Quran, Al-Baqarah 2:258)

Nimrod, as scholars agree, was the king of Abraham's time. He was the first to crown himself and tyrannize the land, claiming divinity. Abraham demonstrated a complete understanding of the oneness of Allah, as evidenced by his unwavering certainty. Nimrod presented arguments and fallacies, but they did not sow doubt in Abraham's heart; rather, they increased his confidence in his knowledge of Allah. The argument centered on

the knowledge of Allah and certainty in Him. The fact that Allah is the one who gives life and causes death was a strong argument presented by Abraham. As Al-Razi mentioned, "The evidence presented by Abraham was extremely sound because there is no way to know Allah except through His actions, which no one shares with Him, and giving life and causing death are among them. Creation is incapable of these actions".

Furthermore, Abraham emphasized Allah's role in creating the universe, managing its affairs, and controlling it matters, such as making the sun rise from the east and set in the west. This knowledge itself is indicative of the greatness of Allah, His oneness, and His power. Nimrod was left speechless and unable to add anything to his argument. As Al-Baghawi stated, "He was astonished, and his argument was cut off. If it is asked, 'How did he become astonished when he could have countered Abraham?' The answer is: He did not say it because he feared that if he asked for that, Abraham would call upon his Lord, further exposing Nimrod's disgrace and silencing him. The correct view is that Allah diverted him from this counterargument as a manifestation of the proof against him or as a miracle for Abraham".

Similarly, reflecting on the story of Prophet Joseph (Yusuf), one realizes that the cognitive differences between prophets and human rulers extend beyond religious aspects. Prophets were tasked by Allah with guiding their people and rulers, elucidating the path to knowledge of Allah. The story of Joseph, particularly the interpretation of the dream of the king, illustrates a series of cognitive differences possessed by Joseph. The Quranic verses (Yusuf 12:43-46) show the king and his council's inability to interpret the dream, while Joseph stands out as the knowledgeable one. The wisdom of Allah revealing the incapacity of the king and his council to interpret the dream highlights His greatness in arranging matters and destinies. If the king and his council had known the interpretation, Joseph might not have been released from prison. The wisdom of Allah and His decree, coupled with Joseph's unique knowledge, became the reason for his release from prison. It seems that this type of dream required precise knowledge that only Joseph possessed, as stated by Al-Razi: "Allah, the Exalted, made that dream a means of Joseph's salvation from prison because the king, when troubled and perplexed by it, saw that the deficient and weak had taken control over the strong and complete. He recognized the nature of it, that this is not a good sign and that it warned of a kind of evil. However, he did not know the nature of the matter, and when something is known from one aspect and remains unknown from another, people are keen to complete that knowledge and have a strong desire to fill in the gaps, especially when the person is of great importance and has a wide realm".

In conclusion, the verses emphasize the profound cognitive differences between the prophets and human rulers, demonstrating the prophets' superior understanding and knowledge, especially in matters related to the oneness of Allah and His divine wisdom.

So, the release of Prophet Joseph (Yusuf), peace be upon him, from prison was due to his superiority in the knowledge of dream interpretation. Through this knowledge bestowed upon him by Allah, Joseph surpassed the courtiers of the king and his council, earning favor in their eyes. Allah empowered him on the earth, as mentioned in the Quran: "Thus We established Joseph in the land to settle therein wherever he willed. We touch with Our mercy whom We will, and We do not allow to be lost the reward of the good doers." (Yusuf 12:56)

Reflecting on the word "established" in this verse, one finds that it implies having a position and status. This position and status could only be attained through the knowledge granted by Allah to Prophet Joseph. He had knowledge of dream interpretation, economics, human psychology, and the affairs and conditions of life. His knowledge surpassed the people of his time, both the general public and the elite.

In summary, the cognitive differences enjoyed by the prophets compared to the rest of humanity are evident in the context of the Quranic verses, highlighting the superiority of the prophets in all aspects. Whether in religious matters related to the call of Allah and His oneness or in the affairs of people's lives, Allah bestowed upon the prophet's excellence from various perspectives. He distinguished them even before prophethood, and then He added to their favor with prophethood. No one reaches their status, and Allah made their knowledge and understanding of matters of religion and the world among the virtues of their prophethood. Praise be to the One who created knowledge and distributed it among His servants as a clear sign of differentiation among them.

Third: The Cognitive Differences between the Righteous Who Differed in Their Prophecy And The General Public

The Quran mentions the names and personalities of certain individuals about whom scholars have different opinions regarding their status and roles. Some scholars believe in their prophethood, while others emphasize their righteousness, justice, and authority. However, the apparent consensus among scholars is that they were righteous servants of Allah.

The prophets explicitly mentioned in the Quran are twenty-five in total. We are required to believe in them and their messages. As for those prophets and messengers not specifically mentioned in the Quran, we are still obligated to believe in them in a general sense, acknowledging their prophethood and messages. Allah mentions in the Quran: "And We have certainly sent messengers before you. Among them are those [whose stories] We have related to you, and among them are those [whose stories] We have not related to you. And it was not for any messenger to bring a sign [or verse] except by the permission of Allah. So, when the command of Allah comes, it will be concluded in truth, and the falsifiers will thereupon lose [all]." (Sarah Ghafir, 40:78)

Regarding those mentioned in the Quran without a specific designation of their prophethood, we follow the consensus of scholars in their opinions and interpretations of the relevant Quranic verses. Among the notable righteous individuals, whose mention in the Quran is associated with their possession of knowledge and wisdom, are Dhul-Qarnayn and Luqman the Wise.

Dhu Al-Qarnayn: His Knowledge and Sciences

Dhul-Qarnayn is one of the most famous Quranic figures surrounded by different opinions regarding his identity and status, including his name, title, and whether he was a prophet. Scholars have varied greatly in defining the person referred to as Dhul-Qarnayn, and there has been much divergence in narrative reports, historical accounts, and linguistic derivations concerning him. The discrepancies among scholars may be linked to the differences in the narrative sources that have been handled, with some treating them with a mixture of confusion rather than meticulous verification. Thus, the application of this story has been overlooked, and it should be noted from the beginning that describing him as Dhul-Qarnayn should be a self-explanatory description, an Arabic term that should be understood based on the inquiries raised about him.

According to Ibn Ashur, Dhul-Qarnayn is a descriptive term rather than a name. His characterization as Dhul-Qarnayn suggests a distinctive feature that was recognized and conveyed through linguistic derivations. Ibn Ashur emphasizes that the term should not be taken literally but rather should be understood metaphorically or symbolically. The most likely interpretation is that it refers to two locks or braids of hair hanging down, where "clean" is applied to a braid of hair in the Arabic language (Ibn Ashur, *At-Tahrir WA-Tanwir*, Vol. 16, p. 18).

As for Dhul-Qarnayn's status, Shaykh Sharaawi mentions that his mention in the Quran is a great honor, signifying that those who perform good deeds hold a significant position and are rewarded by eternal remembrance in this world. Sharaawi suggests that Dhul-Qarnayn was not a prophet but a doer of good, a righteous servant of Allah chosen to perform acts of kindness on earth (Muhammad Metwally Al-Sharawi, *Tafsir Al-Sharawi - Al-Khawatir*, Vol. 14, p. 8981).

The hadiths also indicate that Dhul-Qarnayn was a righteous servant. Ibn abed al-Barr mentions a narration from Abu Huraira in which the Prophet Muhammad questions whether Dhul-Qarnayn was cursed or not, whether he was a prophet or not, and if the atonements for the offenses of his people are valid or not (Al-Qurtubi, 1994: 1553). Another narration supports the notion that Dhul-Qarnayn was a righteous servant, not a prophet (Ibn Abed al-Barr, *Jami Bayan Al-Ilm WA Fadlih*, Vol. 2, p. 828, Hadith No. 1553).

Ibn Ashur supports the idea that Dhul-Qarnayn was a righteous servant, not a prophet. He argues that the story in the Quran provides attributes that cannot be deviated from, indicating that he was a righteous and just king, divinely inspired, with a vast kingdom that extended to unknown places. Dhul-Qarnayn reached the lands of Gog and Magog and set up a barrier between them and other community. Gog and Magog were corrupting

the lands of a people friendly to Dhul-Qarnayn, and he had skilled people in the arts of ironworking and construction with him (Ibn Abed al-Barr, *Jami Bayan Al-Ilm WA Fadlih*, Vol. 2, p. 464).

Regarding his intellectual aspect, the noble Quranic verses have demonstrated the breadth of his knowledge and understanding. Allah, glorified and exalted be He, said: "And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, 'I will recite to you about him a report. Indeed, we established him upon the earth, and We gave him to everything away. So, he followed a way.'" (Quran, Al-Kahf: 83-85). Allah granted him capabilities in the earth, meaning that He provided him with the means to manage all his affairs according to the guidance of Allah. This is similar to what Allah mentioned in another verse about Joseph, peace be upon him: "And thus We established Joseph upon the earth, to settle therein wherever he willed." (Quran, Yusuf: 56). Empowerment here means giving him the capabilities to carry out whatever he desired, guided by the methodology of Allah. As stated in the verse: "And We gave him of everything a means [of action]." (Quran, Al-Kahf: 84), meaning that Allah granted him the means to achieve what he wanted, and everything he desired had a means provided by Allah. (Al-Sharawi: 14, 8981).

There are different interpretations among scholars regarding the meaning of these means granted to Dhul-Qarnayn. Most opinions point to his extensive knowledge and strength. Some said it refers to knowledge of the different regions of the earth, its landmarks, and traces. Others mentioned, knowledge and strength, while some suggested that the means were in the form of livestock, which he used to carry wood to build ships for crossing the sea and traveling on land. The root of the matter is that it is mentioned that he was provided with the means suitable for his righteousness and needs, but the specific nature of these means is not detailed in the Quran. Therefore, the exact meaning remains unknown (Abu Mansur Muhammad Ibn Mahmud al-Maturidi, *Interpretations of Ahl al-Sunnah*, edited by Majdi Basloum, Beirut, 2005: 7, 205).

A thoughtful reflection on the context of the Quran reveals that the means granted to Dhul-Qarnayn appear to be unique to him, indicating qualities that distinguished him from other humans, surpassing them in knowledge and strength. The Quranic verses showcase Dhul-Qarnayn in consecutive knowledge stations, each revealing distinctive intellectual qualities. The first of these stations is his precise understanding of dealing with people, as evident from the verse: "Until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, 'O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness.'" (Quran, Al-Kahf: 86-87). Therefore, the intellectual difference in dealing with people is evident in this Quranic verse, where he is given the choice to either punish them or treat them kindly. Their response becomes a sign of their faith, and Dhul-Qarnayn's decision reflects his faith, wisdom, and knowledge of Allah and His ways of dealing with people (Al-Saadi: 485).

The second station demonstrates his intellectual distinction in understanding the language and intentions of a group of people with whom communication was challenging. The verse states: "Until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield. Thus. And We had encompassed [all] that he had in knowledge." (Quran, Al-Kahf: 90-91). Despite the difficulty in communication, Dhul-Qarnayn demonstrated his intellectual acumen by comprehending their intentions and responding appropriately. This highlights his cognitive ability to understand the language of different communities, indicating his proficiency in dealing with diverse linguistic expressions (Al-Maturidi: 7, 208). Thus, Dhul-Qarnayn addressed them using sign language, cleverly using their movements as a form of communication that they could understand. This process undoubtedly required effort and patience to comprehend them and be understood by them. Otherwise, he could have simply avoided them by claiming that they do not speak or understand, but he patiently engaged with them until they were understood, and he understood them (Al-Sharawi: 14, 8988). Allah endowed Dhul-Qarnayn with cognitive abilities to comprehend what they wanted and intended. According to Al-Saadi, "Allah granted Dhul-Qarnayn scientific means by which he understood the tongues and knowledge of those people, and he communicated with them. They complained to him about the harm caused by Gog and Magog" (Al-Saadi: 486) .

As for his cognitive aspect, the noble The Quranic verses have demonstrated the breadth of his knowledge. Allah, the Highest, says: "And they ask you, [O Muhammad], about Dhul-Qarnayn. Say, 'I will recite to you about him a report. Indeed, we established him upon the earth, and We gave him to everything away. So, he

followed his way until, when he reached the setting of the sun, he found it [as if] setting in a spring of dark mud, and he found near it a people. Allah said, 'O Dhul-Qarnayn, either you punish [them] or else adopt among them [a way of] goodness.' He said, 'As for one who is wrong, we will punish him. Then he will be returned to his Lord, and He will punish him with a terrible punishment. But as for one who believes and does righteous deeds, he will have a reward for the best [kind], and We will speak to him from Our command with ease.' Then he followed a way until, when he came to the rising of the sun, he found it rising on a people for whom We had not made against it any shield. Thus. And We had encompassed all that he had in knowledge." (Quran 18:83-91)

Regarding the interpretation of the means given to Dhul-Qarnayn, there are different opinions among scholars. Most of them indicate vast knowledge and strength. Some say it refers to his knowledge of the lands, their features, and traces. Others emphasize knowledge and strength, while some suggest that the means given to him were tools or resources necessary for his objectives. Regardless, the common theme is that Allah empowered him with the means to manage his affairs according to God's guidance.

Analyzing the Quranic context reveals that the means granted to Dhul-Qarnayn appear unique to him, indicating special knowledge and abilities that distinguished him from others. The Quranic verses highlight his diverse knowledge and sciences. Each station of knowledge unveils a distinct facet of his intellectual capabilities. His precise understanding of human interaction methods is evident from the Quranic statement regarding his encounter with certain people.

In another station of knowledge, he demonstrated proficiency in understanding the language and communication difficulties of a person, as the Quran recounts the encounter with a community speaking unclearly. Dhul-Qarnayn's ability to comprehend their needs despite their limited expression suggests his exceptional linguistic understanding.

A third station of knowledge involves Dhul-Qarnayn's expertise in planning and construction. The Quran narrates his encounter with Ya'juj and Ma'juj (Gog and Magog) and their mischief on earth. Dhul-Qarnayn, aware of their threat, proposed building a barrier to protect the vulnerable community. He sought their assistance and, demonstrating his leadership, formulated a plan to create a strong, impenetrable barrier using molten iron and brass.

The act of constructing the barrier symbolizes Dhul-Qarnayn's comprehensive, integrated planning based on psychological, intellectual, scientific, and practical knowledge. His initial call for assistance was not due to his inability but aimed at fostering active participation, boosting their confidence, and showcasing their capabilities. This spiritual and moral construction preceded the physical construction, reflecting Dhul-Qarnayn's understanding of the importance of moral and psychological aspects of his project.

His utilization of architectural and engineering planning, especially the use of molten iron and brass, represents an innovative approach not previously adopted by the people. The Quran subtly acknowledges the uniqueness of this engineering achievement, comparing it to contemporary practices, as explained by commentators.

In conclusion, Dhul-Qarnayn's cognitive excellence is manifested in his understanding of diverse languages, cultures, and communication methods. His ability to address the challenges posed by Ya'juj and Ma'juj reflects his strategic planning and engineering acumen. The Quranic narrative emphasizes the importance of comprehensive knowledge, moral considerations, and practical implementation in dealing with societal issues. Dhul-Qarnayn stands as an exemplary figure in the Quran, showcasing the significance of intellectual capabilities, cultural competence, and ethical leadership in navigating complex challenges.

In conclusion, the knowledge stations mentioned in the Quranic verses indicate the diverse cognitive capabilities that distinguished Dhul-Qarnayn from other humans. Upon examining these differences, one realizes that they were not limited to a single aspect but rather varied across multiple domains. This diversity and multiplicity signify the breadth of his knowledge, wisdom, and abilities. Indeed, Allah, in His wisdom, provided him with the means to be a source of good for the Earth.

Luqman Al-Hakim: His Knowledge and Sciences

Luqman is one of the personalities mentioned in the Quran, and there is variation among scholars regarding his name, lineage, and prophethood. The majority of scholars agree that Luqman was a righteous man, not a prophet. Al-Zamakhshari mentioned that he was "Luqman Ibn Ba'ura: the son of Ayub's sister or his cousin. Some say he was from the descendants of Azar and lived for a thousand years. He acquired knowledge from Prophet Dawud (David) and used to give religious verdicts before Dawud's mission. When Dawud was sent, Luqman stopped giving verdicts, and when asked why, he said, 'Shouldn't I stop when there is already someone else?'" (Al-Zamakhshari, 492-493).

Al-Tabari stated, "Luqman was a righteous man, not a prophet" (Al-Tabari, 2000: 135). Ibn Atiyyah also concurred, saying, "Luqman was a man wise with the wisdom of Allah, which is correct in beliefs, understanding of religion, and intellectual acumen" (Ibn Atiyyah, 347). Ibn Kathir mentioned, "He was not a prophet, and no revelation was sent to him" (Ibn Kathir, 1419: 300). Ibn Ashur commented, "Luqman was a wise and righteous man, and most narrations about him, though supported by weak chains, suggest that he was black, perhaps from the Nubian region or Abyssinia" (Ibn Ashur, 148-149).

As for the knowledge that Luqman possessed, it is mentioned in the Quran that Allah granted him wisdom. Al-Tabari explained, "We gave Luqman wisdom, meaning, understanding of religion, intellect, and eloquence in speech" (Al-Tabari, 134). Ibn Kathir stated, "We gave Luqman wisdom, meaning knowledge in Islam, understanding, and eloquence. Allah commanded him to be grateful for what he had been given, emphasizing the unique favor bestowed upon him compared to others of his kind and time" (Ibn Kathir, 300). Ibn Ashur expressed, "The mentioned verses in his story indicate that he was not a prophet because he was not addressed with revelation or angelic speech. His teachings to his son were characterized as an instruction rather than legislation. Luqman's wisdom is reflected in his spoken words, conveying profound truths and practical advice. The Quran cites examples of this wisdom in this Surah" (Ibn Ashur, 149-150).

In conclusion, Luqman was a righteous and wise man who possessed extensive knowledge, surpassing others of his time, including his son to whom he imparted valuable advice. The verses portraying his wisdom in Surah Luqman reflect the depth of Luqman's knowledge, understanding of Allah, insight into human nature, and his ability to impart meaningful guidance.

Know the Importance of Thanking God

The gratitude and praise of Allah are evidence of the servant's awareness that Allah is the Bestower and Benefactor upon His servants with no partners in that. Allah, the Highest, says: "And We had certainly given Luqman wisdom [and said], 'Be grateful to Allah.' And whoever is grateful is grateful for [the benefit of] himself. And whoever denies [His favor] – then indeed, Allah is Free of need and Praiseworthy." (Luqman: 12) One of the primary aspects of this knowledge is expressing gratitude to Allah.

It is as if the first lesson that Luqman was imparted was wisdom within himself, recognizing that Allah had commanded him to be grateful for the numerous blessings bestowed upon him. Among these blessings is the favor of being chosen to receive wisdom, with his readiness and ability to comprehend it. This is the essence of wisdom, as it entails reflecting on one's own signs and true nature before examining the realities of things and guiding others. As Ibn Ashur stated, "If wisdom is fundamentally rooted in recognizing the true nature of a thing and understanding its purposes in accordance with knowledge, then knowing Allah comes through expressing gratitude for His blessings. Many people fail to grasp this concept. Therefore, the word 'gratitude' appears in the Quranic verses before the advice and wisdom of Luqman to his son, signaling the importance of making people aware of the significance of thanking Allah." (Ibn Ashur: 21, 152).

Knowing the Oneness of God And the Consequences Of Polytheism

Luqman followed gratitude to Allah with the imperative knowledge of His oneness and the prohibition of associating partners with Him. He said, "And [mention, O Muhammad], when Luqman said to his son while he was instructing him, 'O my son, do not associate [anything] with Allah. Indeed, the association [with Him] is great injustice.'" (Luqman: 13). Luqman advised his son not to associate anything with Allah, emphasizing that such an act is a great injustice in the eyes of Allah. It is referred to as an injustice because one wrong oneself by committing such an act. Some scholars mentioned that Luqman said this to his son while he himself was still a polytheist (Al-Mawardi: 333).

Gratitude to Allah, as expressed in the preceding verse, is incompatible with associating partners with Him. Once a person recognizes that Allah is the Most Beneficent, it becomes obligatory not to associate anything with Him. In this admonition, Luqman demonstrates his knowledge of Allah and the ignorance of his son regarding this fundamental concept. Additionally, it highlights Luqman's understanding of human nature and his effective methods of counsel and admonition.

The human soul, obedient to Allah, must rise above associating partners with Him by adhering to principles that oppose corruption and deviation. The righteousness of belief is intertwined with the well-being of the soul and compliance with the command of Allah. Therefore, it is not surprising to say that this admonition reflects the depth of Luqman's knowledge and wisdom. As Ibn Ashur stated, "Luqman, in this admonition, brought together the foundations of the Sharia, including beliefs, actions, ethics in dealings, and the discipline of the soul. This comprehensive approach signifies a profound knowledge immersed in the understanding of Allah." (Ibn Ashur: 21, 154).

Knowing How to Honor One's Parents In a Way That Pleases God

The verse (Luqman: 14-15) emphasizes the importance of honoring and obeying parents in accordance with the pleasure of Allah. Al-Sharawi noted, "An indication of the honor given to Luqman is that Allah, after advising his son, presents this command, as if narrating a story about him. The term "And We had certainly instructed" means that Allah taught and admonished, conveying information starting with His knowledge, which He mentions in the context of the admonition and delivers through it." (Al-Sharawi, p. 116-119).

The wisdom of Allah necessitated placing His words about honoring parents in the context of refining human character, beginning with obedience to Allah and avoiding associating partners with Him. Obedience to Allah takes precedence over obedience to parents, and this obedience is obligatory for the child even if the parents are polytheists. Al-Saadi explained, "And if both of them [your parents] strive to make you associate with Me that of which you have no knowledge, then do not obey them. But accompany them in [this] world with appropriate kindness. And follow the way of those who turn back to Me [in repentance]. Then to Me will be your return, and I will inform you about what you used to do." (Al-Saadi, p. 648).

The believer is the one who obeys Allah and his parents, even if this involves going against the desires of the parents. This verse serves as an encouragement to be dutiful to parents and obey them in ways that are pleasing to Allah. It also provides a psychological remedy for the emotional and intellectual conflict faced by those who love their parents but find them in a state of disbelief. The verse addresses the inner struggles and the mental conflict of individuals torn between love for their parents and the obligation to resist polytheism. Therefore, the precision of wording in this Quranic verse aligns with the intended meaning and the psychological objective sought.

Knowing the Power and Greatness Of God Almighty

Knowledge of Allah's ability and firm belief in it is evidence of the servant's obedience to Allah and believes in His Oneness. Therefore, Luqman said to his son: "O my son, indeed, if [anything] weighs the weight of a mustard seed and should be within a rock or [anywhere] in the heavens or in the earth, Allah will bring it forth. Indeed, Allah is Subtle and Acquainted." (Luqman: 16). Luqman, with his knowledge, comprehends what his son does not, that Allah is capable of managing the smallest and greatest matters. His affirmation of this knowledge is a confirmation of the vastness of Allah's knowledge and his absolute awareness.

Allah, exalted be He, knows the intricacies of things. In the wise counsel of Luqman to his son, there is a declaration full of confidence in Allah's power and knowledge. Allah, who arranges and determines the means, knows with precise knowledge, beyond the capability of any creature, where and when this tiny seed will be and how it will be! Glory be to the One whose command is between "Be," and it is.

Al-Sam'ani indicates, "The meaning of the verse is the encompassing of small and large things. Allah is Subtle in extracting the mustard seed, knowing its location. In some interpretations, this wisdom is the last one Luqman spoke, and when he spoke it, the bitterness of death departed from him, and he passed away." (Al-Sam'ani, 1997: 232). Looking at the precision of Allah's knowledge in the verse, it is coupled with the precision of His knowledge of the greatness of His power in the minutiae of matters. Luqman surpassed others in reaching a deep understanding of this precise knowledge.

Contemplating the meaning of the verse and the words it contains, one realizes the fittings of its semantic content. The greatness of Allah's knowledge and power follows in divinest verse by the description of Allah as the Subtle and the Acquainted. Perhaps the person who knows the intricacy of Allah is also knowledgeable about His ability and kindness. Al-Qasimi said, "Indeed, Allah is Subtle, meaning He implements His knowledge and power in everything, and Acquainted, meaning He knows the essence of things, so nothing is difficult for Him." (Mohammed, 1418: 30). Luqman's knowledge of Allah in this verse is a clear understanding of the vastness of Allah's knowledge and His ability to extract the small and precise weight from the heart of a silent rock without breaking it. This process requires precise knowledge and ability; hence, Allah is Subtle with His knowledge and power, and He is Acquainted with the creation.

Knowing the Importance Of Worship And Obedience

The saying of Allah, Glorified and Exalted be He, in the verse: "O my son, establish prayer, enjoin what is right, forbid what is wrong, and be patient over what befalls you. Indeed, [all] that is of the matters [requiring] determination." (Luqman: 17) reflects Luqman's understanding of the importance for individuals to fulfill their religious obligations and perform the required acts of worship. After believing in Allah, affirming His Oneness, and avoiding associating partners with Him, individuals are obligated to engage in actions that demonstrate obedience to Allah, Glorified and Exalted by Him.

Many people may not realize that faith is not limited to the belief in the oneness of Allah but also requires action with the limbs. Al-Shaarawi said, "Luqman began with establishing prayer, and prayer is the first pillar after bearing witness that there is no god, but Allah and that Muhammad is the messenger of Allah. We know that prayer, due to its importance, is an immediate obligation. It is inseparable from the believer, and it does not fall away from him under any circumstances... And when he says, 'Enjoin what is right and forbid what is wrong,' after completing the establishment of prayer, he means that you should command good and forbid evil. After completing yourself with prayer, you fulfill the perfection within yourself. By enjoining good and forbidding evil, you transfer perfection to others, and that is the perfection of faith. And when he says, 'Be patient over what befalls you; indeed, [all] that is of the matters [requiring] determination,' he has advised patience after enjoining what is right and forbidding what is wrong because the one who faces these two matters must inevitably encounter harm as a result of enjoining good or forbidding evil. If you face harm, be patient, for this patience will reward you generously." (Al-Shaarawi: 116-11661).

Luqman's knowledge in this verse represents a condensed summary of firm beliefs and faith. Through performing these acts of worship and obedience, it signifies the submission, commitment, and compliance of the soul to Allah, Glorified and Exalted be He. When individuals adhere to these commands and prohibitions, Allah assists them with patience and endurance, whether it is patience against the desires of the self and its harm or patience against the harm caused by others. Reflecting on this Quranic verse, one realizes that Luqman, with his wisdom and knowledge, was guiding his son through different stages. After introducing his son to the foundations of creed, he moved on to teach him the principles of righteous actions with a comprehensive and guiding word. Ibn Ashur stated, "This is a comprehensive statement of wisdom and piety, as he combined guidance to perform good deeds, propagate them among people, refrain from evil, and discourage people from committing it. Then, he followed that by commanding patience in the "face of adversity. This guidance encompasses the performance of good actions, spreading them among the people, abstaining from evil, and

dissuading people from it. He concluded by advising patience in the face of adversity." (Ibn Ashur, 165). In these teachings lies the well-being and happiness of an individual's life.

Knowing the Nature of the Human Psyche

Luqman distinguished himself with precise knowledge of human nature, including its characteristics and qualities. This is evident in the following verses, indicating his profound understanding: "And do not turn your cheek [in contempt] toward people and do not walk through the earth exultantly. Indeed, Allah does not like everyone to be self-deluded and boastful. And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." (Luqman: 18-19). These verses demonstrate Luqman's accurate knowledge of human traits, as they provide a detailed description of certain human qualities. It is as if these verses serve as an introduction to sociology and psychology, with the principles and instructions guiding toward the outcome that if individuals adhere to these guidelines in their lives, they will gain acceptance from others.

Upon examining the context of the Quranic verses, one can observe a cognitive transition from the stage of defining the oneness of Allah and believe in Him, to the stage of righteous actions, and finally to the stage of defining the ethics of interacting with people. Ibn Ashur remarked, "Luqman transitioned with his son to the manners in dealing with people, prohibiting him from despising people and from arrogance towards them. This implies his order to demonstrate equality with people, considering himself as one of them." (Ibn Ashur, 166).

The verse complements the initial advice and wisdom provided by Luqman. Al-Razi stated, "This verse is subtle in that Allah has prioritized perfection over completion. He first said, 'Establish prayer,' then said, 'Enjoin what is right.' In the negation part, he prioritized what completion produces over what perfection produces. When He said, 'And do not turn your cheek,' it means to avoid arrogance towards others and to hide their virtues, as arrogance is only held by someone who believes they are superior. As for someone who is proud within himself but does not manifest arrogance and believes he is humble towards people, the negation of arrogance was prioritized, and then the negation of boastfulness followed because if the negation of boastfulness was prioritized, it would necessitate the negation of arrogance and would not require prohibiting it." (Al-Razi, 122).

A person committed to Allah's orders and worship must reflect this commitment in their behavior, character, and lifestyle. An individual who adheres to Allah's commands becomes a positive role model, and when advising others, they respond positively. Therefore, such an individual should not turn away from people with disdain or arrogance. Al-Shaarawi noted, "The phrase 'do not turn your cheek' suggests not inviting people to disobedience and rebellion against Allah by being arrogant and displaying your virtues. A person with little faith may rebel against Allah and object to His decree when they see you being arrogant and exultant while they are lowly and humble." (Al-Shaarawi: 11674).

Subsequently, Luqman advises his son: "And be moderate in your pace and lower your voice; indeed, the most disagreeable of sounds is the voice of donkeys." These verses indicate Luqman's awareness of an individual's condition within themselves and their acceptance among people. Therefore, moderation in everything is the key to satisfaction and acceptance. A person must walk in moderation and speak with a moderate voice, not too loud or too soft. The verse points to Luqman's emphasis on moderation and balance in actions and words, indicating guidance towards sound human qualities. (Al-Razi: 123).

In conclusion, what Luqman possessed in terms of extensive knowledge stemmed from the gift of divine wisdom. This wisdom was evident in his display of knowledge to those below him. Beginning with the knowledge of Allah, he then moved on to know specific individuals, such as parents and people in general, and finally, he understood human nature. Therefore, it is not surprising to say that Luqman's judgments and advice are a comprehensive intellectual treasure covering various aspects of thought, social interactions, and psychology. They serve as a life constitution and a personal guide, leading individuals who follow in his footsteps to safety in this world and the Hereafter.

CONCLUSIONS

The study addressed the topic of “Cognitive differences between human possessors and seekers in the Holy Quran, an objective study.” It reached a number of results, which were as follows:

Knowledge is one of the prominent subjects that the Quran has paid remarkable attention to. The diversity and variety of knowledge in the Quran, from one creature to another, are evidence of this concern and an indication of the existence of cognitive differences between those who possess knowledge and those who seek it.

The term "cognitive differences" is among the concepts employed by scholars in linguistic and religious aspects in the field of the principles of jurisprudence. It signifies their reference to distinctions, differences, and distinctions.

All knowledge in the Quran originates from Allah, except that Allah is not described as knowledgeable, as agreed upon by scholars. Knowledge is acquired after ignorance, and Allah's knowledge encompasses everything. Knowledge includes both certainty and conjecture, and it is disclosure after concealment. Allah's knowledge is certain, not conjectural, so He is not described as knowledgeable.

The types of knowledge in the Quran varied between those who possess it and those who seek it. Some knowledge is related to the oneness of Allah, while others are worldly knowledge related to the interests of the servants and their livelihood.

The cognitive differences in the Quran are manifested among different categories of humans. These differences appeared with varying degrees, distinguishing between prophets themselves, then between prophets and humans, and further between the righteous, whether differing in their prophethood or alongside other humans.

Cognitive differences among the prophets appeared in the contexts of monotheism and knowledge of Allah, as well as in the contexts of learning and obtaining specific knowledge from one prophet to another. For example, Prophet Ibrahim (Abraham) asked Allah about the knowledge of reviving the dead, which is an individualized knowledge related to monotheism. On the other hand, Prophet Musa (Moses) sought knowledge from Khidr, which is knowledge related to Allah's command for him to learn that there is someone more knowledgeable than him.

The cognitive differences between prophets and humans indicate several matters. Firstly, prophets are undoubtedly the best of humans. Secondly, prophets' knowledge is a revelation from Allah, and their knowledge surpasses the knowledge of humans in general and their leaders, scholars, and kings in particular. Allah supported them by granting them knowledge that surpasses that of other humans. This is evident in Prophet Ibrahim's display of knowledge to his people, indicating his knowledge of Allah and the evidence for monotheism through reason and perception. Similarly, his demonstration of knowledge of Allah in front of Nimrod showed superior intellectual and cognitive capabilities, leading Nimrod to defeat. Joseph's knowledge, revealed to him by Allah, encompassed understanding dreams, knowledge of worldly matters, and understanding people's conditions. His knowledge surpassed that of ordinary people, and he demonstrated it in prison and later at the palace before the ruler.

The Quranic verses highlighted the existence of cognitive differences among the righteous who differed in their prophethood and among ordinary humans. The Quran mentioned individuals whom scholars have disagreed on regarding their prophethood, yet the majority of the scholars agreed that they were righteous, not prophets. The Quranic verses indicated that these individuals possessed knowledge that exceeded that of other humans. Examples include Dhul-Qarnayn and Luqman. Dhul-Qarnayn's knowledge surpassed that of humans in the east and west, covering psychological, human, linguistic, scientific, and industrial knowledge. As for Luqman, his knowledge surpassed others, including his son, to whom he gave advice. His knowledge included wisdom inspired by Allah, covering knowledge of Allah, the foundation of belief, knowledge of worship and obedience, knowledge of ethical behavior with people, and understanding human psychological conditions. Reflecting on the knowledge of these righteous individuals makes it evident that they belong to a category of humanity that excels in knowledge.

RECOMMENDATIONS

After this study, the researcher recommends the following:

Conducting further Quranic studies and encouraging them to uncover cognitive differences in the Quran, especially considering that the Quran is a rich source for various types of knowledge and sciences needed by humanity.

Establishing educational platforms dedicated to Quranic studies and creating websites that broadcast episodes and programs focused on illustrating the cognitive dimensions filled within the chapters of the Quran. This aims to increase human awareness, particularly in light of Western currents that deny the Quran's cognitive capabilities in the context of the accelerating knowledge era.

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