**In the Name of Allah, the Most Compassionate, the Most Merciful**

ACLASSIFICATION of

ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

BOOK THIRTEEN

**Human Spiritual Development and Corrective Motion**

**BY: Great Allameh**

**Seyyed Mohammad Hossein Taba-Tabaii**

**Edited, Summarized, Classified, and Translated by:**

**Seyyed Mehdi Amin**

**2016**

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

" **ALMIZAN, THE INTERPRETATION OF HOLY QURAN**"



**Image of Allameh ( Oil Painting. Work: Seyyed Mehdi Amin, 1991 )**

CONTENTS:

***) Red Lines have been Translated )***

BOOK THIRTEEN

**Human Spiritual Development and Corrective Motion**

**PART ONE:** Human Spiritual development

**Chapter One: The Piety 7**

***Piety and Self Education 7***

***The Reality of Piety 8***

***Triple Basis of Religious Piety***

***Piety and Repentance***

***Extent of Human Piety, and Human Ability Range***

***Pious Man Reward in the World, at the Moment of Death, and at the Hereafter***

**Chapter Two: The Trust 9**

***Trust, and Human Submission to the Will of God 9***

***Trust, and Divine Guardianship***

***Trust, and its Restriction in God***

***Varying Degrees of Trust***

***Faith and Submission, the Prelude to Trust***

***Delegation, Trust, and Submission (Three Stages of Servitude) 10***

***Reliance Position of the believer in God***

***The Relation of Trust and Destiny 10***

***Concept of Trust in Formative and Legislative Affairs***

***Trust, and effect of External Effects***

***Guardianship and Trust***

***Concept of Guardianship, and Saints of God***

***Deprivation from Divine Guardianship and Deputyship***

**Chapter Three: Heart Tranquility and Confidence 13**

***Concept of Assured-Self, his Beliefs and Deeds***

***Concept of Special Tranquility Descended from God***

***Descending Certainty and Stability to Heart***

***Way to Achieve Heart Tranquility 13***

***Divine Guardianship, Source of Serenity and Inner Strength***

***The Pure Life, the Result of Heart Tranquility 14***

***Heart Confidence, Comes from Perception of Right, Accepting and Yielding to it15***

***Rejecting the Self-Confidence and Affirming the Trust in God 16***

**Chapter Four: Perfection 17**

***Signs of Perfection Level in Human 17***

***Way to Achieve Perfection of Human Servitude***

***Purifying, Teaching Holy Book and Wisdom in Course of Human Perfection***

***Is the Perfect Man, Free From Religious Duties?***

**Chapter Five: Sincerity and the Sincerized Servants 18**

***Meaning of Sincerity and Sincerized Servant 18***

***Examples of Excellent Sincerity 18***

***State of Human Complete Sincerity 19***

***How the Love Causes Sincerity***

***Men of Sincerity's Fear, and Degree of the Fear of God***

***Privilege of Theologians and Divine Mystics***

***Definition of Sincerized Servant and its Inclusion***

***The Praise of Sincerized Servant***

***Sincerized Servants of God in Heaven***

***The Worship of Sincerized Servants***

**PART TWO: Self-Training and Human**

**Corrective Motion**

**Chapter One: Repentance and Return 22**

***Repentance - the Human Corrective Motion 22***

***Man's Purification by Repentance***

***Repentance System, and Return of God to Man 23***

***Changes Resulting from Repentance in Human***

***The Right of Repentance***

***Exercising Heart Repentance and Return to God***

***Repentance and Hope***

***Effect of Repentance in Solving Social Problems 24***

***Failure to Change Religious Rules by Individual's Repentance***

***Hope of Repentance, Treatment of Despair***

**Chapter Two: Kinds of Repentance 25**

***Real Repentance, and False Repentance***

***Entrance to Repentance, Recognition of Evils 25***

***Hard Repentances***

***Repentance, Change of Evils into Goodness 25 Steps of Repentance***

***Remorse and Repentance***

***" Nassoouh/Genuine," Repentance, Pure, with no Return 26***

***Ignorance and its Impact on Repentance and Forgiveness***

***Cases of Repentance Non-Acceptance***

***Persist on Sin: Change in Servitude Spirit***

***Divine System Governing the Pardon and Forgiveness***

***Rejection of Apology for Polytheists***

**PART one**

HUMAN SPIRITUAL

DEVELOPMENT

**Chapter One**

**The Piety**

**Piety and Self Education**

«يـا اَيُّهَا الَّذينَ امَنُــوا كُتِبَ عَلَيْكُــمُ الصِّيامُ... لَعَلَّكُــمْ تَتَّقُونَ!» ( 183 / بقره)

***" O, you who believe!***

***Fasting Is Decreed for you as it was Decreed For those before you,***

***so that you may Become pious [through self-restraint !]* "**

***(Holy Quran. Baqarah, 183.)***

**Sublime Teachings of Islam and Quran express that the Holiness of God is so Purer than He needs to have something, and any harassment or impressions about Him could be thought. Finally, He is free from any faults, defects, needs and wants, therefore, the Worship, and what effect it has, is for the benefit of Creatures only, not for the God Almighty.**

**The Sins are also the same. Quran Says: *" If you do good, you do it to yourselves, and if you do evil, you do it against Yourselves!" (Holy Quran. Assra'a, 7,)* so the effects of the obedience or disobedience reach the man himself, who has nothing but the need and want.**

**The Holy Quran says about Fasting: " *… So that you may become pious [through self-restraint, ]* " which means that the legislation of this Decree is for you to make you pious, not the God Almighty needs your Fasting!**

**But there is no doubt that we can find Piety from Fasting, because everyone can find this fact in his nature. If one wants to be connected with the world of purity and holiness, and in order to reach perfection and spirituality, and to follow the high degrees of morality; the first step for him is to avoid sexual promiscuity and revelry, and restrain the rebellious self, to keep under control his unbridled nature to go astray away in every paths in the earth, to pure himself from the immoral interests and from sinking in the trapping of his material life, and in short, to avoid everything that has him turn away from God.**

**This Piety can be achieved through the refusal of the passions and avoiding lust. What is proper for the ordinary people is avoiding the most of common needs, like eating, drinking, and sexual desires, even refraining from legitimate lust. Due to this practice, their Will, will be strengthened, so that they can refrain also from the illegitimate lusts, and can unto their Lord seek a near standing. Because when someone who complied with God's call on the legitimate and permissible affairs, he can better obey Him in avoiding the illegitimate and forbidden affairs.**

**(Almizan,V.3, P. 9)**

**The Reality of Piety**

«ذلِكَ وَ مَنْ يُعَظِّمْ شَعائِرَ اللّهِ فَاِنَّها مِنْ تَقْوَى الْقُلُوبِ!» (32 / حـــج)

***" Respecting the Rites of Allah represent the Purity of heart and***

***the state of Piety of the pilgrim!" (Holy Quran. Hajj, 32.)***

**The reality of Piety, avoiding the Wrath of God, forbearing in God-Forbidden affairs, are all something spiritual relating to heart.**

**The intended meaning of heart, is the Self of Man, so the Piety is not upright to the Deeds, which are physical actions, because the actions are common in both the obedience and disobedience. For example, touching the opposite sex, is the same in marriage or in adultery. Killing a man in a crime or in lawful punishment is the same. Prayer for God or for hypocrisy is the same action. In all of them the physical skeletons of action is the same.**

**So if one of them is lawful and the other is forbidden, one is shameful the other reputed, is for the sake of the Inner Morality and the Piety of the Heart, not the act itself, and not the titles that abstract from actions, such as beneficence, obedience, and so on.**

**(Almizan,V.28, P. 248)**

**Chapter Two**

**The Trust**

**Trust, and Human Submission to the Will of God**

«اَللّهُ لا اِلهَ اِلاّ هُوَ وَ عَلَى اللّهِ فَلْيَتَـوَكَّلِ الْمُؤْمِنُونَ!» (13 / تغابـن)

***"There is no God but Allah, so in Allah Alone should the believers***

***put their Trust !" (Holy Quran. Hajj, 32.)***

**"Trust" means that one assigns someone else as his Deputy to handle his affairs. This assignment requires that the Assignee's will to be as the will of the Assignor, and his action has the power of the Assignor's power.**

**This Trust, in some respect, coincides with the meaning of obedience, because the obedient considers his will and action subject to the will and action of the Obeyed.**

**The obedience of the servant of his Lord is to make his will dependent to the will of his Lord, and his action also at the same manner. In other words, the servant should devote his will and the belongings of his will to the will and act of his Lord, and make such sacrifice for the sake of his Lord.**

**So the obedience of God Almighty in what He has legislated for His servants, and its belongings, is a kind of reliance and Trust in God. As the obedience to Allah is obligatory for every believer in God, therefore the Trust in God is also a necessity to believers. Believers have to put their trust in Him, submit and obey Him, but those who do not know Him, and do not believe in Him, they have no obedience too.**

**From the above facts it became clear that the faith and good deeds are a kind of confidence and Trust in God.**

**(Almizan,V.38, P. 260)**

**Delegation, Trust, and Submission**

**(Three Stages of Servitude)**

«... فَسَتَذْكُرُونَ مـا اَقُولُ لَكُـمْ وَ اُفَـوِّضُ اَمْـرى اِلَـى اللّهِ اِنَ‏اللّهَ بَصيرٌ بِالْعِبادِ!» (44 / مؤمن)

***" You will soon realize the truth of what I said to you;***

***as for my own affair I Entrust all to the Will of Allah,***

***since Allah is the Supreme Seer of His Worshippers."***

***(Holy Quran. Ghafer, 44.)***

***- And I delegate all my Affairs to God…!***

**Delegating the affairs to God, means restoring and transferring all affairs to Him, therefore the meaning of delegation will be close to the meaning of Entrust and Submit, but with different validations.**

**If it is called the "Delegation," is for the value of the servant's return to God, with what is seemingly attributed to himself. The status of the servant in this case is like one who is quite out of his position, and nothing is related to him.**

**If it is called the "Trust" is for the value that the servant adopts the God as his Attorney, to do any possession in his affairs as He wants.**

**If it is called the "Submission" is to the value that the servant of God is pure submissive and obedient in any determination that He takes onto him, and whatever He asks him, obeys Him without any consideration of himself in any matter.**

**So, the "Delegation", "Trust", and "Submission" are the three positions of the Servitude Stages. The lowest and superficial stage is "Trust", the more narrower and higher than it is "Delegation", and the most accurate and important than both of them is "Submission!"**

**(Almizan,V.34, P. 212)**

**The Relation of Trust with Destiny**

«قُلْ لَنْ يُصيبَنآ اِلاّ ما كَتَبَ اللّهُ لَنا هُوَ مَوْلينا وَ عَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ!» (51 / توبه)

***"Say, nothing shall happen to us save what Allah***

***has Ordained for us; Allah is our Guardian And in Allah should the believers put Their Trust !" (Holy Quran. Toubeh, 51.)***

**The outcome of this Verse is that- the Guardianship and Authority of us is only in the hand of God. The exclusivity of this term comes from the Phrase: " *Allah is our Guardian !* "**

**The Truth of Guardianship is only for God. Allah determined for all of us an inevitable fate of good or evil. While we know with certainty that our destiny has been determined before us, why we do not obey his commandments, revive his commands, and do Jihad in His way.**

**Now, the God Almighty also enforces His Providence, makes us victorious or defeated, no matter with us, because the task of a servant is only Servitude, giving up his own devising, and obeying the commandments of his Lord. So all of that is Trust.**

***"And in Allah should the believers put their Trust !"***

**This Phrase shows that, since our Guardianship and Authority is with God, and we believe in Him, the requirement of this Faith in God is to put our Trust in Him, to entrust Him on all of our affairs, and accept His Will, without preferring victory over defeat in war, as a good fortune or disaster.**

**So, if God favored us with Victory, will be considered as a Gratitude, but if He ordained for us the disaster, the Divine Providence and Discretion ordained it, no blame or offence would be upon us, and we do not get upset or distressed.**

**How otherwise we should be, while God has said:**

***" No disaster befalls on the earth and on You as a nation***

***but has been inscribed, before its creation, in the Preserved Book…!"***

***(Holy Quran. Hadid, 22.)***

***" No disaster falls upon a people but by Allah's Command;***

***and whoever believes In Allah, He will guide his heart…!"***

***(Holy Quran. Taghaboun, 11.)***

***" That is so because Allah is The Guardian of the believers…!"***

***(Holy Quran. Mohammad, 11.)***

***" And Allah is the Guardian Of the believers !" (Holy Quran. Ale'Omran, 68.)***

***"…But Allah is The Only Guardian…!"(Holy Quran. Sho'ra, 9.)***

**All of the above Verses involve the Principle of this Truth that, the Truth of Guardianship is with God, and no one else but the Almighty God possesses any Guardianship and Authority.**

**If a person truly believes in this Truth, and knows the status of his Lord, inevitably puts his Trust in his Lord, and delegates to Him the Truth of Providence and Authority, then he never gets happy of a victory or unhappy on a tragedy. Also one should not be happy or unhappy on what happens to his enemy, because this is from ignorance to the statues of his Lord, the enemy also does not have any authority of himself.**

**(Almizan,V.18, P. 185)**

**Chapter Three**

**Heart Tranquility and Confidence**

**Way to Achieve Heart Tranquility**

«يا اَيُّهَا الَّذينَ امَنُوا اتَّقُوا اللّهَ وَ لْتَنْظُرْ نَفْسٌ ما قَدَّمَتْ لِغَدٍ...!» (18 / حشر)

***" O, you who believe! Fear from The disobedience of Allah's Commands;***

***And it is for any man to see what he has Forwarded for his tomorrow,***

***for The Reckoning Day…!" (Holy Quran. Hashr, 18.)***

**O ye who believe! Fear God ! And each person should expect to achieve what they have sent before ... Do not be like those who forgot Allah! And God brought them out of their own memory, and they are the evildoers.**

**The Perfection of everything is in its Purity, both in its nature and in its effects. The Human Perfection also lies in what he considers himself as a pure servant and possessed to God, granting no independence or self-respect for himself, and adopting such Moral qualities which is harmonized with his servitude, like as: Modesty, humility, abjection, poverty towards the Realm of Dignity, Glory, and Richness of God Almighty; and issues his Actions in accordance with His Will, not what he himself wants. The servant should not get in negligence in any of these steps, neither in the Pure Essence of the Sublime God, nor in His attributes, not in His actions.**

**Man should always considers himself and his actions as of a mere subordinate and mere servitude. Having such an attitude would not be achieved except by an inner view to a God who is the Watcher to everything, the Encompassing everything, and the Upright on everyone; Sees everything done by anybody, not Unaware, nor Forgetful**.

**This is where his heart stay in confidence and calmness, as that He said**:

اَلا بِذِكْــرِ اللّـهِ تَطْمَئِنُّ الْقُلُوبُ !

***" Be sure that real tranquility for the hearts***

***rests in Allah's Remembrance ! " (Holy Quran. Raa'd, 28.)***

**And this is when the man knows the Glorious God through His Attributes of Perfection, and in lieu of this identification his own attributes of servitude and aspects of imperfection becomes evident to himself**.

**(Almizan,V.38, P. 88)**

**The Pure Life, the Result of Heart Tranquility**

«اَلَّذينَ ءَامَنُوا وَ عَمِلُوا الصّلِحتِ طُوبى لَهُمْ وَ حُسْنُ مَأبٍ!» (29 / رعــــد)

***" Those who believe and do good deeds, Theirs will be a blissful life***

***and an Excellent home for Return!"* *(Holy Quran. Raa'd, 29.)***

**In this Verse, gives a glad tidings unto those who believe in God and do righteous deeds, then through remembering God enjoy a permanent confidence of heart, achieving a pleasant pure life with a delightful and Blessed End.**

**Whatever blessing is pleasant, is because of its being a source of joy in life, and when it is the source of joy and happiness that brings security and tranquility to heart, getting rid of anxiety. Such a security and calmness will, in no way be achieved by anyone unless he believes in God and does good deeds, therefore, God is the only source of Reassurance and joy in life.**

**It is not unlikely that the Verse in question has considered the life and livelihoods of believers purer, having more purity than others, because life is not in any case devoid of purity, the fact is that in those who remember God and have peaceful heart, is more purer and far from the distressing and hardship.**

**For, whosoever puts himself under the guardianship of Allah, he knows that what He predestines for him is the source of his happiness, what grants him is blessing, and what bans is also blessing**.

**(Almizan,V.22, P. 267)**

**Heart Confidence, Comes from Perception of Truth,**

**Accepting and Yielding to it**

«اَلَّذيــنَ ءَامَنُــوا وَ تَطْمَئِــنُّ قُلُوبُهُـمْ بِذِكْرِ اللّهِ اَلا بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ!» (28/رعد)

**"*The guided ones are: Those who Believe***

***and whose hearts find tranquility and confidence in Allah's Remembrance.***

***Be sure That Real Tranquility for the hearts rests In Allah's Remembrance!"***

***(Holy Quran. Raa'd, 28.)***

**"*Confidence*" means tranquillity and assurance, and ensuring on something is what with which one becomes confident and assured.**

**"*Returning to Truth*" is the same faith and confidence of heart by remembering God. Of course, this is in servant side which makes him ready and subject to receive the Divine Grace and Favor.**

**Faith is not mere Perception. Faith in God is not a mere human understanding that God is Right, because mere knowing and understanding is not considered as associated with Faith, since it is true also by arrogance and denial. It is a special reception and acceptance of the self as regards his understanding, and an acceptance that causes him to submit towards his perception and the effects required by such perception. The evidence of this acceptance is that the other parts and powers of the human body also accept it, and like he himself submit towards it.**

**This is where we see, many people with the knowledge and understanding of the ugliness of an action still keep their addiction, and can not stop it, this is the reason that they have understood its ugliness but they have no faith in it, as a result they did not submit to their understanding.**

**The guidance of God Almighty needs an action from the human heart or chest, or so called the human self, which its relation with that guidance is the relationship of acceptance and passivity with something acceptable, which God has interpreted it, in one Verse, as broadmindedness or chest-developing. In the above Verse it is called Faith and Confidence of Heart, and it is that the man feels himself secure upon acceptance of an acceptable affair, and finds his heart in relief with that affair, and that affair finds its way in his heart and resides there without any disturbance or refusal.**

**(Almizan,V.22, P. 263)**

**Rejecting the Self-Confidence**

**and Affirming the Trust in God**

«...وَ قالُوا حَسْبُنَا اللّهُ وَ نِعْمَ الْوَكيلُ !» (173 / آل‏عمران)

***" Allah is Sufficient for us***

***and He is The Supreme-Protector [ of His Worshippers]."***

***(Holy Quran. Ale'Omran, 173.)***

**Self-Confidence, that some of our writers, in imitation of the Western writers, considered it as a human virtue, is not in the vocabulary of religion.**

**The Holy Quran knows only the Confidence in God, and Says:**

***" Those are the believers to whom some People said:***

***" Verily, the pagans have Raised against you a big army, fear Them. But it only increased their Faith and they said:***

***Allah is Sufficient for us and He is The Supreme-Protector of His Worshippers! "***

***(Holy Quran. Ale'Omran, 173.)***

**The Holy Quran Says:**

***"…All Power belongs to Allah…!" (Holy Quran. Baqareh, 165.)***

***"… Whereas indeed, to Allah Belongs all the Honor…!"***

***(Holy Quran. Nessa, 139.)***

**Namely, all the strength and power is with God, and all the Glory is of God.**

**(Almizan,V.8, P. 220)**

**Chapter Four**

**Perfection**

**Signs of Perfection Level in Human**

«اَلاآ اِنَّ اَوْلِيآءَ اللّهِ لا خَوْفٌ عَلَيْهِمْ وَ لا هُمْ يَحْزَنُونَ!» (62/يونس)

***" It should be known, verily on The Devoted Friends of Allah***

***there is No fear, nor shall they grieve !" (Holy Quran. Youness, 62.)***

**The Islam(***Submission***) of the servant will continue with sincerity to grow up to the point that he surrenders all his being and whatever concerns him to God, since the return of everything is towards God !**

**Faith in this stage, namely, the stage of Certainty towards God and affairs related to God, is the Perfect Faith. The Servitude of a servant with such a faith will end to the maxima of Perfection.**

**God describes the people of such a Faith as** "… ***there is No fear, nor shall they grieve !"***  **The meaning of Faith in this Verse, is the highest degree of Faith, which with such a meaning, the pure servitude and subjection of a servant to God will reach to the highest extent of Perfection.**

**The absoluteness of this Verse implies that the believers have two qualities: First, lack of Fear, second, lack of Grief, and these two are both in this world and in the Hereafter.**

**Of course, this does not mean the Devoted Friends of God who have no fear from anyone but God and have no grief; that they have equal perception of good and evil, blessing and curse, and pleasure and pain! No! but it means that they do not consider independence in effect for anyone else except the God Almighty, and they consider that the Authority and Decision is absolutely with God, therefore they do not fear from anyone else but God, and except what God wants them to be afraid or to be grieved.**

**(Almizan,V.19, P. 149)**

**Chapter Five**

**Sincerity and the Sincerized Servants**

**Meaning of Sincerity and Sincerized Servant**

«...فَـادْعُـوهُ مُخْلِصيـنَ لَهُ الدّينَ...!» (65 / مؤمـن)

***"… So invoke to Him and make Your religion sincere for Him only…!"***

***(Holy Quran. Mo'men, 65.)***

**In these Verses and others, the Sincerity of servant has been attributed to God, despite the fact that the servant should purify himself for God, that is because the servant does not possess anything from his side unless the Gift of God, whatever God has given him is still His Own Property, so if the servant purifies his religion, or in other word, purifies himself to God, it is in fact the God, Who makes him Sincere for Himself.**

**(Almizan,V.21., P. 259)**

**Examples of Excellent Sincerity**

«... وَ اجْتَبَيْنهُمْ وَ هَدَيْنهُمْ اِلـى صِرطٍ مُسْتَقيمٍ !» (87 / انعـــام)

***" … Among them We chose some,***

***and We guided them to The Straight Path !" (Holy Quran. An'aam, 87.)***

**There is a group of people that the God Almighty has gifted them with the creation privileges, created them with a straight nature and gentle physique. They grow up, from the beginning, with a critical thinking, accurate perceptions, vivid self, and healthy heart. With the same purity of nature and the heath of the self, and without any effort done by themselves, they achieved the blessing of Sincerity. While others must struggle to reach to such a level, even by any hard efforts, nobody can achieve to such a level of sincerity than they achieved. Yes, their Sincerity is so excellent and so lofty in rank than one can acquire by acquisition, since they have hearts pure of any annoying obstacle and filth.**

**Apparently in the norm of Quran, the meaning of the word "*Mokh'lasin*- *the Sincerized Servants,"* wherever used in Quran, are these group. They are the prophets and Imams (pbut). The Holy Quran also emphasizes that God has chosen them, namely, He has gathered and purified them for Himself.**

**God Has given them such stage of knowledge that as a preventive second nature preserves them from sins and crimes.**

**These people know things from their Lord that others do not. And the love of God compels them do not want anything except what He wants, and, as a whole, to be quite free from His disobedience!**

**(Almizan,V.21., P. 259)**

**State of Human Complete Sincerity**

«...وَ قالَــتْ هَيْتَ لَكَ قـالَ مَعاذَ اللّهِ...!» (23 / يوسف)

***"…and said: Come!! He said:" God forbid!"***

***(Holy Quran. Yoseph, 23.)***

**- The woman in whose house Yusuf stayed tried to seduce him, so she closed the doors and said:" Come here O, you!" Yusuf said: "God Forbid!" …..**

**Wife of the Egypt's Chancellor, with all assurance of her guile, beyond her expectation of Joseph's side, she received a sentence in reply from Joseph, that once defeated her in love!**

**Joseph did not threaten her in reply, he did not say that I am afraid of your husband, or I am not disloyal to Chancellor, or I am of the family of Prophecy and Purity, he did not say that my chastity and purity prevents me from prostitution, or I fear God's Punishment, or I hope the reward of God; if his heart trusted or depended on any of the external causes he would certainly take its name in such a dangerous situation, but we see that he did not mention anything except "God forbid ! " And did not resort to anything but the Firmest Handle of Monotheism!**

**So it is clear that no one else was in his Heart except his Lord, and his eyes did not look to any side but his God.**

**This is the same pure Monotheism onto which the Divine Kindness has guided him, and did throw away the recall of all causes even his own recall out of his heart, because if he did not forget his security he would say: "I seek refuge from thee to God!" Or some other similar words, but he only said: "God Forbid !"**

**(Almizan,V.21., P.195 )**

**PART TWO**

SELF TRAINING

AND

hUMAN Corrective

Motion

**Chapter One**

**Repentance and Return**

**Repentance - the Human Corrective Motion**

« اِنَّمَـاالتَّوْبَةُ عَلَـى‏اللّهِ لِلَّذينَ يَعْمَلُونَ السُّوآءَ بِجَهالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَريبٍ...!» (17 / نساء)

***" Repentance is only for those who commit sin out of ignorance,***

***and then repent soon after;***

***these will be forgiven by God, God is Knowledgeable, Wise !"*  *(Holy Quran.Ness'a , 17.)***

**"Repentance," by all its meanings quoted in Quran is one of the true teachings special to this Heavenly Holy Book, because repentance, in the sense of faith from infidelity and polytheism, although were in other religions like the religions of Moses and Jesus(pbut,) too, but not from the point that to analyze the reality of repentance and depend it on Faith, but on the ground that Repentance is Faith.**

**Unlike other religions, Quran analyzes the status of man and sees that he is poor and empty-handed in respect of the perfection and happiness necessary for Hereafter: *"******O people, you are the poor when it comes to God ...!"* *(15 / Fater.)* And he is in approach to misery and calamity of his future life: *"******Then We returned him to the lowest of the low,"* and *"... Lest you plunge into misery!"* *(5 / Tin & 117/Ta'ha .)***

**If so, entering such a man into prosperity and dignity, requires to exit out from dwelling on that abyss of misery and farness from God, and return to God; this is the same Repentance and Return. Return to the principle of happiness, i.e. Faith, and minor happiness, i.e. Righteous Deeds. In short, to repent of idolatry and other evil deeds.**

**Thus, the meaning of repentance is return to God and become free from taint of misery, brings you the happiness of lodging in eternal bliss of Faith and using the different kinds of spiritual blessings. In other words, nearness to the Divine Realm of God and His Dignity, depends on the repentance from idolatry and all other kind of sins:**

***"…And O, you who believe!***

***Turn you all to Allah with repentance and obedience***

***so That you may receive salvation! !"***

***(Holy Quran. Noor , 31.)***

**(Almizan,V.8, P.62 )**

**Repentance System, and Return of God to Man**

«اِنَّمَــاالتَّوْبَةُ عَلَى‏اللّهِ لِلَّذينَ يَعْمَلُونَ السُّوآءَ بِجَهالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَريبٍ...!» (17/ نساء)

***" Allah accepts only the repentance of those who do evil out of ignorance***

***and repent soon afterwards…!"***

***(Holy Quran. Nessa , 17.)***

**God accepts the repentance of those who do evil in ignorance and then soon repent. So those are whom that Allah will accepts their repent and forgive them, Allah is The Absolute-Knowing Decreer. Repentance is not for those who do evil deeds until when they die, and say now I repent, nor for those who die and are pagan, God has provide them with a painful punishment.**

**These Verses are of the Superlative Facts of Islam and Progressive Teachings of Holy Qur'an, i.e. Repentance and its Decree.**

**"Repent" literally means "Return." The Repentance of servant is his return back to his Lord with penitence, return back from his disobedience; and the Return of God towards his servant is helping him to achieve the Repentance and then forgive the sins of his servant.**

**Any Repentance(Return) from servant to Allah, equals to two returns from God to his servant - as Quran states - because the repentance is a favorable job but needs a force to push one, God is Who pushes him. So, the first time God Favors His servant with His Grace enabling him to repent and return back from his sin, then when he succeeded to repent, needs purification from the filth of sins and forgiveness, hence once more God favors him with His Attention, Mercy, and Forgiveness.**

**These God's Grace and Return, are the same two Return that circled the repent of servant. Holy Quran Says: *"… Then He turned to them mercifully that they might turn to Him…!"* *(118 / Toubeh.)* This is the first Return of God, and Says: *"... It is to them that I relent ...!" (160 / Baqa'reh.)* This is also the latter. Thus the Return of servant is placed in between of these two Return of God.**

**As the Repentance is a Promise that God has graced His servants with which, and considered it as an obligation for Himself, also assumed it as a Responsibility for Himself to accept the Repentance of servants, but, of course, there is no force onto God to do so, unless God has made it a promise on His side, so that He never breaks his Promise. This means, in fact, the same necessity to God to accept the repentance. The Verse mentiones that what is the Repentance: Returning to Faith from polytheism and paganism, returning to Obedience from disobedience - of course by having Faith - because Quran called both of them as Repentance.**

**(Almizan,V.8, P.53 )**

**Effect of Repentance in Solving Social Problems**

« فَقُلْتُ ‏اسْتَغْفِروُا رَبَّكُمْ اِنَّهُ كانَ غَفّارا...!» (10 تا 12 / نوح)

***" Then I said: Ask forgiveness of your Lord, surely He is the most Forgiving!",***

***"He will send for you abundant rains from the sky!",***

***" And will add to your Wealth and Children,***

***and will provide for you Gardens and flowing streams!"***

***(Holy Quran. Noah , 10-12.)***

**These Verses, as presented here, count the Worldly Blessings. Recount from Noah (PBUH), that promises great blessings to his people, and its frequency, provided that they seek forgiveness of sins from their Lord. It makes clear that seeking forgiveness of sins will have an immediate effect on eliminating social sufferings and adversities, opening the door to the blessings of heaven and earth.**

**This shows that there is a close relationship between Welfare of Human Societies with its Corruption, and between the General Situation of the World, too. If the Human Societies can purify themselves will reach to a pure and pleasant life, but if do the contrary, they will reach the opposite social condition.**

**This meaning is clear from the following Verses of Holy Quran:**

***"Corruption has appeared in the land and sea, for that men's own hands have earned…!" (Holy Quran. Room , 41.) "And whatever misfortune befalls on you People, it is the result of your own deeds…!"(Holy Quran. Shou'ra , 30.) "And if the people of the towns had Believed and tried to be pious, We Would have opened upon them gates Of blessings from the heaven and The earth…!"(Holy Quran. A'araaf , 96.)***

**(Almizan,V.39, P.174 )**

**Chapter Two**

**Kinds of Repentance**

**Entrance to Repentance, Recognition of Evils**

**Sin - the dark spot of human life - has had an adverse effect in his life, and one will not return off this evil deed unless he understands the evil. This is then accompanied with regret and penance.**

**Repentance is an inner effect of bad deeds, to establish the regret and penance, one should do good and competent deeds, in contrary with that bad deeds, which to be a sign of Repentance and Return.**

**All things which are of the rituals of Repentance, like penance, seeking forgiveness, good deeds, eradication of sin and so on, which are mentioned in the books of ethics of traditions; all return to this point.**

**(Almizan,V.8, P.69 )**

**Repentance, Change of Evils into Goodness**

**Although Repentance purifies the past sins, but also, as the appearance of the following Verse indicates, it causes the overcome evils to be converted to good deeds, individually, or in conjunction with faith and good deeds:**

***"******But if the wrongdoer repents and Believes and amends himself and does Good deeds Allah will replace his good Deeds for the bad ones …!"***

***(Holy Quran. Forqan 70.)***

***However, refrain from sinning is far better off sinning and repenting from sin!***

**God made it clear in Qur'an that Sin, in its all different ways, is originated from the temptations of Satan, but about His Sincerized servants and those who have spared from slipping in sin, made such a definition that nobody can find in history to be favored to such extent.**

**This group has achieved to such a position in servitude and has been chosen by God that none of the Righteous by Repentance can achieve it**

**(Almizan,V.8, P.70 )**

**"*Nassouh* / Genuine Repentance," Pure, with no Return**

«يا اَيُّهَا الَّذينَ امَنُوا تُوبُوا اِلَى اللّهِ تَوْبَةً نَصُوحا...!» (8 / تحريم)

***" O, you who believe!***

***Submit your repentance to Allah with a Sincere Repentance…!"***

***(Holy Quran. Tahrim, 8.)***

**O you who believe! you shall repent to Allah, a genuine repentance, perhaps your Lord will cover your sins, and enter you to the Gardens the rivers flow under its Trees...!**

**The word *"Nassouh"* means to search of best deeds and the best speech that benefits its owner with more and best profit.**

**The *"Nassouh"* repentance can be a kind of repentance that keeps its owner from return to sin, or the kind of repentance that purifies the servant so that he does not return to the evil deeds after his repentance.**

**(Almizan,V.38, P.320 )**

**Persistance on Sin: Change in Servitude Spirit**

« والَّذينَ اِذا فَعَلُــوا فاحِشَةً اَوْ ظَلَمُوا اَنْفُسَهُمْ... وَ لَمْ يُصِرُّوا عَلى ما فَعَلُوا...!» (135 / آل‏عمران)

***" (Paradise) is also for those who,***

***when committing a sin or doing injustice to themselves,***

***remember God and ask Him to forgive their sins.***

***Who can forgive sins besides God?***

***And do not knowingly persist in their mistakes…! "***

***(Holy Quran. Al'Omran, 135.)***

**The above Verse conditioned the "Repentance and Asking Forgiveness" to avoid insisting on sin, because insisting on sin and repeating it, creates a spiritual state in human, with which the remembrance of God will not be too useful. That state is indeed disrespecting the Divine Commandments, being insolent in defamation of God, and measuring himself bigger in the Sacred Presence of his Lord.**

**Obviously, with the appearing this condition in humans, there would remain no more the spirit of servitude, as a result, the remembrance of God also would give no effect and no result. This process is in case that repeating the sin and insisting on it will be knowingly and deliberately *"... And they know!"* *(75 / Baqarah.)***

**The meaning of "Oppressors" mentioned in the end of Verse, is both greater sins and minor sins. Insisting on sins, whether minor or greater, is generated by disrespect of Divine Commandments, and God's Status.**

**(Almizan,V.7, P.33 )**

The Translation is to be continued !