

In Praise for Wisdom

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Introduction

Over millions of years of life's expansion on Earth, the emergence of "Homo sapiens" stands as the pinnacle of this narrative—the point where consciousness and the power of thought transcend the realms of matter and energy. By harnessing the laws of nature, humanity became capable of imagination, tool-making, and innovation, thereby manifesting a spark of creative power.

All of this would be inconceivable without "Wisdom." Within this context, the role of "Language" is undeniable; speech is not merely a medium for communication, but a tool for the sharing of experiences. Without language, individual human consciousness would never have evolved into a collective "super-consciousness" over time; no civilization would have taken shape, and no meaningful shift in the trajectory of human life would have occurred.

In creation narratives, it is told that when God created man, Satan refused to prostrate, perceiving himself to be made of fire and man of clay. Yet, upon examining this creature, he uncovered a secret: man's most defining characteristic is "Wisdom" and his capacity for thought. It was from this realization that Satan's oath to mislead humanity began; he understood that only by "extinguishing wisdom" could he divert man from his authentic path.

Relying on this inseparable bond between thought and language, the objective of this writing is to employ the tools of discourse and dialogue to rediscover and propagate "Pure Wisdom." This serves as an introduction to a series of articles titled "In Praise for Wisdom"—a collection in which I will strive, by drawing upon the Quranic text and reasoned scientific methodologies, to re-examine the fundamental distinction between humans and other creatures. In this journey, we shall explore the ancient fallacies and contemporary intellectual challenges that obstruct the path of wisdom; for I believe the key to untying today's knots lies in returning to free thinking, far removed from dogmatism.



Emphasis on natural laws and human reason

Part One: The Laws of Nature and Human Will; The Sole Common Ground

One of the most significant fallacies that chains human wisdom is the delegation of all responsibility to metaphysical forces and the subsequent disregard for the role of "action" and "law." To escape this intellectual deadlock, we must reach a consensus on a universal principle that serves as the foundation for all rational discourse: the world is governed by "the immutable laws of nature" and "the free will and agency of man."

This is an objective principle. The acceptance of free will is the cornerstone of every legal and moral system in the world. Without free will, neither crime nor punishment possesses meaning; no murderer could be condemned, and no hero could be praised. Even when confronted with the dominance of a tyrant, these two principles are not violated; rather, we are witnessing the abuse of one human's "free will" and the exploitation of the tools of power (grounded in natural laws), not an inevitable or celestial destiny.

The divergence in perspectives lies only in the interpretation of the source of these two principles:

- True monotheists believe that these laws and this power of free will were designed and delegated to humanity by a sole Creator.
- Non-believers regard them as the result of material and evolutionary processes.
- Superstition-worshippers, however, by attributing every event to personalized wills existing outside the lawfulness of nature, both insult the sanctity of wisdom and obstruct the path to human accountability.

"God is not preoccupied with such details!" This statement is not a denial of the Creator; rather, it is an exaltation of the Law established so that the world may revolve upon the axis of free will delegated to wise humanity. In this framework, when man recognizes the laws of nature and employs them for a better life, it is the very essence of "Justice."

In a world grounded in knowledge, the acceptance of these two principles liberates us from the expectation of miracles or the fear of superstition. We are not the choiceless victims of fate, but rather rational observers and actors who must forge our own destiny with free will through the understanding of the laws of existence.



Emphasis on natural laws and human reason

Part Two: Transitioning from the "Sacred Person" toward the "Sacred Principle"

The most fundamental mission of rationalism on the path of monotheism is the dismantling of "personality cults" and replacing them with the sovereignty of the "Sacred Principle" or "Truth." The greatest fallacy that imprisons civilizations is the return to the era of idolatry in a new guise—a state where a "human being" is substituted for "Truth."

From Anthropomorphism to Angelicism

Rational-avoidant minds are incapable of grasping abstract concepts and tend to embody right and justice within the frame of a human idol (Anthropomorphism). Totalitarian movements exploit this weakness by creating a form of "angelicization" around certain personalities to elevate them to a status of "absolute infallibility." The objective of this fallacy is to render the person beyond criticism. Once an individual is assumed infallible, any critique of them is deemed "blasphemy," thereby sealing the gates of wisdom.

Wisdom: The Internal Messenger versus the Imprisonment of Intellect

In the rationalist view, "Reason" is referred to as the Internal Messenger; just as prophets are external messengers, wisdom is God's envoy within every human being. Consequently, the authentic focus must remain on the agency and will of the rational, wise individual. Confining the intellect within the will of a single person—under any title, be it Wali, Caliph, or Custodian—is, in truth, a denial of this Internal Messenger and the suspension of the Divine Trust bestowed upon every individual.

The Confrontation of Freedom and Despotism: From Garrison-like Order to Religious Captivity

By dissecting concepts such as Absolute Waliship, Caliphate, and human Custodianship, we arrive at a naked truth: in reality, these are nothing more than a "Garrison-like order" promoted by military and semi-military structures. In a garrison, "blind obedience" is the highest virtue; however, in a Truth-centered rational system, "free will" and "freedom" are the very foundations of human creation.

The Enduring Pattern of Pharaoh: Ownership of Life and Property. Any form of government that imposes its personal will upon the people is, in fact, a reproduction of the "Pharaoh" model. Pharaoh, too, presided over a religious government; he was not merely a political ruler but claimed a sacred status, urging people to worship him and asserting ownership over the lives, property, and even the destiny of the Israelites. This is precisely the claim made today under the name of "Wilayat al-Faqih": a claim of ownership over national destinies under the cover of Divine Deputyship.

The Deception of Acquiring Authority from the Sacred: History demonstrates that this has been the perennial method of totalitarian regimes: using what is commonly accepted by the masses to acquire "authority" (authoritas). In this process, it matters not whether a society is superstitious, vulnerable, or even monotheistic; the despotic ruler builds a ladder to a god-like status using whatever the people "believe." This act, regardless of the inherent value of that belief, is a clear instance of "deception and abuse."

Moses (PBUH): The Pioneer of Liberation and Freedom. In this view, Prophet Moses (PBUH) must be regarded as one of the great pioneers of liberty. His mission was not merely religious, but a liberationist

movement to break the chains of "Pharaoh's Custodianship" over humanity. He rose to liberate man from the servitude of man and to lead them toward "unmediated truth" and free wisdom.

Shirk (Polytheism) in the Garb of Religion: Proponents of these garrison-style systems often accuse critics of "blasphemy," yet in reality, they themselves represent the ultimate form of Shirk; for they have seated a fallible human in the sacred position of God and replaced absolute truth with his personal will. They seize the "scales of wisdom" from the nation so that they alone may serve as the sole balance for right and wrong.

Part Three: Monotheism as Liberation; Negation of Any Sacred Intermediary

By describing the glory of the Truth, the Quran emphasizes that holiness belongs solely to Him (Al-Hashr: 23) and dismantles the establishment of mediation:



Emphasis on the attributes of God in the monotheistic perspective of Abrahamic religions

Negation of guardianship other than God: "...And you have besides Allah no guardian or helper." (Al-Baqarah: 107)



Emphasis that there is no guardian or helper except God

- Negation of intercession and mediation: "There is for them besides Him no guardian and no intercessor..." (Al-An'am: 51)



Negation of intercession and mediation

Therefore, monotheism implies that no human, in any capacity, is a compulsory intermediary between wisdom and truth. Systems based on human "guardianship" (Wilayah), by transforming a "person" into a sacred entity, have regressed to the practices of Shamanism and Pharaonism. Returning to wisdom is contingent upon transcending this idolatry and reclaiming "free will."

Part Four: The Refusal of Reason in the Fallacy of Negating "Time and Place"

The first and most fatal blow that jurisprudential (Fiqh) thinking deals to the body of pure wisdom is the intentional disregard for the elements of "time and place." With a peculiar persistence, jurists attempt to impose the biological and livelihood patterns of the Arabian Peninsula from 1400 years ago as an eternal blueprint for governing the complex society of 21st-century Iran. This approach is not a simple error but a fundamental fallacy; for even assuming that the historical figures of the Prophet's era were relatively positive personalities, transforming behaviors and speech suited to "Hajazi Ignorance" into the legal basis for a nation in the age of technology remains an explicit denial of human rationality. In fact, the individual virtues of a figure within the heart of history never serve as a license to transform their temporal preferences and edicts into "immutable laws" for subsequent ages.

One must acknowledge the historical truth that the emergence of any school of thought within the context of history was a "process"—a progression adapted to the capacities of that specific era. The notion that with the arrival of a faith, societies were suddenly severed from all temporal ties and reached absolute perfection is a vain illusion. Therefore, why should the lifestyle of predecessors—which, incidentally, bore no signs of a utopian society—serve as the basis for governing a modern society?

The discussion of "the exigencies of time and place" is not limited to a specific period; whether 3500 years ago in the Canaanite era, 2500 years ago in antiquity, or 1400 years ago, humanity has always been entangled in the cognitive and instrumental limitations of its time, and these methods cannot be extended to the contemporary world.



Quranic emphasis on the suitability of conditions of time and place and the abrogation of verses

In truth, prior to the 17th and 18th centuries, due to the simplicity of social structures and limited populations, the model of "sacralizing an individual" might have functioned as a solution for maintaining a fragile tribal order. However, with the development of societies—and particularly the unprecedented expansion of population—it is no longer possible for a single "person" to manage an entire society with all its complexities. In fact, the stagnation of civilizations throughout history originates precisely from this point: the imprisonment of the infinite potential of collective wisdom within the narrow cage of one individual's will and discernment.

Part Five: The Jurisprudence of Illusion; Sovereignty of "Myths" over National Destinies

By dissecting the current legal landscape of Iran with greater precision, we arrive at a terrifying truth: this legal system is built not on the foundations of wisdom, but upon an "illusory construct." It appears that the custodians of this mindset, seeing no path to claim actual prophecy for themselves, fabricated a "mythical persona" behind the veil of occultation. In doing so, they secured a sacred rent for themselves so that, in his absence, they could portray their "personal will" as law under the name of "Deputyship" (Niabat).

This is precisely the intellectual dead-end that the Quran repeatedly warns against. As it states:



Quranic reference to the worship of illusions and myths.

The leaders of this ideology, by replacing "objective truth" with "verbal illusions," have placed society in a state where the delusion of one person trumps the wisdom of an entire nation. Here, the traces of the Quranic warning regarding Satanic influence—cloaked in the garb of sanctity and "decorated words"—become manifest:



Reference to the worship of illusions and myths as mentioned in the Quran.

This "Zukhruf al-Qawl" (Gilded Speech) or decorated words consist of those very jurisprudential justifications that attempt to force-feed an illusory and ahistorical matter to the people as the "most sacred principle of the constitution." When the rights of a country are extracted from the realm of "collective reason" and transferred to the realm of "individual delusions," the result is nothing but the "regurgitation of medieval despotism" in the heart of the modern era. In fact, this is not a divine system, but a form of "Juridical Shamanism," where a group claims a connection to a mythical being to dominate the lives, property, and freedom of human beings through this very illusion.

Part Six: From Modern Justice to Pseudo-Sacred Oppression

With this analysis, the root of the jurists' long-standing enmity toward "calculating modern reason" becomes clearly evident. Modern reason, equipped with the tools of critique and evidentiary review, challenges any claim lacking empirical support. Consequently, the only buyers of the existing jurisprudential thought are those who either suffer from weakened cognitive faculties or have lost the power to distinguish between "reality" and "illusion" due to the effects of sedative-like indoctrination. In fact, this legal system only thrives in an atmosphere where wisdom is suspended and "mental sedation" has replaced "objective analysis."

Here, one must point out the great fallacy regarding the concept of "Justice." Justice is not a set of instructions descended from a heaven of illusions, but a modern human concept invented by humanity to maintain social stability and guarantee peaceful coexistence. A look at the contemporary world proves this truth:

In countries that have accepted justice as a social contract based on human rights, we observe that relative justice has been realized in the light of freedom; for there, the law is a product of collective wisdom rather than the will of a mythical being and his deputy. Conversely, in countries like Iran that claim to have achieved "Sacred Justice," what is observed in practice is nothing but deep oppression, discrimination, and structured injustice.



Emphasis on earthly means and measures for the establishment of justice.

The claim of sacred justice is merely a cover to escape accountability; for when justice is transformed into something "metaphysical" and "representative," it can no longer be measured by the yardstick of human reason, and the path is cleared for any crime to be committed under a sacred name. The bitter truth is that between the "jurists' illusion of divine justice" and "real human justice," there lies a chasm as deep as the entirety of the Middle Ages.

Another point regarding the objective and simultaneously shocking reality of this mental sedation is the dual approach toward "intoxication" in Iran. The fierce opposition to alcohol (which is often a symbol of social joy and critical alertness) alongside the tolerance—and even accompaniment and

encouragement—of narcotics that lead the mind toward passivity, lethargy, and fantasizing, is no accident.

This approach is a reproduction of the ancient "Shamanistic" pattern, where the use of psychoactive substances and narcotics served as a tool to create the illusion of "intuition" and the claim of "communication with the mythical absent." When the mind, through sedation (whether physical or ideological), distances itself from objective reality, the acceptance of "illusory beings" and "trans-temporal laws" becomes easier. In truth, the expansion of hookah lounges and the unknown additives within them serve as a metaphor for that very Fiqh which, by disabling the critical faculties of the intellect, plunges society into a deep medieval sleep so that no one may ask: "How has the will of an absent person replaced the living wisdom of millions of human beings?"

Part Seven: A Note on Deception under the Guise of Truth

Before presenting the final analysis and conclusion regarding the behavior of the custodians of this intellectual system, it must be noted that we are dealing here with the phenomenon of the "professional liar." The destructive power of this movement lies in the fact that they first believe their own lie (as a sacred truth) so that they can construct a coherent and deceptive "storyline" upon that foundation. One of the most sophisticated methods of trickery is stating a portion of "reality" with the explicit aim of destroying it; they do this by shifting the semantic weight of the truth. For example, when faced with documented, rational critiques based on the authentic text of the Quran, the propaganda machine—instead of addressing the content—resorts to "character assassination" and "security labeling." They target the author's intent to divert the audience's mind from the "core reality," hiding the truth under a shroud of negative and fear-inducing concepts. This is the essence of "jurisprudential deception," in which hearing the word of truth is misrepresented as a wicked conspiracy.

Part Eight, Conclusion: Returning to the Sole Authentic Source of Knowledge

Contrary to all jurisprudential fabrications that seek to regard humans as minors, it must be declared with absolute certainty: the sole authentic and unshakable source of knowledge is "Reason" and "Intellect" alone. Anything falling outside the circle of wisdom lacks authenticity and validity. Even concepts such as "Prophecy" or the "Shahada" (Profession of Faith) only acquire human and divine value when they are formed upon a foundation of conscious choice and rational assessment. The acceptance of any principle or branch of religion is fundamentally meaningless for an "irrational" (unwise) person; for religion is intended for the "human," and the dividing line between human and animal is nothing other than the power of discernment and wisdom.

To clarify this truth, one can employ a simple analogy: Reason is like a precise compass for navigating the path of life. If you intended to travel from Tehran to Rasht, could moving based on illusory or random directions—or blindly following the navigational claims of another who does not know the way themselves—ever lead you to your destination? Certainly not. This same logic applies to

knowledge and the guidance of society. Therefore, intellect and wisdom are the sole references for knowledge; a fact that is, incidentally, emphasized intensely within the authentic text of the Quran, which repeatedly calls humanity to reflection and contemplation.

The ultimate source of judgment and knowledge is "one's own reason," not the will, discernment, or fatwa of any other person (under any title, whether Wali, Caliph, Custodian, or Deputy). Surrendering the reins of intellect to another is a denial of humanity and a regression to an instinctive, animalistic level. True monotheism lies in liberation from the chains of "human custodianship over humans" and standing upon the peak of free wisdom. Any decree that is incompatible with the scales of sound human reason does not originate from the Truth, but arises from those very "illusions" and "deceptions" that have kept civilizations in darkness for centuries.



Reason is the sole authentic source of knowledge, serving as the compass for the movement of the free human.

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