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

ACLASSIFICATION of

 ALMIZAN

**THE INTERPRETATION OF HOLY QURAN**

BOOK FOURTEEN

***SECRET* *OF***

**SERVITUDE**

**BY: Great Allameh**

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**2016**

"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii

&

His Masterpiece:

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



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**PART one**

Secret

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**Chapter One**

**Islam and Submission**

**The Concept of Islam and its Degrees**

«اِذْ قـــــالَ لَــهُ رَبُّـــــهُ اَسْلِــمْ قـــالَ اَسْلَمْــــتُ لِــــرَبِّ الْعـــــالَميــنَ!» (131 / بقـره)

***" When God commanded Abraham to submit, he replied,***

***" I have submitted myself to the Will of the Lord of the universe! "***

***(Holy Quran. Baqaareh,131)***

**Basically, the word "Islam", "Submission ", and "Surrender " have the same meaning, and it is the case of someone or something in front of someone else that never disobey him, and never refuse him.**

**This case is "Islam", "Submission ", and "Surrender ". As the Quran says:**

***" Yes! Whoever submits his whole Face(self) to Allah…!"***

***(Holy Quran. Baqaareh,112)***

***" Indeed I have turned my face Towards the One Who Originated The heavens and the earth; being Upright in Faith, I am not of The polytheists." (Holy Quran. An'aam*,79.)**

**Face of anything is that side of a thing which is in front of you, but Face of things towards God is their complete existence, because for God nothing has back or front.**

**So, the Islam of a human being towards the God Almighty, is his being all submissive, accepts all the destiny has been ordained for him by the Glorious God, whatever a genetic destiny that predestined, or the legislated Commands and Prohibitions, and the like.**

**Therefore, it can be said: The Degrees of Submission differs depending on the intensity and infirmity of events, easy or difficult circumstances. One who surrenders in the face of adverse circumstances and difficult tasks, his Islam is stronger than the Islam of those who give up in the face of easier hardships and duties .**

**So Islam has degrees and levels. (As follows:)**

(Almizan. V.2, P.159)

**First Degree of Islam**

**The first Degree of Islam is acceptance of the appearances of God's Commands and Prohibitions. That is, reciting the Declaration of Islamic Faith, either to agree with one's heart or not.**

**In this regard, Allah says:**

***" The desert dweller Arabs say:" We Believe." Say: " You have Not believed, so you only say:" We are Submitted to Islam !''***

***Since Faith has not Yet entered into your hearts…!"***

***(Holy Quran: Hoja'rat, 14.)***

**In confront of this degree of Islam there stands the first degree of Faith. It is the acknowledgment and belief in the Truth of Declaration of Faith in brief, which requires the practice of most requirements of Religion**.

**Second Degree of Islam**

**The Second Degree of Islam is the sequence and requirement of that Faith which was in confront with the First Degree of Islam. That is the heartfelt submission to the true and detailed beliefs, and its subordinate the good deeds, however, in some cases, it might be violated.**

**Having this stage has no contradiction with sin. God Says about this stage of Islam: *"…Even those who believed in Our Signs, and had surrendered themselves." (Holy Quran: Zokh'raf, 69.)***

**Again Says:"** ***O, you who believe! Enter you all into Submission to Allah [ in Peace and without Dispute*…!]"*(Holy Quran: Baqaareh, 208.)***

# So, according to this Verse, there is a stage of Islam that comes after the Faith, because God Says*:" O, you who believe! Enter you all into Submission to Allah in Peace...!"* So it is clear that this Islam is else to the first stage of Islam which was before the Faith.

# Vis-a-vis to this Islam, stands the second stage of Faith, that is the detailed belief to the facts of religion.

#  Allah Says about it: " *The believers are those who believe in God and His Messenger, who do not change their belief into doubt and who strive hard for the cause of God with their property and persons. They are the truthful ones" (Holy Quran: Hoja'rat, 15.)*

# And also Said: *" O believers, shall I direct you to a Trade that shall deliver you from a painful chastisement? You shall believe in God and His Messenger, and struggle in the Way of God with your possessions and yourselves…!"* *(Holy Quran: Saff, 10-11.)*

# The holders of Faith in these two Verses are also being guided to Faith, so it becomes obvious that their second Faith is besides their first Faith.

# (Almizan. V. 2, P. 160)

# Third Degree of Islam

**The Third Degree of Islam, is the sequence and requirement of that Second Stage of Faith. When the human self found intimacy with the said Faith and tempered with its ethics, all other contrary forces, such as bestial and brutal powers, will become tamed and obedient to him. The forces that tend to worldly desires and unstable mortal ornaments will be tamed to the soul, and the soul can easily prevent their swelling thereof.**

**It is here that one serves God in obedience as though he sees Him. Even though he does not see God but has this belief and certainty that God sees him.**

**Such person sees within himself no untamed power that do not obey God's commands or comes to anger on His decree and destiny. He completely surrenders himself to God.**

**It is about this stage of Islam that God says:**

***" But no, by your Lord! They will not believe until they make you***

 ***a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission!"***

***(Holy Quran: Nessa, 65.)***

**This is the Islam in Third Stage, vis-a-vis is the Third Stage of Faith, the Faith that the following Verses and other Verses in this context refers to it:**

***" Indeed the Believers are those who attain Salvation…***

***The Believers are those who avoid vain Talks and Acts!"***

 ***(Holy Quran: Moume'noon, 1-3.)***

**And the Verse:**

***" When God commanded Abraham to submit, he replied:***

***" I have submitted myself to the Will of the Lord of the Universe!"***

***(Holy Quran: Baqaareh, 126.)***

**Virtuous Moralities such as: Satisfaction, Submission and Trade with God; Forbearance on God's Will; Piety in every sense, and Virtue; Love and hatred for God's sake ... All are the requirements of this Stage of Faith.**

# (Almizan. V. 2, P. 161)

Fourth Degree of Islam

**The Fourth Degree of Islam, is the sequence and requirement of that Third Stage of Faith, since the man in previous stage, was always in state of Servitude to his God, his Possessor and Owner, i.e. he was constantly serving in Servitude, the best and the worthy Worship.**

**The worthy Worship is the same mere Submission to the Will of his Lord, and his Lord's Satisfaction.**

**This servitude within the property of God, the Lord of the Worlds, is greater and mightier than of all ownerships in the humans world, because the Kingdom of God is True Property, against which no creature has independence, not an independence of entity, nor trait, neither action.**

**While the man is in former Stages of Islam and Submission, may be the Divine Favor includes him, and it becomes clear to him that the Property is only for God, and next to God nobody possesses himself nor the others, so he has no god beyond the God Almighty.**

**This meaning is a Divine Grace and Favor that the human will and desire has nothing to do with its obtaining.**

**If we find that Ibrahim(as) at the end of his life, demands Islam and Worship Instructions, for himself and his son Ismail from God Almighty, he asks what he himself had no command on it, and no one can obtain such kind of Islam by his own power.**

**The Islam, that the Prophet Ibrahim(as) requested it in the above-mentiiond Verse, was the Fourth Degree of Islam, vis-a-vis this Islam stands the Fourth Stage of Faith, that state which covers all the existence of a human being.**

**Regarding this Stage of Faith, God Almighty Says:**

***" It should be known, verily on The Devoted Friends of Allah there is No fear, nor shall they grieve! Those who believe in the Oneness of Allah and constantly act piously!"***

***(Holy Quran: Youness, 62-63.)***

**Because the believers who are mentioned in this Verse, should have this certainty that no one other than God has independance, and no cause has effect and causality except by God's permission.**

**When such certainity achieved by someone, there would be no disaster to upset him, and no probability of fear to make him afraid.**

**This is the meaning of that Saying: "There are no fears for them, nor shall they be sad!" Otherwise there is no sense that a human being gets to a condition that feels no fear or has no thought of a probable bad happening. So, this is that Fourth Stage of Faith, which can be found in the hearts of those who achieves the Fourth Degree of Islam! (Attention, Please!)**

**(Almizan. V.2, P.162)**

**Chapter Two**

 **Faith**

**The Concept of Faith**

«قَدْ اَفْلَــحَ الْمُؤْمِنُونَ. اَلَّذيــنَ هُمْ فى صَلاتِهِـمْ خاشِعُونَ!» (1 و 2 / مؤمنون)

***" Certainly, the faithful have attained salvation!"***

***" Those who are humble in their prayers!"***

***(Holy Quran: Moume'noon, 1-2….)***

**The word "Faith" means to admit and acknowledge something, with commitment to its requirements.**

**For example, in the vocabulary of Quran the Faith in God means to acknowledge His Unity, affirm His Messengers, acknow-ledge the Day of Judgment and Return to Him, confirming any Commands that His Prophets have brought, and, of course, partly by practical following, not that there would be no action.**

**Therefore, we see wherever the Holy Quran counts the good traits of believers or telling their worthy rewards, following the term "Faith" it indicates to the "Good Deeds":**

***"Whoever leads a righteous life whether Be male or female,***

 ***while he or she is a True believer, to them We will***

***surely Bestow a pure and good life in this World…!"***

***(Holy Quran: Nah'l, 97.)***

**The mere Belief is not Faith, unless we commit ourselves to the requirements of what we believe in, and accept its consequences.**

**Because the Faith is the knowledge of everything, but a knowledge with peace and confidence in it, and such a peace and confidence is not possible to be separate from the obligation to requirements**.

**(Almizan. V.29, P.10)**

**Paradise, a Heritage for whom Comply with Six Requirements of Faith**

«اُولئِــكَ هُـمُ الْـوارِثُـونَ. اَلَّـذيـنَ يَـرِثُـونَ الْفِـرْدَوْسَ هُـمْ فيهـا خـالِـدوُنَ!» **(10 و 11 / مؤمنون)**

***"Those are the inheritors! They will inherit Paradise for their Deeds, and they will dwell therein Forever!"***

***(Holy Quran: Moume'noon, 10-11.)***

**Ferdows*(Paradise)* means the high part of heaven.**

**The inheritance of Ferdows for believers means that Ferdows is for Believers and remain forever. Since there was the possibility that others also may share with the believers, or even non-believers possess it, God has assigned it to Believers and transferred it to them.**

**(Almizan. V.29, P.18)**

**Light of Faith and Light of Believer**

«... وَ يَجْعَلْ لَكُمْ نُورا تَمْشُونَ بِهِ...!» (28 / حـديـد)

***" He will appoint for you a Light by which you shall be able to walk Towards the Straight Path…!" (Holy Quran: Hadid, 28.)***

**Absoluteness of the Verse implies that these Believers have "Light" both in this world and in the Hereafter. About their worldly light Says:**

***" Is he who was dead [because of Disbelief] and We gave him life by Setting for him a light of Faith Whereby he can walk among men, Equal to him who is in the darkness [of disbelief ] from which he can never Come out? (Holy Quran: An'aam, 122.)***

**About their light in the Hereafter Says:**

***" On the Day of Resurrection you will see The believing men and women their Light going in ahead of them, and also by their right hands…!" (Holy Quran: Hadid, 12.)***

**(Almizan. V.37, P. 363)**

**Chapter Three**

**Servitude**

**Slavery and Servitude in Vocabulary of Quran**

«اِنْ تُعَـذِّبْهُمْ فَأِنَّهُمْ عِبادُكَ...!» (118 / مائده)

***" If you should punish them, they are still Your servants…!"***

***(Holy Quran: Mae'deh, 118.)***

**This Phrase is a compression of the meaning of Slavery and Servitude!**

**Although many Verses in Quran implies this meaning, however, the above short Phrase rationalizes the extent of influence of autonomous possessions of the Lord in the slave, and includes the reason that wherever and for anyone the term of Slavery may be assumed, it is the rational and absolute right for his possessor to possess him.**

**The requirement of this meaning is that the slave also should follow and obey what his Lord instructs, and there would be no independance for him in what his Lord disagree. As the Verse denotes:**

***" Rather they [the Angels] are the honoured Worshippers of Allah! They do not proceed to speak ahead of Allah; and they act only according to His Command !" (Holy Quran: Anbya, 26-27.)***

**And the Verse:**

***" God puts forth the example of a slave who is owned***

 ***and cannot achieve anything, against one whom***

***We have provided a good provision which he spends of it secretly and openly. Are they the same? (Holy Quran: Nahl, 75.)***

**Many Verses are in the Holy Quran that counts the people the Slaves of God, and founded the Invitation of the Religion upon this fact, that all people are the slaves of God and He is their rightful Lord. Even more, He has called all what is in the heavens and the earth as His slaves, such as the fact that He has interpreted them to Angels, and another fact that the Holy Quran named them as Jinns. And Says:**

***"All that is in the heavens and the earth will return to the Beneficent God as His submissive servants !"(Holy Quran: Maryam, 93.)***

**The Glorious God, in all senses of the word, and actually possesses everything that the word 'thing' is referred to, and no creature except Allah is owner of Himself and what else to Himself, as well as the benefit and loss, the death and life and resurrection.   Nothing in the universe is in possession or have independance, neither in his nature, nor in property, and not in action, except what God has assigned, of course, such assignment that does not override His ownership.**

**Since Allah is the Genetic and Absolute Owner, and nobody but Him is owner, therefore it is not permissible for anyone except Him to be worshiped in the Legislative - not Genetic - stage of servitude: *" Your Lord has decreed that you shall not worship anyone except Him…! " (Holy Quran: Assra', 23.)***

**(Almizan. V.12, P. 237.)**

**Servitude System and Divine Authority**

«... وَ قـالُـوا سَمِعْنــا وَ اَطَعْنــــا غُفْــرانَـــكَ رَبَّنــا وَ اِلَيْــــكَ الْمَصيـــرُ!» (285 / بقره)

***"… And they say," We hear and obey. Our Lord, forgive us, and toward You is the Return!" (Holy Quran: Baqaareh, 285.)***

**In the Phrase: " We hear and obey!" the 'Messengers' tend to interpret the Phrase: " Most willingly, we Obey!" This interpretation is a hint to the fact that we accepted Your invitation, both with sincere faith, and with physical action.  With these two words " Hearing and Obeying, " the full Faith comes to an end and completion!**

**The above Statement from the servant's side, is to perform all rights and duties he, as a slave, has in front of the God's Lordship and His Invitation. This right on the side of God Almighty is what He assigned to His servants, all of the duties which is summarized in the word of 'Worship!' As He Said:**

***" I did not create the jinn and the humans except that they may worship Me! I desire no provision from them, nor do I desire that they should feed Me! " (Holy Quran: Zare'yat, 56-57.)***

**Again He Said:**

***" O, Children of Adam! Did I not Admonish you, that you should not Worship Satan who surely is an open Enemy to you? And that you should serve Me? That is a straight path!"***

 ***(Holy Quran: Yassin, 60-61.)***

**(Almizan. V.4, P. 441.)**

**Chapter Four**

 **Worship and Adoration**

**Principles of Worship**

«... اَنَّ الْقُــــــــوَّةَ لِلّــــــهِ جَميعــــــــا...!» (165/بقره)

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

**When a person concluded that the world has a God that created it with His Knowledge and Power, he has no choice but to follow the common law which is in the universe i.e. the humility and submission of frail creatures, small and insignificant ones, in front of the powerful, mighty, and great ones; he shows his humility before God as Worship, because it is a common law running in the world and prevailing order at all parts of the universe, the impressive factor of causes on effects and impressionability of effects from causes.**

**When this law appears in the animals with the faculty of intellect and will, it will be the origin of humility and service of the weak against strong.**

**The emergence of the above law in the human world is more vivid and extensive than other animals, because humans have deep perception and quality of thinking, therefore he considers diversity in performance of many of his objectives and actions, which carry out for the sake of earning benefit and repelling loss.**

**For example, subject against Sultan, poor against rich, employee against employer, obedient against commander, servant against master, student against teacher, lover against beloved, needy against wealthy, slave against owner, creature against Creator; all humble themselves before their Superiors.**

**All these humbleness are of one kind and it is humbling and lowering in confront of the force and power.**

**The physical act that shows this humility and lowering, in any form that be performed, from anyone that be observed, and in front of anyone be fulfilled; is called: Worship!**

**(Almizan. V.2, P. 123.)**

**Basis of Conscious Worship in Islam**

**There is no way to keep the humiling of man in face of power, because this follows the demand of nature, and man can not refuse it, unless it becomes clear to him that the person whom he thought is powerful and considered himself weak against him, is not so, but is the same as himself.**

**This is where we see, Islam forbids people to worship gods other than Allah, only when makes it clear to them beforehand that these gods are like the other people a creature of God, and all the Glory and Power is of God:**

***" Those whom you(pagans)worship besides God, are themselves servants just like yourselves…!" (Holy Quran: Aa'raaf, 194.)***

***"And if you invite them to the guidance, they do not listen. And you see them looking at you, while they do not see!"***

***(Holy Quran: Aa'raaf, 198.)***

***"… All power belongs to God…!" (Holy Quran: Baqaareh, 165.)***

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

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

***"…Apart from Him, you have no protector neither mediator…!"***

***(Holy Quran: Sajdeh, 4.)***

**Nobody except God has anything to invite the others to humiliate before himself, therefore, nobody is permitted to humiliate himself against anyone else except the God Almighty, unless the humility before one, whose respect and admire and aspects of guardianship, all return to God.**

***" Those who follow the unlettered Messenger… So Those who believe in him and honour Him, and help him, [in Allah's Way,] and follow the Light which has been Sent down with him, they are indeed The ones who receive salvation!"***

 ***(Holy Quran: Aa'raaf, 157.)***

***" Verily, your guardians[after]Allah are His Messenger and The believers, those Who establish prayer and pay alms[Even]while they are bowing down[in Prayer!]"***

***(Holy Quran: Ma'edeh, 55.)***

***" And the believers, men and women Are supporters and helpers of one Another; they enjoin good and forbid Evil…!"***

***(Holy Quran: Tou'beh, 71.)***

***" Thus, and whoever honours the symbols of God, then it is from the piety of the hearts!" (Holy Quran: Hajj, 32.)***

**Thus, in Islam, humility is not lawful to anyone other than God, unless it returns to God and accomplishes in purpose of Him.**

**(Almizan. V.20, P. 124.)**

**Chapter Five**

**Reminder, and Remembrance of Allah**

**Concepts of Reminder**

«...فَسْئَلُــــــــوا اَهْــــــلَ الـــــذِّكْــــــرِ...!» (43 / نحل)

***"... So ask the Followers of the Reminder ...!" (Holy Quran: Nah'l, 43.)***

***" … And We have revealed to you the Reminder…!"***

***(Holy Quran: Nah'l, 44.)***

**The word "Reminder" means to memorize the meaning of something or its informations, and anything by means of it, can be memorized or be informed; it is called the Reminder.**

**Apparently the basic meaning of this word is " Reminder by Heart," and if the 'Speech' is also called 'Reminder,' it is for the reason that the Speech suggests the meaning to heart. For the same reason it is used in the Holy Quran, too, but in the norm of Quran if this word is not bounded to any adverbs, its meaning will be the "Reminder of God."**

**Considering this fact the Holy Quran has named the Revelation Prophecy and the Books Revealed to the Prophets as "Reminder!"**

**In the Verse: *" … And We have revealed to you the Reminder…!"*  God has named the Holy Quran also as "Reminder!"**

**So the Holy Quran is "Reminder," as well as the Book of Noah, Scrolls of Abraham,Torah of Moses, Psalms of David, and the Gospel of Jesus(pbut) that all are the Heavenly Books, all are the "Reminder!" And the people of these books, to some of them these books are revealed, and the followers of these books, are all "People of Reminder."**

***"… We have revealed to you the Reminder that you may make clear to the people what has been revealed to them…!"***

***(Holy Quran: Nah'l, 44.)***

 **(Almizan. V.24, P. 121.)**

**Effect of God's Remembrance in Peace of Heart**

«اَلَّذينَ ءَامَنُوا وَ تَطْمَئِــنُّ قُلُـوبُهُـمْ بِـذِكْـرِ اللّـهِ اَلا بِذِكْرِ اللّهِ تَطْمَئِنُّ الْقُلُوبُ!» (28 / رعد)

***" The faithful ones whose hearts are comforted by***

***the remembrance of God. Remembrance of God certainly brings comfort to all hearts!" (Holy Quran: Raa'd, 28.)***

**The purpose of "Remembrance" here is the absolute trans-formation of mind and occurrence to heart, whether it is accompan-ied with seeing a sign or confronting with an argumentation, and or just by hearing a word.**

**The evidence is that after what He expressed:*" The faithful ones whose hearts are comforted by the remembrance of God!"* As a general rule, He mentions: *" Remembrance of God certainly brings comfort to all hearts!"***

**This is a general rule including all types is remembrance, whether it is verbal or other types. What God Said*:"Remembrance of God certainly brings comfort to all hearts!"* is a notice for people to realize their own God, and by remembering Him bring comfort to own hearts.**

**His Rememberance is a source of peace and relaxation for a self, who is trapped in the course of events, always is in search of an upright pillar may guarantee his happiness; the self which is amazed at his efforts, he does not know where he is going or where he is taken for, for what a good he has come!**

**As the antidote is a source of comfort and relaxation for a poisoned one, who trusts on it, try to find it, and immediately feels the vitality and health after applying it; same is the feeling of a human self after rememberance of God!**

**All hearts feel Confidence with the Rememberance of God, and with which find relief from worries and anxieties. This is a general rule, there is no exception for it, unless the heart reaches to a point that due to loss of insight and growth you can not name it heart. Such a heart is so deserted from the Rememberance of God that is deprived of the blessings of peace and rest.**

**The exclusivity of this fact can be understood from the appearance of the Verse, that the Hearts do not feel tranquility except by the remembrance of Allah.**

 **(Almizan. V.2, P. 266.)**

**Chapter Six**

 **Nearness**

**Position of the Nearness to God**

«اُولئِكَ الْمُقَــرَّبُـونَ!» (11 / واقعه)

***"This group will be the Nearest to Allah!"***

 ***(Holy Quran: Vaghi'e, 11.)***

**One of the ways that the word "Nearness" has been used in spiritual affairs is the position of slaves during the slavery and servitude.**

**Achieving the servant to the position of " Nearness" to God Almighty is a matter of acquisition, which can be acquired through worship and carrying out the ritual of servitude.**

**The servant of God wishes to make himself close to God by his good deeds. This Nearness means his exposing to the inclusion of God's Mercy, and getting himself away from the causes and factors of misery and deprivation.**

**The meaning of God's Will to bring His servant near to Himself is to descend him to such a position that the status of being at that position is achieving a happiness that cannot be achieved in other cases, these happiness are being honored by God Almighty and His Forgiveness and Mercy:**

***"A written Record [of the Deeds of The righteous.] To which bear witness those who are Nearest to Allah!"***

***"And it is mixed with the water of Tassnim Fountain,*** ***A Fountain[ in the lofty part of The Paradise,] whereof drink those Nearest to Allah.***

 ***(Holy Quran: Motaf'fafin, 20-21& 27-28.)***

***"And those Foremost in Faith will be Foremost and ahead of others:***

***This group will be the Nearest to Allah!"***

 ***(Holy Quran: Vaghe'e, 10-11.)***

**No body can achieve such a position unless through the route of servitude, to the extent of its perfection; and the servitude can not be completed unless the servant makes himself a mere subject to his Possessor, and his will and action subject to his Possessor's Will, nothing desires and nothing works unless in accordance with the Will of his Master. This is that entering under the Guardianship of God, such a sevants are the Devoted Friends of God, the Devoted Friends of Allah are only this Group.**

**(Almizan. V.37, P. 245.)**

**Concept of Being Nearest Servant**

«...وَجيها فِى‏الدُّنْيا وَ الاخِرَةِ وَ مِنَ الْمُقَرَّبينَ!» (45 / آل‏عمران)

***"…He shall be Highly honoured in this world and in The Hereafter and shall be stationed[ as one of those ] Nearest to Allah!"***

***(Holy Quran: Aa'le'Omran, 45.)***

**God Almighty has expressed the meaning of "Nearest Servants" in the Surah Vaghe'e, and showed the way of their being Nearest to God: That if the servant surpasses the other fellow kinds in deportment of the path of return to God, the path that everybody should follow it willingly or unwillingly !**

**If we take in consideration the matter that the term " Nearest" signifies the attribute of a category of human beings, as well as a bunch of Angels, we do understand that it is not the position that must be acquired, because it is clear that the Angels have positions that had not acquired it, so it might be this position has been granted to the Angels on generosity, and to the Humans through action and acquisition.**

**(Almizan. V.6, P. 14.)**

**Chapter Seven**

**The Pleasure of God**

**God's Pleasure, a Position Higher than Paradise**

«...وَ رِضْوانٌ مِنَ اللّهِ اَكْبَرُ...!» (72 / توبه)

***"… But Allah's Pleasure is Above all…!" (Holy Quran: Tou'beh, 72.)***

**Meaning of the Verse is that God's Consent of them is more valuable and greater than of all everlasting Paradises.**

**If the word: "*Rezvan [Consent/Pleasure] of God*" mentioned indefinite in the Verse, refers to this meaning that the Knowledge of man never can conceive it or its boundaries, because God's Pleasure is not limited and conceivable to be imagined by the imagination system of man, and perhaps it was to make this point understandable pointed that the least of God's Pleasure, whatever lowest, is greater than these Heavens.**

**Of course not because these Heavens are the result of His Pleasure, or a release of His pleasure - although this release is factually correct - but for this fact that Truth of Servitude, that invites in the Holy Quran towards it, is a Servitude performed out of love for God, not because of greed we have to His Paradise or fear of His Fire.** **And the greatest prosperity and salvation for a lover is to obtain the consent of his beloved, without seeking his own self-gratification.**

**Perhaps it was for the purpose of referring to this point that the Verse ended by this Phrase: *"... and it is the Greater Achievement !"***

**This implies a sense of restriction and denotes that this Pleasure is the Truth of all greatest prosperity and salvation, even the great salvation that will be achieved through the Perpetual Paradise, its Truth is that Pleasure of God, and so if there is no pleasure of God in the Paradise that heaven will be a punishment, not a blessing.**

**(Almizan. V.18, P. 238.)**

The Translation is to be continued !