

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allameh Seyyed Mohammad Hossein Taba-Tabaii

Complete Translation

BOOK ONE

INTRODUCING GOD

His Command and His Creation

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"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii
&
His Masterpiece:
ALMIZAN, THE INTERPRETATION OF HOLY QURAN



Image of Allameh (Oil Painting.)

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Introduction

In the Name of God, the most Compassionate, the most Merciful

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran

Preserved in a hidden Book which

No one can touch it except the purified ones!

A CLASSIFICATION OF

ALMIZAN

A Preface to Work:

This is a " Reference Book "

Or the "Theological Encyclopedia of the Holy Quran"

Classified and Summarized from the famous Commentary

of Quran by Grand Allameh Tabatabaai, the

"Almizan "

Importance of the work:

"... In Tehran, I found this book in a library, I read a hundred pages, but in Mashhad I did not find it anywhere. It's a real pity! The book had taken the substantial Verses of Quran and quoted their interpretation from Allameh's Almizan... Really, anyone who has this book, I buy it twice as much, let me know...! "

On the website of the *Goodreads*: www.goodreads.com/book/show..., where the people introduce their most interested books ever they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "The Classification of Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries, and they are also being recommended by some university teachers to their students, as their reference book.

The Purpose of Classification

The Verses of the Glorious Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Morals, Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human; Verses foretelling the life after Resurrection, Paradise, Hell, and so on..., up to the Human Final Destination and his Return to the God Almighty.

These Topics and Rules have all been mentioned and developed throughout the Verses of this Holy Book, during the twenty years of its descent, according to the conditions of place and time, by the Command of God, with no way to Classification.

It is evident that the Interpretations of Quran, as well as the famous *Commentary of Almizan*, have also followed the original arrangements, because the importance of such method for a Book of Guidance is well understood.

To facilitate a comprehensive study on the topics and laws of the Holy Quran needs to categorize the materials, these classified books have been created and served to comply with that Purpose and need, which have originally been edited in 22 Volumes on 2007, then expanded to 77 pocket size books on 2012.

Translation of the Classified Commentaries

When the author completed the classification of 77 topics in **Farsi** language, and after publishing a few early editions of it, in order to generalize such valuable topics to the great number of readers all around the world, used his Website "ALMIZANREF.COM" to introduce the Farsi

editions as well as the abridged English translations of the books at his first attempt.

By completion of the English Translation of the **Book One** (now in your hand,) the complete Translation of the other volumes also was commenced.

Please refer to **the Editor's Website** "Almizanref.Com!"

I hope my Merciful God will help me to finalize my long road to Complete English Translation of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 81, and same to His devoted servants all around the world to study these books, and achieve to a deep understanding of the concepts of **the Divine Revelation of Holy Quran and the Muslims Beliefs and Religion.**

Seyyed Mehdi (Habibi) Amin,
TEHRAN. 2018.

PART ONE

Introducing God In Quran

*"The Holy Quran, among the other Scriptures attributed
To the Revelation, is the only book that applies
The Names of God in its stated purposes
And teaches us
The Knowledge of Names."*

Chapter One

THE NAMES OF GOD

BESMILLAH

(In the Name of ALLAH!)

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. » (١ / فاتحه)

**"In the Name of Allah,
The Most Compassionate, the Most Merciful! "
(Holy Quran: Fatiha.1)**

It often happens that when people start to work or want to inaugurate a new institution they start it by the name of their loved ones or by the name of a great person, they hope, by this means, their work will be most effective and respectful, or at least, it stands as a remembrance of such beloved and respectful one.

The above procedure has also been applied in the Word of God, the God Almighty has started His Word by His Name, which is the most Dearest of the Names, and by this means His Mark is imprinted in all over His Word, associated with His Name; and also it becomes a manner by which He makes His servants well-mannered, and teaches them to observe this ritual in all their actions and statements, to start them by His Name, and imprint His Mark upon them. By this means their actions become divinely and convey the Attribute of God's Deeds. The Main purpose of such actions would be merely the God and His Consent, consequently, never results to cancellation, annihilation, and incomplete-

ness, because it started in the Name of a God for which there is neither perishability nor cancellation.

From here, we can say the letter (B) in beginning of (Bismillah), from the meanings that are for it, beginning with the sense that we have mentioned, is more appropriate, therefore the meaning of the Phrase is:

"I begin (my work) In the Name of ALLAH!"

(Almizan V. 1, P. 26.)

THE MEANING OF THE WORD AND NAME: "ALLAH"

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. » (١ / فاتحه)

"In the Name of Allah, the Most Compassionate, the Most Merciful!"

(Holy Quran: Fatiha.1)

The holy word "ALLAH" (**God**) was originally (**Al'Elah**), which by plurality of use shortened and sounded as: "ALLAH." Apparently by the same way, it established as a (proper name) for God, because, even, before the revelation of the Quran, this word was used among the people, and the pre-Islamic Arabs also knew it.

Among the reasons refer to the word (Allah) being a proper name of God, is that the God Almighty is attributed by all His Finest Names and all Acts that are taken from those names, but not by the word: **"Allah."**

Since the Almighty God is the God of all creatures, He will guide people to His Attributes, and make them to understand that to what qualities of perfection He is qualified, so it can be said that the word (Allah,) necessarily, implies to all the attributes of perfection He has.

It is acceptable to say that the term (Allah) is the name for a

Sublime God who is the holder of all attributes of perfection, otherwise if this analysis be aside, the word (Allah) itself, does not imply anything other than being the name of the God Almighty, and except what is considered in the term of (Al – h,) no other consideration is applied.

(Almizan V. 1, P. 31.)

THE IMPORTANCE AND INCLUSION OF:

"THE COMPASSIONATE"

"THE MERCIFUL"

« بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. » (١ / فاتحه)

"In the Name of Allah, the Most Compassionate, the Most Merciful!"

(Holy Quran: Fatiha.1)

The two descriptions of *"the Compassionate and the Merciful,"* are the two attributes that have been derived from the root-word of "Mercy."

"The Compassionate God," means a God with a multiple Mercy, therefore, appropriate to the word "Mercy" is to apply to a Mercy that includes all creatures and human beings of believers and disbelievers.

"The Merciful God," means a God with Permanent Mercy, therefore it is more appropriate that: "the Merciful God," implies to His Permanent Blessing, fixed and immortal Mercy, and imparts a mercy to the believers only, and in the world that is immortal, the last world, the Hereafter.

(Almizan V. 1, P. 32.)

ROLE OF GOD'S NAMES IN INTRODUCING HIM

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا!» (اعراف/ ١٨٠)

**"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"**

(Holy Quran: Aa'raf. 180)

WORDS have nothing but to imply the meaning and to reveal it. Therefore, one can say, the reality of names and attributes is what the words relating to those names and attributes reveal it. Through a natural tour into the Names, we observe the perfections in the universe; therefore, considering this fact we convince that God should have these Perfect Attributes. Again, through observing our Needs and Deficits, we discover that God should be free from them; He has opposite of them, namely the Perfect Attributes, which by means of them He meets our Needs and Defects.

God's Holy Names and Attributes are the means of relation between the God Almighty and His Creation, as well as the qualities existing in His Creatures. Namely, His Names and Attributes are a mediator between His Essence and His Creatures. He Subdues us by His Wrath, He Limits us by His being Limitless, He Ends us by His being Endlessness, He made us submissive by His Superiority, He Humiliates us by His Glory, He Rules us by His Sovereignty, and He Possesses us by His being Possessor.

One, who requests God to make him needless or rich, he does not call Him: "O God, who brings inferiority! O God, who brings death, make me rich!" But he calls Him by His Names as "O Rich! ", "O Mighty!", "O Able!" The Holy Quran has approved this method. In Holy Quran mostly the Verses were ended to the Names of God appropriate with the theme of the Verses. Whenever Quran wants to discuss about a

certain fact in the Verses it mentions at the end of that Verse one or two related Names of God, due to the subject arguing that fact.

*The Holy Quran, among the other Scriptures
Attributed to the Revelation,
Is the only book that applies the Names of God
In its stated purposes and teaches us
The Knowledge of Names.*

Our attribution to Allah is by His Names, and our ascription to His Names is by the effects of His Names that we see all around the world. The Works of Beauty and Majesty spread out all around the world, are the only means that guide us to those Names of Him that denote His Glory and Beauty, such as: Everlasting, Knowledgeable, Capable, Mighty, Majesty, Grand, etc., and these Names will guide us to a Transcendent Essence that the majority of the components of the universe in its independence relies on Him.

(Almizan V. 16, P. 266.)

NUMBER OF GOD'S NAMES

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا!» (اعراف / ١٨٠)

**"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"
(Holy Quran: Aa'raf. 180)**

There is nothing in the Holy Verses of Quran indicating to the numbers of the Finest Names of Allah and to make them limited.

Whatever name in the universe is the Finest in its meaning, it belongs to God, and so the Finest Names cannot be counted and limited to a certain number.

To the extent that mentioned in Holy Quran, the Names of God reach to *one hundred and twenty-seven*:

Names in English Alphabet:

A.

(Elah)	Allah (God/god,)
(Khabir)	the A ware,
(Raof)	the A ffectionate,
(Qabel e Toub)	the A cceptor of Repentance ,
(Latif)	the supreme- A cute,
(Motakabber)	the A rrogant,
(Mosta' an)	the A id,
(Zol' Ma'aredj)	the owner of the ways of A scent,
(Vakil)	the A ssignee/ trustee/guardian,
(Modjib)	the A nswering

B.

(Hasib)	the B eckoner,
(Zov' Tavl)	the all- B ountiful,
(Rahman)	the all- B eneficent,
(Vah'hab)	the B ountiful,
(Zol'Fazl e l'Azim)	the owner of great B ounty,

C.

(Ahsan e l'Khaleqin)	the best of the C reators,
(Jabbar)	the all C ompeller,
(Zo' Rahmat)	the owner of C ompassion,
(Khaaleq)	the C reator,
(Mobin)	the C lear,
(Mossib)	the well- C hosen,
(Berr)	the C herishing,
(Khallaq)	the supreme C reator,

D.

(Kheir e l' Facelin)	the best of the D eciders,
(Kheir e l' Fatehin)	the best of the D eciders,
(Ghaa'leb)	the D ominant,

(Qaa'her)	the all-Dominant over all creatures,
E.	
(Abqaa)	the Eternal,
(Hayy)	the Eternal Live,
(Rafi e d'Darajat)	the Exalter of Ranks,
(Mouhit)	the Encompassing,
(Motta'al)	the all Exalted,
(Vaase'e)	the Expansive(in forgiveness)
F.	
(Av'val)	the First,
(Ahl e l'Maghferat)	the owner of Forgiveness,
(Halim)	the Forbearing,
(Kheir e l'Ghaferin)	the best of the Forgivers,
(Afov'v)	the-Forgiving,
(Ghafour)	the all Forgiving,
(Ghafer ez 'Zanb)	the Forgiver of Sin,
G.	
(Jaame'e)	the Gatherer (of mankind on the Day of Judgment,)
(Hafiz)	the Guardian,
(Qay'yoom)	the Guardian of Life,
(Hafiy)	the Gracious.
(Khair)	the absolute Good,
(Zol'Jalale val' Ekram)	the owner of Glory and Honor,
(Shaaker)	the Grateful,
(Azim)	the all Glorious,
(Kabir)	the most Great,
(Karim)	the Generous,
(Madjid)	the Glorious,
(Vali'y)	the Guardian,
(Hadi)	the Guidance.
H.	
(A'ala)	the all-Highest,
(Akram)	the Honorable,
(Kheir e l'Monzalin)	the best of the Hosts.
(Sami'y)	the Hearer,
(Ali'y)	the all High,

(Qod'dous)	the all H oly,
(Nacyr)	the H elper,
I.	
(Baaten)	the I nnermost,
(Badi'y)	the I niator,
(Mosav'ver)	the I nveter-Fashioner,
(Kheir e l'Varethin)	the best of the I nheritors,
(Samad)	the absolute I ndependent.
J.	
(Ahkam e l'Hakemin)	the best of the J udges,
(Kheir e l'Hakemin)	the best of the J udges,
(Sary' al'Hesab)	the fast- J udgment,
(Kheir e l'Faatehin)	the supreme J udge
(Fat'tah)	the best J udge / the Opener,
K.	
(A'alam)	the best- K nowledgeable,
(Alim)	the all- K nowing,
(Allam e l'Ghoyob)	the absolute K nowler of the hidden Secrets,
(Aalem e l'Gheibe - v'sh'Shahadeh)	the K nowler of the Invisible and the Visible,
(Malek)	the K ing,
(Maalek e l'Molk)	the master of the K ingdom,
L.	
(Aakhar)	the L ast
(Hay'y)	the eternal L ive,
(Rab'b)	the L ord (of all Beings), (The Creator and Nurturer of all Creatures)
(Noor)	the L ight,
(Vadood)	the all L oving,
M.	
(Arham' ar'Rahemin)	the most- M erciful,
(Kheir' er'Rahemin)	the best of the M erciful,
(Rahim)	the most M erciful,
(Shadid e l'Mehal)	the great in M ight,
(Zaaher)	the M anifest,
(Aziz)	the M ighty,

N.

(Aqrab) the Nearest,
 (Qarib) the Near,

O.

(Ahad) the One,
 (Vaahed) the One,
 (Baariy) the Originator,
 (Faater) the Originator,
 (Mobdiy) the Originator,

P.

(Hamid) the Praiseworthy,
 (Sari e l'Hesab) the fast-Punishment.
 (Salam) the giver of Peace,
 (Kheir e l'Makerin) the best of the Plotter,
 (Mavla) the excellent Protector,
 (Shadid e l'Eqab) the severe Punishing,
 (Qadir) the all Powerful,
 (Moqtader) the most Powerful,

R.

(Ahl et' Taqva) the source of Righteousness,
 (Tav'vaab) the receiver of Repentance,
 (Rafiy ed'Daradjat) the exalter of Ranks,
 (Qaabel et' Tavb) the accepter of Repentance ,
 (Mohyiy) the Reviver,

S.

(Basir) the Seer,
 (Zol' Qowveh) the holder of Strengths
 (Mo'men) the granter of Security,
 (Kheir er'Razeqin) the best of the Sustainer,

(Raz'zaq)	the S ustainer,
(Ghaniy)	the S elf-Sufficient,
(Faaleq ol'Esbah)	the S plitter of the dawn,
(Faaleq ol'Habb e'vn' Nava)	the S plitter of the Seeds and the Grains,
(Qaviy)	the S trong,
(Kaafiy)	the all- S ufficient,
(Matin)	the ever S ure/even-tempered,
T.	
(Haqq)	the T ruth,
(Zil-Arsh)	the possessor of the T hrone,
(Shakoor)	the T hankful,
V.	
(Zou'Enteqam)	the V engeful,
W.	
(Hakim)	the W ise,
(Raqib)	the W atchful,
(Sha'hid)	the W itness,
(Al'Qaem)	the W atcher over every soul what earns !
(Vaaliy)	the W arden/Guardianship

Originally the Owner of the meaning of these names is God and others possess it on behalf of Him, so the true owner of these names is God and others have no control on them, except to whom He has submitted some authority, even after such submission the real owner is still the God Himself, and the ownership is always open for God.

There is no reason in Quran showing the names of Allah are *fixed-names*, but there is reason for lack of it.

(Almizan V. 16, P. 272.)

GENERALITY AND PARTICULARITY
In the Names of God, and
THE GREATEST NAME OF GOD

« وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...! » (١٨٠/اعراف)

"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names
And leave those who distort Allah's Names;
They will soon be punished for what they do."
(Holy Quran: Aa'raf. 180)

The expansion and contraction, the generality and particularity that are among the names, are at the same order that is in the effects of such names in our universe.

These generality and particularity of the effects come from the generality and particularity of the facts that those effects discover them; and the relationship between the concepts are discovered by the quality of the relations that those facts have to each other.

For the *Finest Names of God (Asmaa el-Hosna)* there is a vast wide that from below leads to one or more proper noun, at the bottom of these names there are no more proper nouns. From the upper side, it starts to expand and generalize, so that over each name there is a name wider than of that name, so that it leads to **the Greatest Name of God**, which by itself covers all reality of the names, and all realities stand below it; this name is commonly called:

"The Greatest Name of God (Esme Aa'zam)!"

To what extent the name might be general and common, its effect in the world is broader, and the blessing coming from its area will be the most prominent and complete; as we said all effects come from the Names; so that what generality and non generality are in the Names, the same is in their Effects. Taking this in consideration, *The Greatest*

Name of God will be the Name which all the effects lead up to it, and everything against it will be humiliated.

(Almizan v. 8, p. 463.)

What the Greatest Name is?

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا!» (اعراف / ١٨٠)

"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"

(Holy Quran: Aa'raf. 180)

It is prevalent among the common people that *the Greatest Name of God* is a literal name out of God's Names, if the people call the God Almighty with this name their Request will be admitted, but as they did not find such a name among the Finest Names of God, as well as in His Holy Name of "Allah," therefore they believed that the Greatest Name is composed of some letters that nobody knows them or their composition, and if anyone reaches it, all creatures will be his submissive and will obey him.

However, the true discussion of the cause and effect and its properties will eliminates all these false beliefs, because the true effect is of the existence of objects, of the strength and weakness of their existence, and of the compatibility between the effective and the affected, but the literal name, being a verbal name composed of a collection of audible sounds, has nothing to do with.

Divine Names, especially His Greatest Name, although are effective in the universe, being the causes of descending God's Grace in this world, but their effect is due to their **Truth**, not to their words that refer to the meanings. The meaning of this effect is that God Almighty, which is the Creator of everything, creates everything relating to one of His Attributes, which is appropriate with that thing, and is in form of a *Name*, not the empty word of the name and its meaning, or other facts save the Almighty God, has such an effect.

The matter is that, Allah has promised to accept the request of the prayer when this praying is a true and earnest request, and be requested from God Own Self, not from else one. Anyone who has taken away all the causes and devices, attached himself only to his Lord in connection with his request, in fact, he connected himself to a Name of God that is appropriate to his request. As a result, the Name also affects its Truth and the request will be accepted. This is the Reality of a prayer appealed to a related Name of God, therefore, the Generality and Particularity of the effect is in accordance with the Name that the worshiper appealed to it. Now, if this name is the Greatest Name, all things will obey and accord with its Truth, and the prayer of the supplicant will be respected everywhere and absolutely. The effect of praying is from this point that the words and meanings are the appliances and devices that preserve the Realities in the way.

(Almizan: V. 16 , P. 269.)

Secret of God's Names

In Quran and in Creation

« وَ لِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا! » (اعراف / ١٨٠)

**"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"**

(Holy Quran: Aa'raf. 180)

The Finest Names of God are the intermediaries for the appearance of the substance of the creatures and occurrence of innumerable events in them, because there is no doubt that - for example - God created the creatures for the reason that He was the Creator - the Generous - and the Originator, but not a revengeful or sever-punishing God. He Bestows Sustenance because He is the Sustainer God, not because He is the Inflexible or Hindrance God.

The Teachings which are in the Verses of Quran, mostly at the end

of such Verses, one of the Names of Allah, which is suited to it, is mentioned. It appears from this point that if one of us has the knowledge of the Names, and awareness of the relationship between them with the creatures of the universe, and of the requirements that the single one of that Names has with their components, then we could understand the system of creation and what has been done and what are going to happen, then we could realize the general laws, which will fit with their details that occur one after the other.

The Holy Quran also, as it is evident from its appearance, has expressed a great deal of General Rules that God arranged relating to the Origin of Creation, the Resurrection, the human happiness and misery; finally addressing His Holy Prophet Says:

***"We have sent down the Book to you as
A Clarification of All Things...!" (Nahl:89.)***

(Almizan: V. 12 , P. 102.)

Concept of the Finest Names of God

« وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا! » (اعراف / ١٨٠)

***"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"***

(Holy Quran: Aa'raf. 180)

The description of the Names of God as the "Finest," implies that they have a descriptive meaning, such as the Names that do not imply except to the Essence of the God Almighty, if such Names exists among the Names of God, not every name with a descriptive meaning, but also a Name that has in its descriptive meaning a sense of "Fineness/Beauty," again not just any Name in its descriptive meaning lies the Beauty and Perfection, but also the Names that their descriptive meaning when is accredited to the Essence of the God Almighty, is to be "The Finest," as compared with others; therefore the Names like "Bravery" and

"Chastity," although they are of the names that have a descriptive meaning, with a sense of "Fineness," but they do not fit well with the Supreme Personality of Godhead, because they are reporting of a physical qualification.

The prerequisite for a Name of God to be the Best Name is that it has to indicate a meaning of perfection, a perfection that is not mixed with defect or nihility, and if so, the separation of the meaning of perfection from the meaning of imperfection and nihility can be possible.

"The Finest Names belong to Allah!" Every Name that is Finest in its existence is for GOD, with whom no one has share in that Name. The meaning of their being only for God is that the Truth of these meanings is only for Allah and that no one takes part in them, except to the amount as He possesses to others by His Will and Providence.

(Almizan: V. 16 , P. 250.)

Classification of God's Attributes

« وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا! » (اعراف / ١٨٠)

**"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"**

(Holy Quran: Aa'raf. 180)

Some of the Attributes of God are attributes that present a **Positive Meaning**, such as "**Knowledge**" and "**Life**". These are the Attributes that include the meaning of Perfection. Some of the other attributes that present the **Negative Meaning**, such as the "**Sacred**" and the "**Holy**", and the others that present **God free from defects**, therefore, from this point of view the Attributes of God can be divided into two categories: The ***Positive and the Negative Attributes***.

Some of the Attributes of God are those of His **Essence**, such as: "**Life**", "**Power**", and "**Knowledge of Essence**". These are ***Inherent***

Attributes. There are some other Attributes which their realization needs that the Essence to be assumed realized before the realization of those Attributes, such as the "**Creator**" and "**Sustainer**", which are the Attributes relating to *Acts of God*, and these Attributes are **Additional to the Essence**, and relate to **Act of God**.

Also, the Attributes such as: "**Creation**", "**Mercy**", "**Forgiveness**", and other Attributes and Names related to the Act of God, which the God Almighty are being ascribed to and named by those Names, without being enwrapped in meaning of them, unlike the "**Life**", "**Power**" and other *Attributes of Essence* which God is enwrapped with their meanings. If God were actually enwrapped to their meaning, those Attributes should be the *Inherent Attributes of God*, not out of His Essence. Considering above, the Attributes of God can also be divided into two categories: One the *Inherent Attributes* and the other the *Attributes of Action*.

Another division that is in the Attributes of God is the division into "*Self-Pertaining*" and "*Additional*." The Attribute that its meaning needs no additional comment out of its Essence, is called the *Self-Pertaining Attribute*, such as "**Life**". The Attribute that its meaning needs additional comment is an *Additional Attribute*. This second type is also divided into two categories, because some of them are Self-Pertaining Attributes having additions out of themselves, which are called the "*Self-Pertaining Attributes of Essence with Additions*", and others are merely additional ones, such as "**Creator**", "**Provider**", and like that, which we call them "*Mere Additional Attributes*."

(Almizan" V. 16, P. 260.)

No Limit in Divine Names and Attributes

« وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا! » (اعراف / ١٨٠)

"And to Allah belong Names of Outstanding Excellence,

So invoke to Allah through these Names!"

(Holy Quran: Aa'raf. 180)

We deny from God the imperfections and needs that we see in the components of the universe, such as "**Death**" and "**Poverty**". We prove to Him the Attributes of Perfection, such as "**Life**", "**Power**", "**Knowledge**", and the like.

In the world, these attributes are associated with some aspects of imperfection and need, which we deny them from the God Almighty. On the other hand, when we deny all the deficiencies from Him, we find that having the "Limit" is also a deficiency, because what is limited, is not the self-limited, there should be another one more greater and superior than He that made Him limited, therefore, we deny all kind of the limits from the Glorious God, and say that: Allah is not limited both in His Essence and in His Attributes to any extent, therefore, He has a Unity that the same Unity is dominant over everything, when He is Dominant on everything therefore He Surrounds and Encompasses everything, too.

This is where we take another step and judge that the Attributes of God are the same as His Essence, and also each of His Attributes are the same as His other Attributes, there is no distinction between them except in terms of Meaning - the Meaning of the Word - because we think that if His Knowledge is, for example, other than His Power, and His Knowledge and Power are other than His Essence, as is among the human beings, it will be necessary that His Attributes would limit each other, then the problem of the limitation appears.

This is the meaning of the Attribute of His **Unity**, which will not be divided from any aspects, and does not multiply in the outside or in the mind.

(Almizan: V.16 , P. 263.)

How to Know the Names of God?

« وَ لِلّٰهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا! » (اعراف / ١٨٠)

"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"

(Holy Quran: Aa'raf. 180)

The "**Need**" is the first thing which a human being observes it. He observes it in himself, in everything related to him, in his powers and actions, as well as throughout the world outside himself. In this first perception, he judges that there is One who meets his needs, and the existence of everything leads up to Him: He is God Almighty.

The Belief to One, who everything leads up to him, is an inherent necessity of human nature, there is nobody who lacks it.

The second step that we take on this way, and the most basic argument that we encounter with, is that, we find in our own conscience, the end of each creature's existence leads up to this very Fact; in short, the existence of everything comes from Him, so that He is the owner of all things and beings, because we know that if He does not have it He could not impart it to others.

Now, we come to this conclusion that God Almighty possesses both the property and the kingship of the world that means everything belongs to Him and are under His Command. This Ownership of God is absolute.

So He possesses and governs all perfections that we find in the universe such as: life, power, knowledge, hearing, seeing, sustenance, mercy, dignity, and so on; consequently, He is Alive, Capable, Knowledgeable, Hearer and Seer, because if He is not so He should be defective, but no defect can overrun Him. Furthermore, He is Provider of Sustenance, Merciful, Majesty, Initiator, Restorer, He Grants life and causes death, He Resurrects, and so on. When we say that His work is to

bestow sustenance, mercy, dignity, reviving, originating, restoring, causing death and resurrection; and He is Absolute Pure, Absolute Purity, Most Great, Most High, Almighty, etc., we mean that we should deny each negative or imperfect attribute from Him. This is a simple way that we take in proving the names and attributes of Allah.

(Almizan v. 8, p. 457.)

Discord in Recognition of Divine Names

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا!» (اعراف / ١٨٠)

**"And to Allah belong Names of Outstanding Excellence,
So invoke to Allah through these Names!"**

(Holy Quran: Aa'raf. 180)

The people, being almost in complete unanimity on the Essence of God but in respect of His Names and Attributes they come into three categories: .

The First Group are those who ascribe the Names to God that their meanings are worthy to be attributed to the Sacred State of God.

The Second Group are those who wrongfully ascribe God's Proper Names to else ones, such as, Materialists and Naturalists, who believe that the Creation, Restoration, Sustenance-Bestowing, and the like, are the act of Matter or Nature. In this diversion, some of the believers also share, because they consider the Genetic Causes independent in their Effects, having some theories that do not conform to God's Monotheism .

The Third class are the people who believe in God, but they deviate in His Names, namely, they attribute the Deficiency and Ugly Works to God, for example, they consider God being Matter, needs Place, in some circumstances He can be conceivable. However, all these are Atheism in God's Names.

In fact, these three classes return in two Categories: One, who call God through His Finest Names and believe that He is the Owner of

Glory and Honor, and worship Him, this Group is guided to the Straight Path.

The second Group is people of Deviation, whose path is to Hell, lodged in different layer of Hell according their degrees of deviation.

(Almizan: V.16 , P. 248.)

Concept of the **Highest Example**

« وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى! » (نحل / ٦٠)

" ... And for God is the Highest Example...!"

(Holy Quran, Nahl: 60.)

There are some bad attributes that human reason consider them as indecent and blame it. There are other attributes that the wisdom does not consider them as indecent, but the human nature disgusts them, such as: Disease, Weakness, and Ignorance. Also other attributes that are obtained through rational analysis, such as: Need, Poverty, and Lack of Ability.

The Glorious God is far from being attributed to any of those properties, which are the bad examples, because those bad examples, that we said will come from sins, the reason considers them indecent; the most comprehensive word defining them is: "Injustice!" that the Almighty God is far from it, because God does not commit "Injustice!"

Any Command that God issues, any Action He performs is the same Decree and the same Act as determined in terms of Wisdom and the current system in the world, so that nothing else would replace it. Those kinds of bad Examples which are not considered indecent by human reason, but the intrinsic nature disgusts it, as well as those which are bad by the analysis of reason, God is free from them, because God is Absolute All-Mighty, and His Presence rejects any type of Humbleness. He is The Omnipotent that all Powers in the Universe belong to Him, so

no kind of Inability could be assumed on Him. The whole Knowledge comes from God, so no Ignorance finds way to Him. The Absolute Life is of God, so the Death does not threaten Him. God is glorified of any Defect and Nullity, so the Physical Attributes which will be defective, lacking, deficient, and flimsy; have no way in God!

Therefore, the Almighty God has so much Eminence and Clarity to be classified into one of these bad Examples which all creatures can be classified in such traits. Not only He is so Sacred and Holy, but He even is Purified from the Good Examples and Attributes which the others are well attributed with. Namely, the Life, Knowledge, Power, Dignity, Majesty, etc., are not in the God Almighty in the meaning that is with others, because these Good Traits of Perfection are in the others limited, and due to poverty, destitution, lack, and deficiency. On contrary the God Almighty, have these Attributes Pure of Defects, Pure Perfection and Truth, Infinite and Limitless, Pure of Defeasance and Nullity. Therefore, He has a Life that death does not threaten Him, has a Power that is not mixed with weakness and tiredness, and has a Knowledge that has not been coincident with ignorance, and has a Might that is not associated with inability!

This is where it turns out the meaning of the Phrase that the Almighty God Says about Himself: *"... And for God is the Highest Example...!"* Some of the Good Examples stand lower than the "Fine and Beauty," and some stand in the higher degrees, others stand in superiority. The Finest and Highest Example among these Examples is the Proper Example for the God Almighty. The names are good or bad, the good has degrees in goodness. For Allah are the Most Highest and Most Finest Names and Examples.

(Almizan: V.24, P.157.)

The Ownership of God to the Finest Names

«اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْأَسْمَاءُ الْحُسْنَى!» (٨ / طه)

"There is no God but Allah, the One;
And to Him belong the Names of Outstanding Excellence!"
(Holy Quran, Taha: 8.)

The Glorious God is a Worshipped, that there is no God but He, and there is no Worshipped but He, because all the Finest Names belong to Him, namely, any name that is supposed to be the Finest Name than the others, belongs to God Almighty.

The Finest Names are words indicate the descriptive meanings, and represent us the Finest Attributes of God, which are of *the ultimate degree of Beauty*. The Names have several categories: A group is the ugly names, like the "Tyrant", the other groups are the Beautiful Names, like the "Just". The Beautiful Names are also two groups: One kind of them is the Names that share more or less of Perfection, though they are not free from flaw of Defect and Possibility like the "Pretty" and "Mild Stature". The other groups are those which indicate the Pure Perfection not mixed with the flaw of Defect, such as: "Eternal-Live", "All-Knowing", and "All-Powerful", provided to be abstracted from the requirements of material, possibility, and combination. These kinds of Names are the Finest Names, there are no defects in them, and because of such property it is right to attribute and describe the Almighty God with them. Of course, this kind of attribution and description does not belong only to one or two Names, but any Name that is the Finest it belongs to God. All the Finest Names are exclusively for Allah. The meaning of this is that He is the Owner of them, and if we find them in someone other than God, we know that God has given him, so much as He pleased.

(Almizan: V. 27, P. 191.)

Intervention of Divine Names In Descent of Blessings

« تَبَارَكَ اسْمُ رَبِّكَ ذِي الْجَلَالِ وَالْإِكْرَامِ! »

"Blessed is the Name of your Lord, the Lord of Glory and Grace!"

(Holy Quran, Rahman: 78.)

The meaning of "*The Blessed Name of God Almighty*" is "*Rahman-(The Most Compassionate)*", which the Surah "*Al-Rahman*" in Holy Quran has begun with.

The Phrase: "*Lord of Glory and Grace,*" indicates that the Almighty Allah has named Himself with the Finest Names, that He is also attributed to the high concept of that Finest Names. In truth, He owns the descriptive meaning and glorification of the Splendor and Beauty of them. It is clear that the attributes of an actor has a manifest and effect in his actions and shows him from this point. It is the same attributes that relate an action with its actor. Thus, if the Almighty God, created people and established a system therein, was because He possessed the Attributes that required such Actions. It was for the fact that He was a "Creator", "Originator", and "Initiator". If His Works are so firm and without a fault, is for the fact that He has the attributes that require the Firm Actions, those attributes are "The-Prudent" and "The-Wise". If He Grants the obedient persons Good Rewards, this Act is for the fact that He has the attributes that require such Actions, because He is "All-Affectionate", "Thankful", "All-Forgiving", and "Most-Merciful". If He punishes the offenders is also for His Attribute that requires such a punishment, and that is: "The-Vengeful", and "The-Severe-Punishing".

If the Name of "**Lord**" is praised with the attributes of "**Glory and Grace**", is to show that the Finest Names of God, and His Sublime Attributes are involved in Descent of His Blessings and Favors, and to point out that all these Gifts and Blessings are marked by His Finest

Names and Sublime Attributes!

(Almizan, V. 37, P. 227.)

Meaning and Inclusion of some

Selected Divine Names and Attributes

« هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ هُوَ الرَّحْمَنُ الرَّحِيمُ! » (حشر/٢٢)

"There is no God but Allah; and He is The Knower of the Unseen and the Visible;
and He is the Merciful Beneficent!"

(Holy Quran, Hashr:22.)

عَالِمُ الْغَيْبِ وَالشَّهَادَةِ

"The **Knower** of the **Unseen** and the **Visible**"

The word "Visible" means something that is evident and present near a percipient, and the word "Unseen" has the opposite meaning of it, these two meanings are additional and relative, in the sense that one thing may be Unseen for someone or something else, but Visible for someone or something else. In Visible, the matter is based on the surround of the observer on the Visible thing, whether sensual, imaginary, rational, or substantial surrounding, but in the Unseen the matter is based on lack of such surrounding.

Everything that is for us "Visible or Unseen", since it is surrounded by God and God is the environment to which, necessarily it is known to God and He knows it. Therefore, the Almighty God is Knower both to the Visible and the Unseen, but nobody else is the same, because other than God everyone is limited in his substance and is not environment, and knows only what God has taught him, but the Almighty God is the Absolute Unseen, therefore no one or nothing can surround Him.

(Almizan:V.38, P. 87.)

« هُوَ اللَّهُ الَّذِي لَا إِلَهَ إِلَّا هُوَ
 الْمَلِكُ الْقُدُّوسُ السَّلَامُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيزُ الْجَبَّارُ الْمُتَكَبِّرُ! » (حشر / ٢٣)

**"There is no God but Allah;
 He is a King to whom belong these Attributes:
 The Holy, the Bestower of Health, the Bestower of Security,
 The Guardian of the creatures, the Supreme Mighty,
 The Owner of the Celestial Kingdom and Grandeur!"**
 (Holy Quran, Hashr:23.)

الْمَلِكُ

The King/Sovereign:

In the sense of Ownership; managing the affairs of the people, and having Authority to govern among them .

الْقُدُّوسُ

The Holy:

Exaggerates the sacrosanct, holiness, and purity

السَّلَامُ

Salaam/Peace/Safety:

In the sense of someone who treats you with greetings and affections, not with conflict and evil.

الْمُؤْمِنُ

The Protector/Security Bestower:

In the sense of someone who gives you security and keeps you in his protection.

الْمُهَيْمِنُ

The Overlooker/Predominant:

It means dominant and overlooking on a person or something.

الْعَزِيزُ

The Supreme Mighty:

It means a dominant One that never defeats, no one prevails over Him. Or in the sense of whoever has something is from Him, but whatever He has,

nobody gave Him.

الْجَبَّارُ

Owner of the Heavenly Kingdom:

In the sense of the One who imposes His Will, by force, on to anyone Who wants to.

الْمُتَكَبِّرُ

Arrogant/Prideful/Haughty:

He is the One who shows His Grandeur and Loftiness.

(Almizan:V.38, P. 87.)

«هُوَ اللَّهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ!» (٢٤ / حشر)

"Allah is the Inventor-Fashioner Creator Of the creatures...!"

(Holy Quran, Hashr:24.)

الْخَالِقُ

Creator:

The creator means the person who created objects by measuring.

الْبَارِئُ

The Initiator:

In the same meaning of Creator, but in the sense that He made the created objects distinguished from each other.

الْمُصَوِّرُ

The Fashioner:

In the sense of someone Who has designed and fashioned His creatures in a way that they do not interfere with each other.

The above three words, imply the meaning of the Creation, but on the various credits that is between them. The "Fashioning" depends on the fact that God wants to create the creatures apart from each other, and this also depends on the fact that God actually wants to create the creatures.

(Almizan:V.38, P. 87.)

« وَ هُوَ الْعَزِيزُ الْحَكِيمُ! » (١ / حديد)

" He is Majestic and All-Wise!"

(Holy Quran, Hadid:1.)

الْحَكِيمُ

All-Wise:

That is, the Act of God is stable and steadfast, it is so firm that no occurrence can corrupt it, and is so steadfast that accepts no objection.

(Almizan:V.37, P. 299.)

« يُحْيِي وَ يُمِيتُ وَ هُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ! » (٢ / حديد)

**"...The One Who gives Life and causes Death,
And He is Powerful over all Things!"**

(Holy Quran, Hadid: 2.)

يُحْيِي وَ يُمِيتُ

"The Life Bestower and the Death Causer"

The two terms: "Life Bestower and Death Causer", refer to the two Names of God, namely, God, who gives Life and Causes Death. If God did not mention His Name in the Verse, instead of it used the future tense of the verb, was because He wanted to explain the **Inclusion** and **Generality** of this issue in case of all kinds of Life and Death, as a result, it includes also the creation of the Angels, since the life of the Angels is not exposed to death, as well as bestowing life to the embryo in the womb of his mother, revival of the dead on the Day of Resurrection, creation of inanimate objects lack of previous life that the revival would not be true on their cases, dying the human-kind once in the world, and their revival second time from the purgatory is also of same category.

قَدِيرٌ

Powerful/Able/Capable:

"He is Powerful over all Things!" This Phrase refers to the Attribute

of Divine Power, that His Power is Absolute, without being subject to anything!

(Almizan: V.37, P. 299.)

«هُوَ الْأَوَّلُ وَالْآخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ
وَ هُوَ بِكُلِّ شَيْءٍ عَلِيمٌ !» (٣/حديد)

**"He is the First and the Last and the Manifest and the Hidden;
And He is The Knower of all things!"**
(Holy Quran, Hadid: 3.)

«هُوَ الْأَوَّلُ وَالْآخِرُ
وَالظَّاهِرُ وَالْبَاطِنُ

**"The First and the Last,
The Manifest and the Hidden"**

The God Almighty is able upon everything that may be supposed. Inevitably, He is the environment to everything, from every direction, by encompassing His power on everything.

So whatever is supposed to be the First, God was before it, thus, He is the First as for everything other than Himself, not that we supposed to be first. Also everything that we assume the Last, God will be afterward than it, because we said that His power surrounded everything, both before it and after it, and then the Last is God, not what we assumed to be the last.

Again, whatever we assume is manifest, God is more apparent than it, because of the surrounding that His power has over it, since He has surrounding on it He is most apparent than it, thus God is Manifest, not what we supposed to be apparent.

Also whatever is supposed to be hidden, God is most hidden than it, for the sake of covering His power over it and beyond it, because He is the One who made it hidden, and thus the Hidden is also God, not what we assumed to be hidden.

So it turned out that God is the First and the Last, the Manifest and Hidden, absolutely!

From these Attributes, what is with anyone other than God is relative not absolute: (For example, this thing in comparison with that one is First, or is Last, Manifest, or Hidden. There is nothing in the world that is absolute First or Last, Manifest or Hidden.)

The Priority of the Almighty God and His being Last, as well as His Manifest or Hidden, is not in the scope of Time and Place. He is not such that in the extent of time He is First and Last, otherwise God Himself should not be ahead of time, and not be free from being in the field of time and place, while He is Glorious! He is the Creator of time and place and is the environment for all beings! The meaning of His being the First or Last, as well as the Manifest or Hidden is that He is Encompassing to all things, in any way you assume the things or imagine them!

محيط

The Encompassing:

These four Names: The First, Last, Manifest, and Hidden, is the four branches or subordinate of the name: "**The Encompassing** and it is itself a branch of God's Absolute Power, since His Power is surrounding everything. It is also possible that we do not consider the four above mentioned Names of God's Surrounding Power, but consider these four names the branches of the Encompassing of His Existence, since His Existence was before existence of everything and after existence of everything, He was Constant before something becomes constant, and will remain Constant after each constant material becomes perished. He is more Closer and more Visible than anything else, and He is more Hidden and Intrinsic than what the perception and understanding of the intellects, can reach.

عليه

All-Knowing:

The four above-mentioned Names, in some sense, are also dependent and subordinate on God's Knowledge. (Because, if we assume some-

thing as the First, before its existence the God Almighty had Encamp-
passing Knowledge on it, and whatever we suppose to be the Last, after
its death, the God Almighty will have the Encompassing Knowledge on
it. Whatever we assume the Manifest, God is more apparent than it,
because its appearance is from God, and how it may be more apparent
than God Himself, and so on ...!)

(Almizan:V.37, P. 299.)

«غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ
شَدِيدِ الْعِقَابِ ذِي الطَّوْلِ لَا إِلَهَ إِلَّا هُوَ !» (٣ / مؤمن)

**"The Forgiver of the faults and the Acceptor of repentance,
Severe to punish, Lord of Bounty
There is no god but He!"
(Holy Quran, Mo'men:3.)**

غَافِرِ الذَّنْبِ وَقَابِلِ التَّوْبِ

Forgiver of Sins/Acceptor of Repentance:

The Forgiveness and Acceptance of Repentance, both are of the
Attributes of God's Action. The Almighty God is constantly forgiving
sins and Accepting Repentances. These two Attributes altogether is one
Attribute, and refers to one behavior of God with His Servants, that is,
forgiving them, sometimes by repentance, and sometimes without
repentance and with Intercession.

شَدِيدِ الْعِقَابِ

Severe in Retribution:

The "Severe Punishing," Like the word "The Vengeful," is of
Finest Names of God that narrates the attribute of the Almighty God on
the punishment side, as the words "The All-Beneficent, the Most
Merciful," narrate of His Attributes on the side of Mercy.

ذِي الطَّوْلِ

All-Bountiful:

The meaning of "Bountiful" is the same meanings as the "Beneficent," and both are of the Finest Names of God, but it is more specific than the latter, and includes the long lasted Bounties of God only, but the "Beneficent," includes both, the short term Blessings and the long term Blessings.

(Almizan:V.34, P. 162.)

«أَللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ !» (٢٥٥ / بقره)

**"There is no God but Allah, the Eternal- Live, the Guardian;
Slumber does not overtake Allah, nor does sleep...!"**

(Holy Quran, Baqareh:255.)

الْحَيُّ

The Eternal-Live

"The Eternal-Live" means the person who has a constant life. The true life must be such as inherently had no death, the occurrence of death on it cannot be imagined, and this is not be imagined, except that the life to be the ultimate nature of something, not occurring to its nature; it has to be from itself, not to be bestowed by somebody else. As the Holy Quran refers to the Almighty God and Says: **"And put your trust in the One Who is The Eternal Live, the One Who never Dies!"** (Furqan: 58.)

Therefore, the True Life is the Life of God, the Obligatory Existence that is an Obligatory Life. The other definition of such Life is that its Owner is to be Essentially Knowledgeable and Capable.

It becomes clear from here that the Phrase: **"He is the Eternal Live, there is no God but He...!"** (Baqareh: 65), considers the Life exclusive to God, and Says: Only He is Alive! It turns out also this exclusion is Real not Relative, and that the Reality of Life, namely, the Life which is not mixed with Death and is not exposed to Mortality, is only the Life of the God Almighty.

Life is one and only special to God, and if others have also the life, God has given it to them.

الْقِيَوْمُ

The Guardian:

Guarding everything means building, preserving, devising, educating, and taking care of it and controls it.

The Almighty God in His Glorious Quran has proven for Himself the Principle of Guarding His people's affairs. God is the Guardian for all Creatures and is Guardian with justice, in the sense that His Granting and Withholding of everything are with Just. Considering that the Universe of Existence is His very Granting and Withholding, therefore He grants to everything to the extent of its capacity and entitlement, as He Says: The reason for His Justice is for the sake of His two Names of: **"The All-Mighty" and "All-Wise!"**

Since God is all-Mighty, is Guardian of everything, and since He is All-Wise, He applies the Justice on everything.

Since the God Almighty is the Origin of Existence, and the existence of all things, their qualities, and effects are originated from His part, there is no source for any existence except that it also leads to God, therefore He is the Guardian for everything, from all aspects, in the truth of the meaning of the word, that is, His Guardianship is not mixed with weakness, no one has such a Guardianship other than God, except in the case that it also leads to God and by the Permission of God.

All Guardianships of the Almighty God are mere Guardianship, with no mixture of weakness, other than God, nobody has nothing except guardianship by His permission and through Him, so there is limitation from two sides on this issue, one the monopoly of the Guardianship in the God Almighty, and that no one other than God has Guardianship, the next is the monopoly of God in Guardianship that God has nothing to do but the Guardianship!

The Name of Guardianship is the origin and comprehensive Name of all the Additional Names of God, the meaning of the Additional Name is to refer to meaning outside of God's Essence, such as the

Creator, Provider, Initiator, Restorer, Reviver, Causer of Death, Forgiver, Merciful, Lover, and others.... If God is the Creator, Provider, Initiator, Restorer, Reviver, Causer of Death, Forgiver, Merciful, Lover; is because that God is the Guardian! (Almizan:V.4, P. 217.)

« أَوْ لَمْ يَكْفِ بِرَبِّكَ أَنَّهُ عَلَىٰ كُلِّ شَيْءٍ شَهِيدٌ ! » (سجده / ٥٣)

"Is it not Sufficient that Allah is the Witness over All things?"

(Holy Quran, Sajdeh:53.)

شَهِيد

Witness:

(Divine Presence)

"Is it not enough for the truth to be revealed that your Lord is visible to all?" Yes, indeed, it is sufficient that there is no one except God that in all aspects and directions needs God and is dependent on Him. He is Guardian and Dominant over everything's. Therefore, the Almighty God is Known for all things and Witnessed by everything, though some do not know Him.

God is Visible for all things, He, and His Attributes and Actions are witnessed by and evident to any one of His creatures. The God Almighty surrounds everything, of course, not the same surrounding we have in something, but the surrounding that is appropriate to His Glorious and Holy Presence. There is no place and position to be empty from the Presence of God, nothing is hidden from God's Sight, and He is not inside of something! (Almizan:V.34, P. 330.)

«...الْعَزِيزُ الْحَكِيمُ»

لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ

وَ هُوَ الْعَلِيُّ الْعَظِيمُ» (٤ / شوری)

" ... Allah, the All-Mighty, the All-Wise!"

"To Him belongs whatever is in the heavens

**And whatever is in the earth,
And He is the All-Exalted, the All-Supreme!"**
(Holy Quran, Shooraa: 4.)

مالك

(ولايت الهى)

Owner:

(Divine Guardianship)

In these Verses there are five Holy Names of God:

1 - All-Mighty 2 - All-Wise 3 - All-Exalted 4 - All-Supreme 5 - To Him belongs whatever is in the heavens, and whatever is in the earth!

The last Phrase of the Verse refers to God's Finest Name of: "Owner." If it is mentioned such descriptive alongside the four related Finest Names of God, the reason is to explain the Principle of the Revelation and also its being a common tradition. Since the Revelation is a Divine Law that guarantees the prosperity of the people both in the world and in the hereafter. There is no one and no obstacle to prevent God from legislating of such Laws. Since God is All-Mighty, there is no one and no factor to restrain what He Wills.

In the meantime, God does not leave idle the guidance of His servants or neglect it, because He is All-Wise, that is, His Actions are all constant and certain; one of the effects of this certainty is that He acts in such a way as to achieve the result.

The God Almighty will possess in His servants and their affairs in whatever He wishes, because He is their Owner! It is also His Right that His servants to rise up to His worship, He has right to obligate His servants to carry out their servitude, and He may order or forbid them, for He is both All-Exalted and All-Supreme!

Therefore, each of these five Names has a share in the explanation of the Principle of Revelation, the consequence is that God is the Guardian of all His servants, and the servants have no other Guardian except the God Almighty.

(Almizan: V.35, P. 16.)

Chapter Two

The Face of God

The God's Face

« فَأَيْنَمَا تُوَلُّوا فَتَمَّ وَجْهُ اللَّهِ ! » (١١٥ / بقره)

"...Wherever you turn, there is the Face of God!"

(Holy Quran, Baqareh:115.)

The Glorious God is All-Encompassing on the Six Directions and is the Environment on it. Everyone who directs his face towards each of these directions, in fact he faces himself towards God. The Kingdom of God and His Surrounding to mankind is very vast and expansive, wherever the human intentions attend, God is also aware of the intention of man.

God is neither Himself in a known direction, nor His seeker needs to direct himself in a known direction to draw His attention to his intent. So attention to any direction is attention to God, and God is also aware of it.

Of course, the Holy Verse wants to expand the Truth of Attention towards God from the point view of Direction, not in terms of Location.

(Almizan:V.2, P. 75.)

The Concept of God's Face

« ... يُرِيدُونَ وَجْهَهُ...! » (٥٢ / انعام)

"...Seeking His Face...!"

(Holy Quran, An'am:52.)

The "Face," as is between anything and the outside of the visage, is also admittedly applied on the same outer surface of anything. The Essence of something never manifests itself for something else, and it is only the appearance, the external description, the names, and attributes that appear to others.

We cannot understand the Essence of the God Almighty, because the knowledge and perception, in general, is a kind of mental limitation, but the Sacred Essence of the Supreme God is unlimited and cannot be ruled out.

Since the Face of everything is the same thing that the others are faced with, it can be said that, the Righteous Deeds are the Face of God, as the evil deeds are the face of Satan. As such, the God's Attributes that He encounters His servants with, can be enumerated as the Face of God, such as the Attributes of God's Act, like: Mercy, Creation, Sustenance, and Guidance, as well as, the Attributes of Essence, with which the creatures, to some extent, understand their God, like the Knowledge, and Power, can be regarded as the Face of God, because the Glorious God encounters His creatures with these Attributes, and the creatures also face with their God by means of these Attributes.

The Area of God is His Direction and His Face, in general, everything attributed to Him, and by any way of attribution, have a kind of relation to Him, through His Names and Attributes, His Religions, His servants' Righteous Deeds, as well as His Devoted Servants of the Holy Prophets, Angels, Martyrs and Forgiven Believers; all together are the Face of God.

All those things that are the Face of God, in other word, is in the direction of God are immune from events and destruction. Also, what the servant expects from his own God is also the Face of God, such as Grace, Mercy, and His Pleasure!

(Almizan:V.13, P. 158.)

Concept of God's Face and the Facts Imparted from God's Side

«... كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ !» (٨٨ / قصص)

"Everything, that exists, will perish except His Face...!"

(Holy Quran, Ghessas: 88.)

Those creatures that are Temporal, they will be destroyed and nullified after the expiration of their term, and those which are not temporal, their existence also is in the surround of destruction, the mortality has surrounded them on all sides. Everything will soon leave the place empty and goes to the Presence of God, except the Munificent Attributes of God, which are the Source of His Grace, ceaseless and endless, are engaged in spreading the Divine Grace! Such would be the Lord; there should not be nullification in His Essence, and no discontinuity in His Graceful Attributes! No other creature could be so; therefore, there is no God except Him.

The Face of God in sense of His Appearance to others is His Creatures, and His Creatures also through His Face encounter His Presence. This Appearance, are the same Graceful Attributes as Life, Knowledge, Power, Hearing, and Seeing, as well as any other Attributes of Action, such as attribute of Creation, Reviving, Causing to Die, Forgiving, Mercy; and also the Signs related to that Attributes, due to their being the Sign of that Attributes.

Therefore, any creature you think is nullified and has no Reality except what God has bestowed him. Anything which is not attributed to God is fully empty from the Truth, and is not but an illusion that their imagination dreamed it.

The human being also has no more portion of the Truth except he is a creature that God's Creation bestowed him a spirit and a body, and

he himself has acquired some attributes of Perfection. All these, that constitute the Truth of Human, are the Creation of God, attributed to Him, but other than this, what the Social Reason imparted him, are all illusions, that the adversity and compulsion forced him to accredit them, such as ones being powerful, king, boss, and so on. Any being that is analyzed within reason is a mixture of few Truths and some Imagination or falsehood.

(Almizan: V.32, P. 145.)

Kingdom of God

And the Face of Things in God's Side

« فَسُبْحَانَ الَّذِي فِي يَدَيْهِ مَلَكُوتُ كُلِّ شَيْءٍ...! » (يس / ٨٣)

"So Glory be to Him, in whose Hand is
The Dominion of Everything!"

(Holy Quran, Yasin:83.)

The Kingdom of God (the spiritual Reign or Authority of God,) is that side of the two sides of everything which is towards God. Since every creature have two sides, one side face to God and the other side back to God. The Kingdom of everything is the side which is towards God, and the Property is the side facing the Creatures. It may also be said: Kingdom means both sides of each Creature. If the Holy Verse says that in God's Hand is the Dominion of Everything, it is to indicate that God is the Supreme Dominator of everything and that no one else has any share in this Dominance.

(Almizan:V.32, P. 145.)

The God's Face and the Seeds' Era

« وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ
وَأَشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ؟
قَالُوا بَلَىٰ شَهِدْنَا...! »
(اعراف / ١٧٢)

**"When your Lord took from the Children of Adam, from their loins, their
descendants and made them bear witness over themselves,
He said to them, "Am I not your Lord?"
They said, " Yes indeed! We bear witness...!"
(Holy Quran, Aa'raf:172.)**

This Gradual Existence which is for Creatures, including the Human being, is an Immediate Command of God which imparted from His side by the Word: "Be!" Immediately without any Graduality. This Existence has two Faces: One, the face which looks towards the world, that is, to be materialized and come in existence gradually from non-existence. Second: The same Existence in respect of its Face towards God is Non-Gradual, so that, it has in its first appearance whatever it should have, and no power is with itself to actualize or materialize it.

According to the above mentioned Verse, for the Human World, with all its breadth, there should be a Collective Entity in the Presence of the Glorious Allah, and this Collective Being is the same Face that the existence of everything has towards Allah, and Allah has bestowed them. In that Face, no one was absent from others, the individuals also were not absent from God and God from them.

This is the same Truth that God has interpreted it into **"Kingdom"**.

But this worldly Face of Human, which we observe it, and see that

the Human Individuals, and their Conditions and Actions have been divided into Parts of Time, and coincided with the passing of Nights and Days. We also see that the Human beings due to their enjoying in the worldly entertainments and material pleasures have become veiled of their God. All these states are subsidiary of the other Face of Life, which was prior to this life, and the present life is subsequent to it, the situation of this appearance is as the God's Existence Command as: "Is", to: "Be!"

This worldly life of Humans is precedence to another life of them, which is as the same as this life, except that the individuals existing therein was not in veil from their Lord. In that Life they observed the Unity of Lordship of their Lord. This observation was through observing their own selves, not by the means of Argument, but it was due to the fact that they were not disconnected from God, not a moment absent from Him, so they confessed to His Existence and to any Right of His Side. Yes, the impurity of Polytheism and contamination of Sin are the issues of this worldly life, not the other life. That Life was upright to God's Act, no other Action but Allah's was governing therein. (Please Pay Attention!)

The aforementioned Verse refers to the details of a Reality, and a Human Life, which is formerly a descendant of his Worldly Life. The Life or Era, in which, the God Almighty caused a dispersion and distinction among the individuals of mankind, and asked each of them to be **Witness** to God's Essence, that:

" **قَالُوا بَلَىٰ! " Am I not your Lord? " أَلَسْتُ بِرَبِّكُمْ؟** " **They said: YES!**

The priority of the Era of the Seeds (Offspring) to this World is not the primacy of time, it is an Era, which, in sense of Time, has no separation or disjunction from the Worldly Life, but is with it and is environment to it, the Primacy so far as it has to this world, is the Primacy that the Divine Command of "Be!" has on " Is!"

(Almizan:V.16, P. 214.)

The Seeds' Era,

Time of Undertaking at the Presence of God

**- For God, there is a covenant to the neck of the man
Who will be questioned about it!**

« وَإِذْ أَخَذَ رَبُّكَ مِنْ بَنِي آدَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَآشْهَدَهُمْ عَلَىٰ أَنفُسِهِمْ
أَلَسْتُ بِرَبِّكُمْ؟ قَالُوا بَلَىٰ شَهِدْنَا...! »

(اعراف / ١٧٢)

"Mention for the people of the homeland in which God took out their offspring from their loins, so that no one remained there unless all individuals stood alone, independent and distinct from others, they all gathered separate from each other in that homeland. Then the God Almighty showed them the Essence related to their Lord, and asked their witness against themselves. They were not absent or beyond the veil from their Lord in that homeland, and their Lord also was not in veil from them, they saw obviously that He is their Lord, as the other Creature also finds his own Lord in his own nature and in the realm of his Essence, without being in veil from Him!" (Holy Quran, Aa'raf:172.)

The addressing and answering in the Seed's Era is not the type of descriptive language, but this addresses are real and a Divine Word.

The audiences referred to in the Phrase "*Am I not your Lord?*" are the same persons who said: "*Yes indeed! We bear witness...!*"

According to this Verse, the human will see the actual reality of this Witnessing and Addressing of God on the Resurrection Day, and will understand it, though they were in negligence of it and its reality in the world.

On the Day of Resurrection, the veils between human beings and their Lord will be discarded; human beings come to their senses and once more understand these facts by observation and examination, and recall that what has happened between them and their Lord. The God Almighty, after separating the seeds of man from the fathers, testified each person against himself by indicating the issue of witnessing and using the Phrase **"Am I not your Lord?"** In order to cause them to identify the reason for their Gathering, that was the Lordship of their Lord, and then to cause them to testify at the time of worship to the Lordship of their Glorious God.

The need for having a Lord that to be the Owner and Deviser, is part of the Truth and the Essence of mankind, the need to have such a Lord is written in the Nature of human, such a weakness is written on his forehead! This meaning is not covered to anyone who has the slightest understanding and human perception. The Knowledge, and the Ignorant, the Junior and the Senior, the Decent and the Inferior, are all equal in this understanding. The Phrase: **"Yes indeed! We bear witness..."**, is the admission of humans that they witnessed this matter, and such testimony made by them.

All human beings are witnessed on this issue, and each one of them has confessed to the Lordship of Lord!

(Almizan:V.16, P. 217.)

Other Side of the Heavens and the Earth, The Appearance of Creatures' Reality

« وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا اَمْرُ السَّاعَةِ ... » (نحل / ٧٧)

**"To God belong all the secrets of the heavens and the earth.
It only takes God a twinkling of an eye**

Or even less to make it the Hour of Judgment!"

(Holy Quran, Nahl:77.)

There may be a single thing having several faces, one of its faces to be visible for others, while the other side is unseen. In short, a certain creature may have two faces, one visible, and the other unseen. The meaning of the Verse is that God knows from the heavens and the earth something that is beyond their limit. In other words, the meaning of the unseen of the heavens and the earth is an unseen which includes the heavens and the earth, that is, the unseen which is inside of them. In brief, the heavens and the earth have two faces: one side is visible for the people, the other face is absent but visible for God; in other words, God knows that face of the heavens and the earth, which is absent for mankind.

The Word of the "Hour" means the Resurrection, which is the second meaning of the unseen, in the meantime is itself one of the unseen of the heavens and the earth, for two reasons: first, because the Almighty God called it Unseen in His Holy Word, and, since the Resurrection is not out of the heavens and the earth, therefore is the unseen in this heavens and earth, upon its second meaning.

On that Day, God informs human beings from what they disagreed about. It is the Day, when the secrets of people will be revealed. It is a Day, what of the facts were hidden in the life of the world, will appear there. It is evident that none of these facts is out of the limits of the heavens and the earth, but these facts, are all established along with the heavens and the earth

(Almizan: V.24, P. 200.)

Concept of Survival of God's Face And Annihilation of the Jinn and Mankind

« كُلُّ مَنْ عَلَيْهَا فَانٍ ! »
« وَ يَبْقَى وَجْهُ رَبِّكَ ذُو الْجَلَالِ وَ الْإِكْرَامِ ! » (٢٧ / الرحمن)

"Whatever in the worlds is doomed to Perdition!
But will abide for ever the Face of thy Lord,
Full of Majesty, Bounty and Honor!"
(Holy Quran, Rahman:27.)

Each moving intellectual creature on the earth will soon be perished. The term of the worldly life will come to an end by of death of Jinn and the Man, and the Life of the Hereafter will rise. Both these issues, namely, death of the living animals of the earth, and the rise of Hereafter, which is the world of Judgment, are of the blessings of God Almighty, because the life of this world is primary, for the sake of the Hereafter; it is evident that the transition from the introduction to the conclusion and the result is a Blessing.

The truth is that the death is the transition from the world to the Hereafter and return to the Almighty Allah, as in many of the Holy Verses of Quran, this passing away has been interpreted as transposition, which means that it is not an absolute destruction and nothingness.

Your Lord, the All-Glorious, will remain with all His Majestic and Munificent, without any effect from the demolition of the creatures and without any change in His Glory and Benefaction.

Considering that the **Face of God** is what the others are Faced to Him, naturally its example will be all things that is assigned to God, and are favored by all worshipers, such as Prophets, Devoted Friends of God, His Religion, the Reward, the Nearness, and others like that.

(Almizan:V.37, P. 204.)

The Concept of **God's Sight**

« قَالَ رَبِّ أَرِنِي مَا أَنْظَرْتُكَ قَالَ لَنْ تَرَانِي ...! » (اعراف / ١٤٣)

"He (Moses) asked the Lord to show Himself so that he could look at Him. The Lord replied: "You can never see Me...!"

(Holy Quran, Aa'raf:143.)

According to the Holy Quran, Allah does not have Physical Substance and is not Material. Nor any Place, Direction, or Time does include Him, and no form and shape like Him can be found, even in any possible way. It is obvious that such a One Who is in such a situation, could be seen or understood by the meanings that we do. Nor any subjective visage matches Him, not in the world and not in the Hereafter. So, then what is the meaning of **God's Sight?**

What are meant by this kind of "Sight" are the most decisive and clearest stages of Knowledge, and its interpretation to "Sight" is for exaggeration in its Clarity and Certainty. What one must know is that what is the Truth of this Knowledge, which we call it the Necessary Knowledge? Because we do not interpret every Necessary Knowledge to "Sight", for example, we know by the Necessary Knowledge that there is a city called London, but it is not correct to say that we have seen the London!

There is another clearer example, that is the Necessary Knowledge to the Essential Self-Evident Truths, such as (one, is the half the number two), because these self-evident truths are not tangible due to the totality they have, and because they are not tangible, we can call them the knowledge, but however, it is not correct to name them as "Sighting". As well as all the subjective attributes that are carried out in the Intellect, or the meanings that their realization are in the imagination, that we call them the acquired knowledge, but we do not name them as: "Sighting". Why? Because, among our knowledges, there are some that we can attribute them as "Sighting", they are our knowledges in-Presence, for

example, we say: "I see myself that I am. I see that I like something, or dislike it!" The meaning of these "Seeing" is that I find my own nature, and found it without something being between me and it.

These things are neither perceptible to senses, nor to the thought, but their perception are for their being present to Essence of man, and their perception does not require to apply the thought or the senses.

The interpretation of this kind of information to "Sighting" is a common interpretation. Wherever the Almighty God has mentioned something about His Sight, He explains the specification that understands us His meaning of "Seeing" is the same knowledge that we call it "Sighting!" God is present with all things, and His presence is not specified to something or to a particular direction and does not belong to a particular place, but is with everything, witness and present, and environment to them, so that if one can, by an impossible premise, see him, can see him in his conscience and in his own self, or in the appearance of everything and in the interior of everything. This is the meaning of "Seeing God", and meeting Him, not seeing by eyes and meeting the physical body, which cannot be done except face by face or encountering physically by determinism of the place and time of the two sides!

That obstacle which is mediated between the people and God is the darkness of the sins that they have committed, these are the glooms that cover their hearts - their souls - and do not allow them to observe their Lord, so it turns out that if they are not guilty, the souls will see God, not eyes!

The Almighty God has proved in His Holy Word a seeing other than by eyes or sense, but a kind of understanding and conception with which the truth and essence of everything is being understood, without the use of the eye or thought, the intelligence that the human being with that intelligence finds and believes in the existence of His Lord.

Of course, that knowledge interpreted as a Sight or Meeting with God, is special for His Righteous Servants, only on the Day of Resurrection. The Resurrection Day is the position and place of such an

observation, not the world. In the world the human beings are busy to develop their own bodies and are in complete pursuit of their natural welfare. The world is the place to follow the path of God's Sighting and obtain the Necessary Knowledge about His Signs, till to transfer to another world. No man would reach to the Presence of his God until he is transferred to the other world.

The most remarkable point is that the Holy Quran is the first book to uncover this mystery and express it with a clear explanation. Evidently, when the issue of the Sight of God in the sense of what has been said, is proved in some parts of the Quran for Resurrection Day, the eternal rejection of the above Verse: **"You Never See Me!"** would relate to the Sight of God in this world. It means that as long as a man is in the worldly life and is busy in administration of his body and in satisfying the necessary requirements of it, he never could reach to such position, until the time that he disconnects, in the whole meaning of the word, from his body and the functions of his body, that is, he dies!

(Almizan:V.16, P. 78.)

CONCEPT OF "NEAR" AND "FAR" THE STATE OF BEING NEAR TO GOD

« اُولَئِكَ الْمُقَرَّبُونَ! » (واقعه / ۱۱)

"This group will be the Nearest to Allah!"

(Holy Quran: Vaghe'e. 11)

The Subject of the **Near** and the **Far** is two relative meanings that the objects are being characterized by their location. Its application was developed to cover the Time and some other things. In further development its application exceeded to cover even the non-physical objects, and used to describe the meanings of the Facts.

The word "Near" has been used in relation with God Almighty,

because of His surrounding on everything, as He says in the Holy Quran:

"We are nearer to him (man) than his jugular vein!"

(Holy Quran - Qaf.18.)

This meaning, namely, God's being nearer to me than myself, and His being nearer to everything than their own selves, is an amazing concept of being "Nearer" which one can imagine.

The other case, wherein the word "Nearer" has been used in respect of spiritual matters, refers to the Worshipers of Allah, in the course of their obedience and servitude. ***Since the approach of a servant to God Almighty is a matter of acquisition***, which can be achieved through worship and servitude ritual. The meaning of being "Near" is the one's wished or act to approach to something or someone. The Worshiper of Allah by his Good Deeds wishes to be Near to God. This being 'Nearer' shows his will to be subject of the Divine Mercy, thus the causes of misery and deprivation to be away from him.

What we say that The Almighty Allah brings His servant close to Himself means to give him a position of dignity in which he achieves to such a prosperity that he cannot achieve it in the positions other than that. These prosperities are the Grace of God, His Mercy and His Forgiveness.

"The Nearest Ones to God" are the highest rank ones of the prosperous classes. This degree is not available to anyone except by the means of servitude to Allah, and to reach a perfection limit of servitude. The servitude cannot be perfect unless the worshiper becomes a mere obedient to God and his will and deed follows the will and deed of Him; he does nothing, he wants nothing except what God wants. This is what is called Entering under the Guardianship of God, so these ones are ***"The Friends of Allah,"*** and the only devoted friends of God are these groups.

(Almizan v. 37, p. 245.)

CONCEP OF "DAY" THE DAILY WORK OF GOD

« يَسْئَلُهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ،
كُلَّ يَوْمٍ هُوَ فِي شَأْنٍ! »
(الرحمن / ٢٩)

"Every day He is engaged in some work!"
(Holy Quran: Rahman.29)

The word **"Day"** in the above Verse: **"Every day....,"** refers to the Surround of the God Almighty in the issue of action and devising the things; as a result, He is at any Time but is not in Time, He is in any place, but does not fit in Place, He is with everything, but not close to anything.

Each day, the God Almighty has a **Work** quite different from what had in the last day, and quite different from His work on the next day; therefore, none of His works is repeated work, and none of His Affairs is the same as His other Affairs; and whatever He creates are without any pattern, format, or sample, but also makes by invention and creation, therefore He has called Himself "The Originator" and said: **" Allah is the Originator of the heavens and the earth...!"** (Baghareh. 117)

(Almizan V. 37, P. 207.)

Chapter Three

The **LIGHT** of God

CONCEPT OF **GOD'S LIGHT**

Its Manifest and Coverage

« أَللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مَثَلُ نُورِهِ... » (نور/٣٥)

"Allah is the light of heavens and earth,
The example of His light is...!"
(Holy Quran: Noor. 35)

"Light" is something that illuminates any object which needs light or is light-receptor, then by its manifestation signifies the source of it. Likewise, The God Almighty by His Creation grants existence and manifest to all objects, and then signifies to the Manifest of His own Existence.

When the God Almighty called Himself a **Light** that lightens up the heavens and the earth, and that He dedicates His devoted believers to an extra light, but the unbelievers do not benefit from this light, now, in continuation of the above Verse He began to argue on this point that:

- The reason of God's being the Light of the heavens and the earth is that nothing has created itself in the heavens and the earth, and not obtained its life from anyone else inside them, because what are inside the heavens and the earth are, in poverty and need, therefore, the existence of what is in the heavens and the earth belongs to God who meets all their needs.

Therefore, what kind of Creatures are within those two displaying them, in the meantime, they display their Creator too! Then, it is His

Light by which everything is enlightened. So anything in this Universe implies that beyond itself there is something free from darkness, free from the need and poverty, and free from the defects.

This is the expression of all creatures throughout the universe, and it is in fact His Glorification that God Almighty explains from the heavens and the earth and what is in their between, which its requirement is to negate the independence from all creatures of God; and negating any deities other than God – like gods, goddesses, and so on:

«كُلٌّ قَدْ عَلِمَ صَلَاتَهُ وَتَسْبِيحَهُ...!» (نور/٤١)

"Each knows its prayer and how to glorify Him...!"

(Holy Quran: Noor. 41)

The above Verse attributes the Glorifying of God to all inhabitants of the earth, whether believers or unbelievers; in this sense it is clear that there are two Lights: one public and the other private. Thus, the light by which Allah lightens His creatures is the same as His Mercy with which He shows Pity upon them. That is also twofold: Public and private..., and the same is God's Ownership which shows those two kinds of Light. What we say God is the Owner of the both heavens and the earth and everything returns to Him refers to the popularity of His Public Light, *and the reason for a certain Light that He specified to His Believers!*

(Almizan V. 29, P. 193.)

God's Common Light

«أَللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ...» (نور/٣٥)

"Allah is the light of heavens and earth,

The example of His light is...!"

(Holy Quran: Noor. 35)

The God Almighty has a Common Light, with which the heavens

and the earth are illuminated, as a result, through that light; there emerges in the universe the Truths which were not appeared before. It should be so, because the appearance of everything if is by something else, the latter itself should be self-lighted, in order to give the appearance to others. The only thing in the universe that is essentially self-apparent, and for others is the source of light, is the "Light" itself.

The Almighty God is a "Light" that the heavens and the earth have emerged with His illumination, like the sensory lights which are bright, and make the other dark elements lighted up, with the difference that the appearance of objects by the Divine Light is the same as their Creation, but the appearance of dark objects by the sensory light is not their existence.

(Almizan:V.29, P. 174.)

Example of God's Common Light

And its Coverage

« أَللَّهُ نُورُ السَّمَوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ... » (نور/٣٥)

"Allah is the light of heavens and earth,

The example of His light is...!"

(Holy Quran: Noor. 35)

God is the most perfect example of the Light, He is Essentially Appearance, and is Manifesting the others; every creature emerges through Him and comes to Existence.

Therefore, the Almighty God is the Light through which heaven and earth appeared. In the Phrase: "*Allah is the light of heavens and the earth!*" He added the light to the heavens and the earth, and then conveys it on His Holy Name of: "**Allah,**" and Said that the Light of the heavens and the earth is: Allah, it was because one does not think that God is the borrowed light of the heavens and the earth, or of the being

carried on them. We should understand from this point that the God Almighty is not unknown to any being, since the appearance of all things for themselves or for others is due to the Appearance of God, and if God does not bestow appearance to anything or does not grant its Existence, nothing finds its emergence. So, first of everything, the Essential Appearance is of God.

The next Verse proves the "Glorification of God" through all the living creatures, it shows that all beings know God, since the Glorification and Praise is right from one when he knows that Whom he is glorifying. Therefore, the meaning of Light is the Light of God, from which the Common Light of the Universe originates, a light that enlightens everything, is the same existence of everything, and is its final expression. This is the same Common Mercy of God!

(Almizan:V.29, P. 176.)

God's Special Light

« اللَّهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ
 مِثْلُ نُورِهِ كَمِشْكَاةٍ فِيهَا مِصْبَاحٌ
 الْمِصْبَاحُ فِي زُجَاجَةٍ الزُّجَاجَةُ كَأَنَّهَا كَوْكَبٌ دُرِّيٌّ...! » (نور/٣٥)

"God is the Light of the heavens and the earth,
 The likeness of His Light is as a niche wherein a lamp is,
 The lamp in a glass the glass as it were a glittering star...!"

(Holy Quran: Noor. 35)

There is a special light with which only the Believers become enlightened, through which they are led to the Righteous Deeds, and that is the light of knowledge, with which the hearts and eyes will be enlightened on the day when the hearts and eyes inverted, as a result, the

Believers will be guided to their Eternal Bliss, and what was hidden from them in the world will be revealed to them on that day.

God has exemplified this **Light** with a **Lamp** that is in a **Glass**, burning with an olive oil with extreme purity, and because the **Glass** of the **Lamp** is also crystal-clear, then it shines like a **Shining Star**, and its illumination adds to the shining of that, constitutes the (Shining over Shining!) This **Lamp** is hanged in the **Houses of Worship**, the houses in which the **Believing Men** will glorify God, Men who, the business or trade will not deter them from the Remembrance of their Lord and from the **Worship of God**.

This Example is the attribute of the Light of Knowledge which the God Almighty has cherished the Believers with, the Light that ends to Eternal Bliss and God has deprived the unbelievers of it and placed them in darkness that they can see nowhere. So whoever is busy with his Lord and overlooks the life of the world, he will be dedicated to the Light from the area of God.

(Almizan:V.29, P. 174.)

Example of God's Special Light And its Coverage

« اللهُ نُورُ السَّمَاوَاتِ وَالْأَرْضِ مِثْلُ نُورِهِ...! » (نور/٣٥)

"God is the Light of the heavens and the earth,

The likeness of His Light is ...!" (Holy Quran: Noor. 35)

"*The likeness of His Light,*" is the light that God imparts to others, not the Light which is God Himself, nor the common light that by which all creatures has come into being and appearance, but it refers to the light that God is assigned only to Believers, as the text of Verse denotes: It is the Truth of Faith!

In other cases, in the Holy Quran, we see that Allah Almighty

attributes this particular Light to Himself, and this is the light that, as we have already said, God has allocated to the Believers, in order to lighten their way toward their Lord, and that is the Light of Faith and Knowledge. Of course, the light of faith and knowledge in the hearts of the believers is a borrowed light, adapted from God's Light, reliant and dependent to it.

"God guides to His Light whomever He wants!" The Almighty God guides those who have the Perfection of Faith towards the God's Light, not those who are disbelievers. This is due to His just Providence.

(Almizan:V.29, P. 177.)

God's Light

The Illumination of the Day of Resurrection

« وَ أَشْرَقَتِ الْأَرْضُ بِنُورِ رَبِّهَا...! » (زمر / ٦٩)

"On that Day the earth will be lightened

With the Light of its Creator...!"

(Holy Quran: Zumar. 69)

The Irradiance of the earth means its Illumination. The illumination of the earth by the Light of his Lord is of the characteristics of the Day of Resurrection, such as: The removing the veils, the emergence of the Truth of things, and appearance of the reality of deeds, from good or evil, obedience or sin, right or wrong, in a way that the observers of the truth see every deed, because the illumination of everything is the appearance of it by light. There is no doubt that the illuminator of that day is the Glorious God, because apart from God, every other cause on that day, have become invalidated. Therefore, the objects on that day will be illuminated by the light that they have gained from God.

Although this illumination is public, includes all beings and is not

specific to the earth, but as the purpose is to express the state of the earth and the people of the earth, on that day, therefore, the Verse explains only the illumination of the earth. At the same time, it includes the earth itself, the creatures in it, and its other belongings.

(Almizan:V.34, P. 148.)

Chapter Four

The KNOWLEDGE of GOD

Coverage of God's Knowledge And the Stability of Things In the Book of Manifest

« يَعْلَمُ مَا يَلِجُ فِي الْأَرْضِ وَ مَا يَخْرُجُ مِنْهَا
وَ مَا يَنْزِلُ مِنَ السَّمَاءِ وَ مَا يَعْرُجُ فِيهَا...! » (سبأ / ٢)

"He knows whatever enters into the earth

And whatever emerges from it,

And whatever descends from the sky,

And whatever ascends into it...!"

(Holy Quran:Saba, 2)

This is a reference to God's Knowledge on the movement of every moving creature and their actions.

The God Almighty is aware of hidden, neither the smallest creature is far from His Knowledge, nor even the weight of a particle suspending in the space in all the heavens and the earth, is hidden from His Knowledge.

"... Nor anything lesser than that nor greater but all is recorded in the Manifest Book!" (Yunus: 61.) This Verse generalizes the Knowledge of God to all beings, so that nobody thinks that He knows only the creatures like the particle but He does not know the smaller or bigger than it. The point that this Verse denotes is that the things whatever they

are, they have the proof in the Manifest Book of God, that they do not undergo any changes. The human beings and any other beings, even if their worldly components will be disintegrated and destroyed in general, their effects disappear from the page of time, God will easily restore them, because any destroyed thing has a proof and substantiation in the Manifest Book.

(Almizan: V.32, P. 250.)

The Throne,

And the Degrees of God's Knowledge

«... وَ لَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ
وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ...! » (٢٥٥ / بقره)

**"And none of them will ever encompass anything of Allah's Knowledge
Except as much Allah Wills.**

Allah's Throne is extended over the heavens and the earth...!"

(Holy Quran:Baqaresh, 255.)

All the Knowledge is from God, and any knowledge that is found with the any knowledged man is also from the Knowledge of God. He is the Only One who is aware of the relationships between creatures, since He has created the creatures and the relationships between them, but the rest of the causes, in particular, the causes of the owners of the intellect, although they have scientific possessions and controls, but what they have and use is itself a level of God's Knowledge, and whatever they possess, is itself a degree of the Possession of God and a scope of God's Devising, so no one can allow himself to act in contrary to the will of Allah and His running Devising in His Kingdom, and if one did so, the same is also of the devising of God.

The **Throne** is a degree of "Knowledge." From the meaning of the

"Expansiveness," is determined that this position includes all that is in the heavens and the earth, both their essences and their effects, thus, the Extent of God's Throne means that it is a degree of the God's Knowledge, the level that the whole universe is upright and dependent to it, and everything is written and preserved in it.

(Almizan:V.4, P. 230.)

The Realm of God's Knowledge

« وَ إِنْ تَجَهَّرْ بِالْقَوْلِ فَإِنَّهُ يَعْلَمُ السِّرَّ وَ أَخْفَى! » (٧ / طه)
 « إِنْ اللَّهُ عَالِمٌ غَيْبِ السَّمَوَاتِ وَ الْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ! » (٣٨ / فاطر)

**"No matter whether you speak out loud,
 He still knows your secrets
 and what is even more suppressed!"(Taha:7)
 "Verily, Allah is the Knower of the hidden things
 of the heavens and the earth, and He has full Knowledge of
 the secrets of men's hearts!"(Holy Qursn, Fater:38)**

The God Almighty mentioned in the first Verse: "Speak out loudly," then He proved His Embracing Knowledge to the more accurate than that: "The Hidden or Secret Speech." He advanced, once more, the subject to prove His Knowledge to things more hidden than the Secret, to show that God's Knowledge embraces everything. The meaning of Verse is that, if you make your speech load and public, or slow it down and hide it in your heart as if it is covered even to yourself, God Almighty knows all of it.

The Holy Verse proves God's Knowledge to everything, whether apparent or hidden, therefore, the Verse wants to mention God's Knowledge following establishing His dominion over the Throne. It is evident that the God's knowledge of what is happening in His Kingdom and in the Realm of His Property needs **His permission and His satisfaction**, and

from other view, requires His Providence to the running system, which is the same Devising.

God has Knowledge to the hiddens of the heavens and the earth, and He knows what is hidden in the Hearts. He deals with you, according to what you have hidden in your inward, of the beliefs and effect of deeds, and calculates according to them, whether matches your appearance, or not.

(Almizan: V. 33, P. 78 & V.27, P.179)

The Influence of God's Knowledge

« ... إِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ...! » (نجم / ٣٢)

"...And when you were embryos in your mother's wombs...!"

(Holy Quran:Najm, 32.)

God is more knowledgeable to you when He created you from the earth, He was the One who developed you in the beginning of your creation into a variety of different forms, from the material of the earth, and finally, in the form of a sperm placed you inside your mother's womb. He knows best when you were fetuses in the womb of your mothers, He knows what your Truth is and what you are doing, what mysteries are in your secret, and what is the end of your life. When God knows you better than anyone and is aware of the beginning of your creation and your final destiny, so do not praise yourself in your purity, in vain, for He knows better than anyone who is Pious and Virtuous!

(Almizan: V. 37, P. 86 .)

The God's Surround

«... وَهُوَ مَعَكُمْ أَيْنَ مَا كُنْتُمْ !» (٤ / حديد)

"... And He is with you wheresoever you May be...!"

(Holy Quran:Hadid, 4.)

God is with you wherever you are, because He surrounded you and you are not absent from Him in any place and coverage. The Surround of God on us is not only the local surrounding, but also in every way and time He Surrounds us, since the most famous criterion in separating something from something else and its absence from others relates to location, therefore, in the Verse it was only mentioned the place, otherwise the relation of God to the places, times and circumstances is the same.

(Almizan: V. 37, P. 86 .)

Chapter Five

The **ONENESS** of God (The Monotheism)

**The Special Monotheism in Quran,
The Root of all Teachings of Quran and
The Islamic Fundamentals, Requirements, and Morals**

« قُلْ هُوَ اللَّهُ أَحَدٌ اللَّهُ الصَّمَدُ لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ! »
(١ تاء / اخلاص)

**"Say: He Is Allah, The One!"
Allah, The Absolute Independent!
He Neither Begets Nor Was He Begotten!
And There Is None Like Unto Him!"**
(Holy Quran: Ekhlass, 1- 4.)

This Surah Glorifies the God Almighty in His Oneness in Essence, and in the approach of all existence toward Him in all their existential requests and needs, He is the One, there is no partner to Him, neither in His Essence, nor in His Attributes or Actions. This Monotheism is specific to the Holy Quran, and all the Fundamental Teachings, Principles, Requirements, and Ethics of Islam have been established on this basis:

أَحَدٌ

Oneness:

This word applies to something and someone who is not multiplicity, neither outside nor in the mind, and actually is not inside the numbers.

صَمَدٌ

The Absolute Independent

"Samad":

The principle meaning of the word "**Samad**" is "**Intention**" or "**Intention with Trust.**" Therefore, the Almighty God is The Absolute Independent, that all the creatures of the universe, in all their needs, intend Him! When God Almighty is the Creator of all the Universe, and He has given Existence to every **Thing** which exists, so whatever the name "**Thing**" is true to it, in its essence, its attributes and effects needs God, and intends Him to meet its needs. So Allah Almighty is "**Samad**" in all **Needs** that is conceived in the universe of existence, that is, anything does not intend anything else except its ultimate destination is He, and meeting **All** needs and solving **All** problems is through Him, and He, the Almighty God, is the "**Absolute Samad!**"

Each of the two Verses: "**Say: He is Allah, The One,**" and "**Allah, The Absolute Independent,**" are independently sufficient in the definition of God, because the issue is the state of the introduction of God by the Attribute that is special for Him, so the meaning is that the knowledge about God can be obtained, either through hearing the Verse: "**Say: He is Allah, The One,**" or by hearing the Verse: "**Allah, The Absolute Independent!**"

At the same time, these two Holy Verses introduced the God Almighty both by the Attributes of the Essence, and by the Attributes of the Action, the Verse: "**Say: He is Allah, The One,**" describes God by the attribute of Oneness, which the Oneness is the very Essence, and the Verse: "**Allah, The Absolute Independent,**" describes Him by the attribute of Self-Determination, which is the Attribute of Action.

لَمْ يَلِدْ وَ لَمْ يُولَدْ وَ لَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ!

He Neither Begets Nor Was He Begotten! And There Is None Like Unto Him!"

These two Holy Verses **deny** this meaning from God Almighty to bring forth something, namely, His Essence becomes dissoluble and part of His Essence may separate from Him. No matter that part or that component is of what kind, or how the process of dissolution, whatever is can be imagined!

These two Verses **deny** also this meaning from the God Almighty that He Himself is born and derived from something, now, this birth and derivation be imagined in any sense or any meaning!

The Verses also **deny** the meaning that there would be a match or equal to God in Essence or in Acts, that is to say, like the God Almighty to create and to devise! None of the religions or others does believe in the existence of a match to God in the Essence, that is, no one of the believers or nonbelievers agreed that God - the Obligatory Existence - is multiple in Essence! But, of course, some believed such only in God's Action, i.e. His Devising.

(Almizan: V. 40 , P. 445.)

Concept of the Unique Essence

« ... وَ مَا مِنْ إِلَهٍ إِلَّا اللَّهُ وَاحِدٌ ! » (٧٣ / مَائِدَه)

"...There is no God but Allah, the One...!"

(Holy Quran: Maedah: 73.)

The Essence of the Almighty Allah is the Essence, which by no means accept the multiplicity, He is Unique in Essence, in case that He is attributed to the Holy Attributes and Finest Names, is not still multiplicative, those Attributes do not add anything to the Essence. It is also clear that the attributes themselves, if added to each other, do not multiply the Essence. When His Essence does not multiply neither by adding attributes to Him, nor by adding the attributes to each other, thus

we can say that God Almighty is Unique in Essence, which is not divisible and multipliable, neither in thought, nor in imagination, and nor in the outside world. It should also be said that the Sacred Essence of God Almighty is not such to be combined from two things. Never it is possible to divide that Truth into something, nor can be broken-down into two or more things by attributing an attribute to Him, because if we want to add something theoretically, imaginary, or in the outside world to that Truth, He is already together with it, and is not separate from it.

What we said that God is One and Unique in Essence, we do not mean the unit of numbering that is used in other multipliable beings of the universe. The Almighty God is not attributed by the numerical unity, neither in His Essence, nor in His Names and Attributes, because this multiplicity and this unity of nature are both of the effects and rules of the creation of the creatures of God, and the Phrase: **"There is no God but Allah, the One,"** is an eloquent emphasis in Monotheism, in such a way that no other term would be better than this emphasis.

Basically and in general, in the world of existence, there cannot be find a Divine Worshiped but the God, whose monotony is a particular one which does not accept multiplicity at all, neither in Essence nor in Attributes, neither externally nor in terms of Assumption.

This is the Monotheism of the Quran, either in this Verse or other Verses, Quran only admits this Monotheism as Pure and Correct. Quran considers the Monotheism of other Religions to be distorted and non-pure. This meaning is of the subtle and precise meanings that the Holy Quran has denoted about the reality of the meaning of Monotheism.

(Almizan: V. 11 , P.119 .)

Teachings of Quran

In Monotheism

«... وَمَا مِنْ إِلَهٍ إِلَّا إِلَهُ وَاحِدٌ!» (٧٣ / مَائِدَة)

"...There is no God but Allah, the One...!"

(Holy Quran: Maedah: 73.)

The Holy Quran, in its authoritative teachings, denies the numeric unity of the God, its reason is that the necessity of numerical unity is limitation and possibility, the unit whose uniqueness is numeric, is not recognized except by limits of place, time, and thousands of other limits, in the meantime, it will be possible for us to locate it. The Holy Quran considers the God Almighty so glorious and so impeccable than can be surrounded by something or be possible and inscribed to someone

According to the teachings of Quran, the Almighty God is glorified of subjugation, He is an Omnipotent that never be subverted; therefore, neither a numerical unity, nor a numerical plurality can be imagined in His regard, as the Holy Quran Says:

"...And Allah is One yet the Dominant Over all things!" (Ra'ad:16.)

The Verses of Holy Quran do not only deny the Individual Unity from the God Almighty but also considers Him glorified from all forms of Unity, whether the Individual Unity, which is against the Multiple Unity, or the Unity of Kind and Gender, or any other General Unity, which is vis-a-vis the Plurality of its Gender.

According to the Teachings of the Holy Quran, nothing can transcend Allah's Supremacy in any way, either in Essence or in Attributes and Actions, therefore His Unity is not numerical unity. Indeed, in the Quranic terms, He is a Supreme Existence above all, He is not restricted to anything by any means, He is an Existence that there is nothing whatsoever from the non-existence in His Sacred Existence,

and He is a Truth that does not admit any untruth.

He is a Living One that never dies. He is a Knowledgeable that ignorance has no way in His Presence. He is an Omnipotent that no inability can dominate Him. He is a Possessor that no one is possessed anything from Him. He is The Mighty there is no humiliation for Him. And He is a Sovereign that nobody reigns over Him.

One of the Highest Teachings of the Quran is that, it admits for God the Purest Perfection from all Perfections, and considers His Sacred Domain to be free from any defect.

The God Almighty is Unique in the sense of Existence that He is not limited to any limitation, lest one conceives beyond that limit a second one is a partner to Him.

This is the same meaning and purpose of the Verses of Surah Al-Touhid:

**"Say: He Is Allah, The One! Allah, The Absolute Independent!
He Neither Begets Nor Was He Begotten!
And There Is None Like Unto Him!"**

The Identity of the Almighty God is such that repels any assumption of a person whose identity is in the same way as His Identity. No Creature can describe the Creator as He is.

The Holy Quran proves a Unity, which in no sense the assumption of multiplicity is possible in it, neither in Essence nor in the area of Attributes. Therefore what is assumed in this issue of the Essence and Attributes, Quran considers them all the same, ie, it considers the Attributes all the same and all of them same as the Essence, therefore, we see in the Verses where the Almighty God has been described for the Uniqueness, immediately followed by His description for His Omnipotent, in order to ascertain that His Unity is no numerical!

(Almizan: V. 11 , P.150.)

The One God

The Concept of

"There is No God but Allah"

« وَ إِلَهُكُمْ إِلَهٌ وَاحِدٌ لَا إِلَهَ إِلَّا هُوَ...! » (١٦٣ / بقره)

"And your God is the One only; there is no God but Allah...!"

(Holy Quran, Baqareh:163.)

The concept of unity is one of the obvious concepts, but its application is different. When we say that God is One, because the Attribute which is with Him, for example, His Divinity, is an attribute that there is no partner with Him in that attribute. The Knowledge, Power, Life, and His other Attributes do not multiply Him. The plurality in His attributes is only a conceptual multiplicity, otherwise His Knowledge, Power, and Life are the same and are His Essence, none of them are separate from others; He is Knowledgeable for His Power, He is Powerful for His Life, and He is Alive for His Knowledge, unlike others who, if they are Powerful, are for their Power, if they are Knowledgeable, are for their Knowledge; in short, their attributes are different both conceptually and essentially.

It is possible that something from its area of Essence is attributed to Unity, that is, its Essence is inherent in which there is no plurality in it and, therefore, does not accept the disintegration in its Essence. This kind of Unity is the One that is called "The Unique One", and they say that Allah is "Unique in Essence".

The Phrase **"Your God is the One only,"** with all its shortness, it understands us that the Divinity is Unique to God, and His Unity is a special Unity, the Unity that is worthy to His Sacred Presence.

The Phrase: **"There is no God but Allah,"** is in the denial of the divine nature of non-God, that is, the negation of the divinity of the imaginary gods that the idol-worshippers have imagined are divine, not in negation of gods other than God Almighty and in proof of the Existence of the Sublime God. The Holy Quran considers the Principle of the

Existence of God as Manifest, that is, the reason for accepting the Existence of God, does not require a proof, and wherever the Quran speaks of God, its intention is to identify and prove the God's Attributes such as the Unity, Uniqueness, Creativity, Knowledge, Power, and His other Attributes.

(Almizan: V.2 , P.341.)

God of Universe, God of Human: The One God

« إِنَّ فِي خَلْقِ السَّمَاوَاتِ وَالْأَرْضِ
وَ اٰخْتِلَافِ اللَّيْلِ وَالنَّهَارِ وَ... لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! »
(١٦٤ / بقره)

**"Verily, in the creation of the heavens and the earth;
and in the difference between the night and the day...
surely, in all that there are signs
for a people having understanding!"
(Holy Quran, Baqareh:164.)**

For each being of these creatures, there is a God, and all their God is One. This Single God is the same God of Human beings. These Heavens which are on top of us, and this Earth that holds us in, with all the wonders in it, and with all the dynamics of its evolution and revolutions, such as the difference between night and day, the flow of ships in the seas, descent of rains, blow of whirlwinds, movement of controlled clouds, all these are in themselves requiring a Creator to create them, so for each of them is a Divine Creator!

This very System which is in the Universe, in its course is not even an point of exception, the system which, neither the human intellect reached its boundary upto day, nor will ever reach anytime and pass its course. If you start from the smallest creature of this System, such as the molecule, until you reach the Solar System and the Galaxies, you can not find more than one Universe and One System. If you start from heavens downward and at the end reach a smallest

creature of it, and break down a particle to discover the molecule, you will see nothing has been reduced from that One Universe, that One System, and that One Binding Devising, or you **cannot** find any of the two creatures like each other. Therefore, the Universe altogether is One thing, and the Devising governing all over it is Connected, all its components are aligned with One System, although its components are numerous and its laws are different: **"And all faces will be humbled and ashamed before the Eternal Live...!"** (Taha: 111.) It is evident that the God of the Universe, Who is the Creator of it and the Deviser of its Command, is One!

Man, which is one of the phenomena of the earth, does not require another System, in its emergence and its survival, other than this General System that governs throughout the Universe and governs it through a Binding Devising. So when the system of existence of man and all of the world is One, we conclude that the God, the Creator of the Universe, and the Deviser of it, is the same God and the same Creator and Deviser of the Human Affairs.

(Almizan: V.2, P.346.)

The One God Dominant Over all Powers

« وَمَا مِنْ إِلَهٍ إِلَّا اللَّهُ الْوَاحِدُ الْقَهَّارُ! » (ص / ٦٥)

**" ... And there is no God but Allah, the One,
Yet the Dominant over all powers!"**
(Holy Quran, Saad: 65.)

The above Phrase negates the Divinity from all gods, and proves it for the God Almighty in the way that, after the removal of divinity from non-gods it is automatically proved for the God Almighty; since there is no controversy between Islam and Polytheism in the fundamental truth that there is a God, but the controversy is in the fact that whether the Divinity is for the God Almighty or someone else?

The two Names of " **The One, and The Dominant,**" prove the Unity of God in His Existence and His Dominance over everything, in the words that He express: The God Almighty is the One, that the existence of no creature is like His Existence, since He has the Perpetual Perfection, a Perfection which is His very Existence, so He is Absolute Self-Contained, whoever other than He, are needy and reliant to Him, not only in one respect, but also from all respects, in respect of their existence, and its effects, whatever they have is the blessing of God, the Supreme and the Dominant over all. So God is Dominant over everything according to His Will, and that everything is sub-missive to God in His Will, and obedient to His Providence.

This inherent humility, which is in every creature, is the same Truth of Worship, so if it is permissible for something in the world of existence to perform a practice as worship, the practice that indicates the humility of humankind, is the Worship towards the Glorious God. Because anything else is assumed other than God, is a subdued and humble thing for Him, and owns nothing by itself, neither is the owner of itself, nor the others, and has no independence in its life and its effects, nor in the others, so we are convinced that only the Glorious God is the True Worshiped, not anyone else!

(Almizan: V.34, P.34.)

One God, Lord of all Creatures, Heavens, Earth, and the Easts

« إِنَّ إِلَهَكُمْ لَوَاحِدٌ ... ! » (٤ / صَافَّات)

**"Verily, your God Is One!
The Lord of the heavens and the earth
And whatever is between them,
And the Lord of the East's!"
(Holy Quran, Saffat: 4-5.)**

The Worshiped God of your Humans is the One. Your God is the Lord of the Heavens and the Earth.

The criterion in God's Divinity, which is His being the True Worshiped, is that He would be the Lord and the Deviser of the affairs of Universe. When the Deviser and Possessor of the heavens and the earth and the creatures between them, is God, Who Possesses in all of them, therefore He is the True Worshiped God in all the Universe. Why should He not be so? He possesses in the Heavens in order to Descend His Revelation to His Prophet, He rules on the inhabitants of heaven, His arrayed Angels stand lineup in between the heavens and the earth, to defend forcibly the penetration of devils to interfere in the process of revelation. This is of God's Possession between the heaven and earth and the devils. Those Angels recite the Revelation to God's Messenger, which this recitation is itself the means of completion of the people and their Training. However, in the revelation alone, there is the possession in heavens, in the earth and in the creatures between them. So the God Almighty alone is the Lord of all the Universe, and the Director of its affairs, as a result, He is the Unique Lord and the True Worshiped.

(Almizan: V.33, P.196.)

Chapter Six

Worshiping God

The Servitude Credit Of Creatures to Glorious Allah

«... فَأِنَّهُمْ عِبَادُكَ...!» (١١٨ / مائده)

"...They are Thy servants...!"

(Holy Quran, Maedeh:118.)

In the Holy Quran there are many Verses that count the people as God's servants, and establish the basis of the Religious Invitation on this issue, which the people all are the servants, and the God Almighty is their True Master. Furthermore, God counted whatever is in the heavens and on the earth as His servants. This is the same fact that some interpreted it as Angels, and the other fact that was called Jinns by Holy Quran:

**"There is no one in the heavens and the earth
But will come to the Beneficent God as a servant!"**

(Maryam: 93.)

The Glorious God, in all sense of the word, and in Reality, is the Owner of everything that the word (thing) refers to, no one but the Glorious God owns Himself and the others, as well as their loss and benefit, death and life, and their resurrection, except what God has granted the ownership to them, of course, the ownership that does not invalidate His Own Ownership. He has also Power to the power that He handed over to His servants.

This Real Kingship and Real Ownership of the Lord is the source of the obligation of the creatures, especially the mankind, to His

Legislative Will, and the Decrees which He has ordained for them, either the Decrees concerning the quality of His worship and Traditions, or the Laws that legislated to improve their world affairs and bring them the prosperity of the Hereafter.

Since the Glorious God is the Absolute and Genetic Owner, there is no owner but Him, it is not permissible, therefore, someone else to be worshiped in the stage of Legislative - not Genetic - obedience, as He Said:

**"Your Lord has ordained that you must not worship
Anything other than Him...!" (Assra:23.)**

(Almizan:V.12, P.238.)

The Worshiped God In the Heavens and the Earth

« وَ هُوَ الَّذِي فِي السَّمَاءِ إِلَهٌ وَ فِي الْأَرْضِ إِلَهٌ! » (٨٤ / زخرف)

**"And Allah is the One,
Who is God in the heavens and on the earth...!"
(Holy Quran, Zokhraf:84.)**

He is the God, Who deserves to be worshiped in the heavens, and also Who deserves to be worshiped on the earth!

God's being Worshiped in heavens and on the earth means that His Divinity belongs to the heavens and the earth, not in the sense that He is lodged in the heavens and on the earth or in one of those two places. In this Verse, there is a confrontation used against the gods that Polytheists ascribed to the heavens and earth; the Verse emphasizes that in all the heavens and the earth there is no God to be worshiped except the Almighty Allah.

(Almizan:V.35, P.205.)

The Inherent Humbleness Of Creatures towards God

« وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ
طَوْعًا وَ كَرْهًا وَ ظَلُّهُمْ بِالْغُدُوِّ وَ الْاَصَالِ ! »
(١٥ / رعد)

"And to Allah prostrates whoever is
In the heavens and the earth,
Willingly or unwillingly,
And their shadows at sunrise and sunset!"
(Holy Quran, Raa'd: 15.)

The abjection and humility of all the creatures against the Glorious God is inherent in their Essence, that none of the creatures can detach from itself. So, obviously, the humility of the creatures will be willingly, without order, there is nothing of the self to reject it or refrain from it.

The creatures of our world in all aspects of their affairs are prostrated and humbled against the Command of God, but in some cases which are opposed to their nature, such as death, corruption, destruction of effects, calamity, diseases, and the like, their humiliation is with aversion, but in the cases that agree with their nature, such as life, survival, achievement of purpose, victory and perfection, their humiliation is by their own will and subjugation, like the prostration of the Angels that did not disobey God in what He Commands, and do what they are ordered to do.

(Almizan:V.22, P.214.)

Concept of Creatures' Prostration Towards God

« وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ
طَوْعًا وَ كَرْهًا وَ ظَلُّهُمْ بِالْغُدُوِّ وَ الْاَصَالِ ! »
(١٥ / رعد)

**"And to Allah prostrates whoever is
In the heavens and the earth,
Willingly or unwillingly,
And their shadows at sunrise and sunset!"
(Holy Quran, Raa'd: 15.)**

The social acts that a person performs for spiritual purposes, for example, kissing the land out of courtesy, which is carried out in order to show the ultimate humiliation of the one who prostrates against the dignity and honor of an adorable one. They also give the names of these acts to their purposes, and call the purpose to the same name of act. Same as we name the laying on ground to prostrate, we name the humiliation and abjection also as "Prostration." All of which are to illustrate that the purpose of these social act is the same purposes and their outcomes.

The Holy Quran attributes to all creatures such acts as supplication, glorification, praise, and so on. The difference between these affairs, if attributed to the creatures other than humans and the same affairs in the context of human society, is that the purposes and intentions are, in the first instance, by their true meaning, but in humans, in contrary, comes to a kind of conditions and credibility. The supplication of non-human creatures and their prostration against the realm of God's Majesty is a real downfall and prostration, in contrary in case of humans, the prostration or falling down to kiss the land out of courtesy, is in the social terms of mankind, and of credibility, remorse, or humiliation.

(Almizan:V.22, P.213.)

What is the Concept of Shadows' Prostration?

« وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ
طَوْعًا وَ كَرْهًا وَ ظَلَّلَهُمْ بِالْغُدُوِّ وَ الْاَصَالِ ! »
(١٥ / رعد)

**"And to Allah prostrates whoever is
In the heavens and the earth,
Willingly or unwillingly,
And their shadows at sunrise and sunset!"
(Holy Quran, Raa'd: 15.)**

The Holy Quran has called the falling of the shadows of objects on the ground, in mornings and evenings, as the prostration. On this basis, by a sensual example, God visualizes the meaning of Essential Prostration, which is in the Essence of any object. He awakens the sense of the ordinary people for understanding the meaning of the Essential Prostration. He simplifies for such people, understanding this rational and non-sensible truth, by this example.

The purpose of attributing the Prostration to the Shadow of objects is to express the fall of shadows on the earth and visualize the fall in prostration, not that the purpose is only expressing the Genetic Obedience of the shadow in all its forms and effects. This is not a poetic work or an imaginary picture that the Quran has applied to it in its Truthful Invitation. The Truths that are most higher than the imaginations, in view of the common sense are most stable and constant, by its nature are far from the horizon of tangibles and senses, and cannot be visualized. In some cases that may be possible for a certain sense to be emerged and visualized, in such cases, of course, one must seek help from the sense in order to direct the simple minds through the sense to those Truths, and then to turn them through these facts to the stage of the common sense which is responsible for understanding the Truths and the real knowledges. This kind of sense or imagination is the real sense and true imagination, which the truth and reality confirms it, believing in it is not considered relying on the poetry or fiction.

What we see that the God Almighty has maintained the extending shadows of objects in the mornings and evenings, as prostrating, is of this value, because these shadows are like the beings that fall to the earth to prostrate against their Glorious Lord.

(Almizan: V.22, P.213.)

What is the Concept of Plants and Trees' Prostration?

« وَ النَّجْمُ وَ الشَّجَرُ يَسْجُدَانِ ! » (٦ / الرحمن)

"The plants and trees prostrate before Him!"

(Holy Quran, Rahman: 6.)

The purpose of this prostration is the humiliation and subjugation of these two beings against the command of God. They come out of the earth by His Command, they grow up by His command, and they flourish in the framework that God is destined for them. More even, the plants and trees extend their roots into the earth to absorb its material to feed them with. In reality, this is their prostration, because they prostrate to God with this act, through their falling on earth, they make a statement of need toward the same Source that meet their needs. He is, in fact, the God, Who trains and flourishes them.

(Almizan:V.37, P.194.)

The Genetic Worship and Prostration Of All Creatures

«... يَتَقَيُّوا ظِلَالَهُ عَنِ الْيَمِينِ وَ الشَّمَانِلِ سُجْدًا لِلَّهِ وَ هُمْ دَاخِرُونَ!...»
« وَ لِلَّهِ يَسْجُدُ مَا فِي السَّمَوَاتِ وَ مَا فِي الْأَرْضِ مِنْ دَابَّةٍ وَ الْمَلَائِكَةُ...! »
(٤٨ و ٤٩ / نحل)

"...Casts its shadow to the right and to the left,

Prostrating to Allah in utter humility!"

"And only to Allah prostrate all that is in the heavens

And all that is on the earth

Of the Moving Creatures and the Angels...!"

(Holy Quran, Nail: 48-49.)

The Holy Verse wants to guide the polytheists who disbelieve in

Monotheism and in the prophet hood, to look at the shadowy objects surrounded by their shadows from left and right, because this visualizes their prostration and humiliation against God's Majesty and Greatness. The same is the case of all earthly and heavenly creatures such as Angels and all moving creatures. Therefore, all of these are inherently obedient against God's Command, and express, through this kind of Genetic Worship, their humility and abjection.

The first Verse mentions the prostration of shades which visualize quite perceptible their prostration to God, the second Verse mentions the prostrating of all moving creatures. This is the Truth of Prostration, which is the ultimate degree of abjection and humility against God's Majesty and Grandeur. Since the prostration is the fall of a person by face on the ground, which is, of course, the worship when is intended to embody the inner abjection, so the Truth of Prostration is the same inner abjection.

All the moving creatures on the earth and in the sky are humble against God and have the Genetic Obedience which is the same prostration, so it is the Right of "The Almighty God," to be worshiped and prostrated.

This Verse implies that in the other celestial planets than the Earth, there are also Creatures inhabiting and living therein.

(Almizan: V.24, P.134.)

Is the Glorification of Creatures Real or Virtual?

« سَبَّحَ لِلَّهِ مَا فِي السَّمَاوَاتِ وَالْأَرْضِ ...! » (١ / حديد)

"Whatever is in the heavens and on earth,
Declares the Praises and Glory of Allah...!"

(Holy Quran, Hadid: 1.)

The "Glorification" means to purify or praise. Glorifying the God is that you deny anything that involves a defect, need, or incompatibility with the realm of His Perfection. All the creatures that are in the heavens and on the earth, and the entire Universe, glorify the Glorious God. The meaning of the Glorifying the God in this Verse, is the Truth of the meaning of Glorification, not He wants to attribute a virtual praise to God by objects.

All the creatures of the Universe, whether the rationales or non-rationales, glorify God in the full sense and Truth of the word. Therefore, the glorification of all the creatures in the heavens and on the earth is by language and purifying by the Truth of the Meaning of the Word, although we do not understand their language. Our lack of understanding does not mean that, for example, the objects have no tongues. The Holy Quran affirms that all creatures have languages!

(Almizan:V.37, P.297.)

The Inherent and Verbal Glorification of Creatures

« وَ يُسَبِّحُ الرَّعْدُ بِحَمْدِهِ...! » (١٣ / رعد)

"And the thunder will glorify Him in praise ...!"

(Holy Quran, Raa'd: 13.)

In this Verse, the Roaring melody of Thunder has been called the Praise, because it visualizes an explanatory Language glorifying God, and expressing that Allah is not like the creatures, praising Him for His Blessing(Rain) that the winds, clouds, and lightnings are announcing its coming, even though all the creatures of the universe, by their own existence are glorifying God, because their existence depends on His existence, but this kind of praise is the Essential Praise of creatures, and its indication to the meaning is also Essential and Rational Indication, and has no relation with the literal implications of the credential voices

and melodies, and do not direct the simple minds to that Praise, unlike the thunder that with its horrible voice in the ears and imagination of man embodies that Essential Praise. It is for this reason, God did mention the thunder, to convey the simple minds to that Essential Praise which is inherent in the Essence of every creature and is heard without any sound or word.

(Almizan:V.22, P.217.)

Continuity of the Praise of God

And the Legislation of Religion

« يُسَبِّحُ لِلَّهِ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ...! » (١ / جمعه)

"Glorifying God is everything in the heavens and everything on the earth ...!"

(Holy Quran, Jume'h: 1.)

The word "Glorifying" means the Sanctification and Purification. If it is used in the Verse in the continuous tense, is that they are constantly and continuously glorifying God. But how the creatures of heavens and the earth do glorify God? The answer is that whatever perfection the heavenly and earthly Creatures have, certify of the perfection of their Creator God, as well as the defect whatever they have, its Compensator is God, what the needs they have God meets it, so they are glorifying God from any defect and sanctify Him from having any need. As a result, the Sovereignty in Genetic System among the people, by His Will, is His Right, as well as the Ruling and Legislative Power in the Legislation System among His servants, by His Will, is His Right.

If in the Legislation System, He legislates a Religion for His servants, it is not for this reason that He needs them to worship and obey Him, if they did not obey and worship God, there would be no defect in His Sacredness. As well as, if He Legislates a Religion for His servants according the Power of His Ownership, Sacrosanct, and Mighty, it may not be in vain and without any Goal, because He is the Absolute-Wise.

(Almizan:V.38, P.175.)

The Praise of Heavens and Earth

The Reality of Glorification and Praise

« تَسْبِّحُ لَهُ السَّمَاوَاتُ السَّبْعُ وَالْأَرْضُ وَمَنْ فِيهِنَّ
وَإِنْ مِنْ شَيْءٍ إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا تَفْقَهُونَ تَسْبِيحَهُمْ! » (اسراء / ٤٤)

**"He is glorified by seven heavens, earth, and who is in them,
And there is not a thing but it glorifies His praise,
But you do not comprehend their glorification...!"
(Holy Quran, Assra: 44.)**

The above Verse proves glorification for the components of the universe, the very components that we see, and makes us to understand that whatever are in the heavens and the earth glorify the Glorious God of what the ignorant attribute to Him the baseless allegations. These all heavenly and terrestrial creatures, and the heaven and the earth themselves, all explicitly discover of their Lord being Unique in His Lordship, and glorify Him from any defect. Thus it can be said that the heavens and the earth are glorifying the God Almighty.

The above Verse proves for each creature, the true praise, which is its speech and expression. Indeed, every creature, with its existence and its connection with other creatures, glorifies God, and its expression is that my Lord is more glorified than one can attribute a partner or a defect to Him, as the polytheists do. The Praise for God does not limit to a special kind or group of creatures, but all the creatures praise Him. In this Phrase, the Praise of God is added to the Glorification of God to understand us that at the same time that the creatures glorify God, they praise Him too; they praise God for His Finest Attributes and Praise-worthy Acts.

In all creatures, there is something of Defect and Need which is ascribed to them. Also, there is a share of Perfection and Richness in

them, which is attributed to the Finest Work of God and His Gift. Therefore, as the expressing these blessings, namely, presenting them as a sign of the Need and Defect of the creature, in the mean time, is an expressing of the Perfection of God, with no Need or Defect. In fact this is the same Glorification of God. The Creation and Expression of it is also a presentation of the God's Finest Work, which expresses His Finest Attributes. This very Creation is both the Glorification of God and the Praise of God, since the Praise is nothing but commending the Arbitrary Fine Act, the Creatures do the same with their own Creation, so the existence of the Creatures, is both their Praise of God and also His glorification.

The glorification that the Holy Verse proves it for all Creatures is the Glorification in the true sense. This fact has repeatedly been proved in the Holy Word of God Almighty for the heavens and the earth, and what is in between, and everyone who is in them.

(Almizan:V.37, P.194.)

The Concept of the **God's Praise**

« الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ! » (٢ / فاتحه)

"Praise is to Allah, the Lord of the Worlds!"

(Holy Quran, Fatehe: 2.)

"Praise" means the commending and adoring against every Finest Action that the doer performed by his free will.

Every entity that is the instance of the word "Thing" is the creature of God. Everything that is created, as it is the God's Creation and is attributed to Him is "Fine and Beautiful". Therefore, the "Fine and Beautiful" is the base of creation, and the creation itself is the base of "Beauty." Therefore, there is no Creature unless is beautiful through the Beauty of God, and Fine through the Excellence of God, on the contrary,

there is no good and beautiful unless is His creature and is attributed to Him.

Since the Almighty Allah has not created anything under the force of others, and does not do any deeds by compulsion, but what He created is by His Own Will and Knowledge, as a result, there is no creature but is His Voluntary Act, the Finest and Beautiful, so for His Acts all Praises belongs to Him, and with regard the Names, for Him belongs the Finest Names, so He is Beautiful both in respect of His Names and His Acts, and all Beauties spread out through Him.

The Almighty God is Worthy of Praise and is praised both for His Finest Names, and Finest Acts. No Praise from anyone who praises a praised one for a praised work is done unless it is, in reality, the Praise for God, because that praised one who is praised is the Act of God and He created him, therefore the quality of Praise and all of it belongs to God.

Allah Almighty, wherever He spoke about the Praise accompanied it with Glorification. In fact, He mentioned the Glorification as a principle, then stated the Praise along with it and Said: All the Creatures glorify Him with their Praise!

Since no one but God Almighty surrounds His Finest Acts, the Beauty and Perfection of His Actions, as well as His Beautiful Attributes and Finest Names, that the Beauty of His Works comes from the Beauty of that Attributes and Names, they are not in the expose of the surround of others, therefore, if the creature of God wants to Praise Him in any possible way, in fact, surrounds His Attributes and Himself, and considers Him limited to the limitation of that attributes, quantified Him according it, while the God Almighty is not limited to any extent, neither Himself, nor His Attributes and Names, nor the Beauty and Perfection of His Actions, so if we want to Praise Him correctly, we must already Glorify Him from our limitations and quantifications. We should state that God is purified from the limitations and quantification of our understanding.

But His Devoted and Specially Chosen Servants that their Praise

has been quoted by God in Quran, they have placed their Praise as the Praise of God and their Description as the Description of God, since God has made them Pure for Himself.

What is required by the Manner of Servitude is that the servant of God, to glorify his Lord, with the same Praise that God Praised Himself, and does not violate it. His servant was not so meritorious to praise Him, and for the time that he praises Him, God has permitted and educated him, He has commanded His servant to say: **الْحَمْدُ لِلَّهِ!** - **Praise for God!**

(Almizan:V.1, P.33.)

Chapter Seven

The Lord and the Creator

(Lordship = The Creator and Nurturer of all Creatures)

Concept of the Lord of the Worlds

And difference between Monotheism and Polytheism

«قَالَ فِرْعَوْنُ وَمَا رَبُّ الْعَالَمِينَ؟» (٢٣ / شعرا)

"Pharaoh said: And what is the Lord of the Worlds?"

(Holy Quran, Sho'ara: 23.)

We must already consider the principles of polytheism or dualism, and see what the school of polytheism and dualism essentially says about the issue of Lordship?

The Beliefs of the School of Polytheism:

The school of polytheism or "dualism" also like the monotheistic religions, ascribes the existence of all creatures to One Creator, but considers His Being so greater than to be constrained by anyone, He is so superlative than the understanding of mankind to surround Him. He is so bigger and the human being is so small to worship Him directly. For this reason, humans turned away from Him to worship and approach the other objects. The objects out of the creatures of God, which have a honorable existence of light, fire, and the like, who are themselves close to God, such as Angels, Jinns, and Saints from mankind, and one class of them, are the great kings that the people worshiped them. One of

them was Pharaoh of Moses.

The polytheism had made an idol for each of them to worship it. They worshiped these idols in order to make them close to God and to intercede for them. They did it because they thought that the idols will take the blessing from God and will descent it to them. Or the evil that comes from them to withhold it from their worshipers.

According the opinion of Polytheists each group of the world affairs and their management have been entrusted to a group of idols, like as friendship, enmity, peace, war, comfort, etc., each one of these affairs was assigned to one class. Some also believed that the management of various regions of the universe is assigned to one class of idols, for example, the heavens are handed over to one class, the earth to another, man to another else, and the other types of beings to other classes of idols. As a result, for the Polytheists there was not One God, but they believed in many lords and gods, each of them managed a part of the universe that he had been entrusted to. They believed that all these gods like Angels, Jinn, and the Saints had a God for themselves, who worships Him. He was the God Almighty that was the God of gods and Lord of lords.

In the belief of polytheism, there are no conflict between one's being god or worshiper, because the lordship in their view means independence in the management of a certain area of the universe, this has no contradiction with the possibility of being worshiper. In principle, all the lords of polytheists are themselves a worshiper for another Lord, who is the Glorious God that is the Lord of lords and there is no lord above Him, and He has no god. In the beliefs of polytheists the kingdom is the manifest and display of divinity in the soul of some human beings, that is, the king. That manifest is his domination on the people and power to rule among them. Thus the kings were worshiped, as well as the lord of idols and head of households, at home.

The Beliefs of Monotheism School:

In the Monotheistic School of the "Lord of the Worlds," is the same Lord of the heavens and the earth, and what is between them. The Management and Devising existing therein, due to the fact that it is a coherent, unique and correlated one, it implies that its Lord and Deviser is also the Unique. This is the Belief of those who have certainty and accept nothing except the absolute beliefs derived from argument and conscience, they admit it. In other words, the meaning of the "Worlds" is the heavens and the earth and the creatures between them, which, by the Unique Management in which. They imply that they have the Unique Lord and Deviser. The meaning of "The Lord of Worlds," is the same Unique Lord, Whom the Unique Management of the Universe implies for it. This is a signification of the Certainty that the conscience of the man of Certainty perceives it, the man of certainty who are not concerned with anything but by the reasoning and conscience.

The imagination of the Lord of the Worlds is conditioned and restrained on Certainty. The People of Certainty find certainty from the same Unity of Devising, to the Existence of a Unique Deviser for the entire world. The Lord of the Worlds is the one Who, when the People of Certainty looks at the heavens, earth, and what is in their between, and seeing the Unified System in them, will find Certainty in God and His Lordship for all of them.

The God Almighty can be conceived in a comprehensible way and a correct imagination, although He is not conceivable to His Truth and Essence, and it is impossible to find a scientific encompassing to Him.

In response to the polytheists and the idolaters, the same issue of the Uniqueness of Lordship should be proved, because the polytheists, as stated above, believe in the Unity of Essence, but they have assumed partners in God's Lordship.

(Almizan:V.30, P.114.)

Three Pillars of God's Lordship

« أَفَمَنْ يَخْلُقُ كَمَنْ لَا يَخْلُقُ...؟ »
 « وَ إِنْ تُعَدُّوا نِعْمَةَ اللَّهِ لَا تُحْصُوهَا...! »
 « وَاللَّهُ يَعْلَمُ مَا تُسِرُّونَ وَمَا تُعْلِنُونَ ! » (١٧ تا ١٩ / نحل)

**"Is He who creates like one who does not create?"
 "If you enumerate Allah's blessings,
 You will not be able to count them!"
 "Allah knows whatever you hide and whatever you disclose!"
 (Holy Quran, Nahl: 17-19.)**

1- The CREATIVITY

The first Verse refers briefly to the First Pillar of Lordship, and States: The Glorious God creates the creatures, and creates them constantly, so, such a person is not the same as someone who does not create anything. God creates the creatures and is the possessor of them and their effects, the effects that their own system and the general system of the world, depend on and relate to it.

2- The DIVINE BENEFICENCE

The second Verse refers to the abundance of the Divine Blessings and the plurality that is out of the range of counting, since there is in fact no creature but in comparison with the general system of the universe, is a blessing, although some of the beings are not blessing in comparison with others.

3- The ALL-KNOWING

The third Verse refers to the third pillar of the Lordship, which is the Knowledge. Because, if the Lord has no knowledge, the worship of the servants is equal to Him, then the worship will be useless and ineffective. Inevitably, it is necessary that the Divine Lord has to have

knowledge, of course, not every knowledge, but the knowledge to the appearance and the inner side of His servants, because the consistency of worship is with intention, and the deed of worshiper is considered a worship, when it is done with the righteous intention, and the intention is also related to the inner part of the servant, the knowledge for this worship which have the truth of its meaning, cannot be found except by the surround of the Lord to the appearance and the inner being of the servant, and the Gracious God is aware to what the human conceals and what he reveals, as if He is Creator, and He is Beneficent, for these Attributes He should be worshiped.

It is clear from this point why in the Holy Verse, the Knowledge of God to the others has been mentioned, and reasoned on His Knowledge to their secret and visible. Because the issue was the worship of men in regards of their Lord. The knowledge to their worship, which is a matter related to both the body and its organs, to the Heart and its state, it is necessary for the Lord to be aware of His worshiper's inward and outward, and to have Knowledge to his intention and his state of body and movements.

(Almizan:V.24, P.59.)

Eight Proofs for the Oneness of God's Lordship

PROOF 1: God, the **Initiator** of the heavens and the earth

« أَفَى اللَّهِ شَكُّ فَاطِرِ السَّمَوَاتِ وَالْأَرْضِ؟ » (١٠ / ابراهيم)

**"Is there doubt regarding God,
The Initiator of heavens and earth?"**

(Holy Quran, Ibrahim: 10.)

In the Honorable Quran, wherever the word "**Initiator**" is attributed to Allah Almighty, it means the "Creator," but the term "Initiator" refers to a Creator as if He has torn off the Non-Existence and

draw out the Creatures from its abdomen. These Creatures will exist till the time that the God Almighty keeps both sides of the Non-Existence open, but if God releases it to clasp each other, the Creatures will be vanished.

At the first understanding of this universe, we understand this meaning that for this evident universe, which is composed of Creatures, each of these creatures is, to a certain extent, restricted and separated from each other, none of them and their components are their own and are independent essences. If they were independent essences, they would neither undergo transformation nor were destroyed. Thus we understand that the existence of these beings, as well as their components, attributes, and effects that have an aspect of existence, belongs to other one, and this other one is the One, Who we call Him God.

He is who, created this Universe and its components. For each one He has placed a limit and a distinction from the others, He, therefore, must be an Unlimited Existence, otherwise He Himself needs a supreme person who limits Him. We understand also He is a Unique One who does not accept multiplicity, because one, who does not fit in limit, does not multiply. We also understand that He, even though is alone, manages all the affairs of the universe, as He created them, because He owns them and possesses all things related to them, no one is His partner in anything, because no creature owns himself and others like He. Therefore He is the Lord of everything, there is no Lord but He, as well as He is the Creator of everything, and there is no one but He.

This is a Convincing Proof, understandable to everyone. Every human being who understands in his own nature and conscience, that this visible and tangible Universe is a Truth and Reality, despite the theory of the Sophists it is not merely illusion and imagination, he will easily prove this argument of Monotheism of Divinity and Lordship. This is why the Holy Quran has presented this argument in the Verses where the above issue was under discussion with idolaters.

(Almizan:V.23, P.39.)

PROOF 2:

Ownership, Return, and Judgment

« وَ تَبَارَكَ الَّذِي لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ وَ مَا بَيْنَهُمَا
وَ عِنْدَهُ عِلْمُ السَّاعَةِ وَ إِلَيْهِ تُرْجَعُونَ! » (زخرف / ٨٥)

**"And blessed is the One who possesses all sovereignty
Of the heavens and the earth, and everything between them;
And With Him is the knowledge of the Hour,
And to Him you will be returned!"
(Holy Quran, Zokhraf: 85.)**

Each of the three attributes in the Holy Verse is an independent Proof for the Unity of God in Lordship. First, is His Ownership, which is clear to all the people and needs no argument, because one proves the lordship that has the Ownership, in order to be able to manage his own property, but the person who has no ownership he has no need to be Manager.

The reason that the Holy Verse restricted exclusively the Knowledge to the emerge of Resurrection in the God Almighty, is for the fact that the Resurrection is the farthest home that all creatures are moving towards it, how might be the One, who is the Deviser and Manager of all the Universe, does not know the farthest end of His creatures' movement, so the God Almighty is the only Lord of Creatures.

The fact that the Holy Verse mentioned the Creatures will return to God, is for the reason that the Return to the God Almighty is for the sake of judgment and punishment. The judgment and punishment are the last step of the Devising. It is evident that the One, who, the devising and management of the Universe is in His hands, the Return of the Universe is also towards Him. One, who, the Devising and Return is towards Him, the Lordship also belongs Him.

(Almizan:V.35, P.206.)

PROOF 3:**Unity of Kind, Unity of System, Unity of Objective**

« إِنَّ هَذِهِ أُمَّتُكُمْ أُمَّةً وَاحِدَةً وَأَنَا رَبُّكُمْ فَاعْبُدُونِ ! » (٩٢ / انبياء)

**"This is your nation, one nation,
And I am your Lord so Serve Me!"**

(Holy Quran, An'biya: 92.)

When, the Human Kind is a single unit, single nation, having a single destination and objective, and that objective is also the happiness of human life, it is no longer possible to have other lords except a Single Lord. Because the Godship and Lordship is not a conventional or formal position, that the human being can choose anyone or anything to set a lord for himself. The Godship and Lordship means the Genetic Origin and Devising, since all human beings, from the first and the last of them, are of one kind, one being, and the system governing them in order to manage their affairs, is the One, connected and related, which connects some components to some other, naturally, this unique kind and unique system has not been created except by a Unique Owner and Unique Deviser, so that, there is no way to human beings to discord on the issue of Lordship, and each one to choose a lord for himself.

Therefore, man is a unique kind and it is necessary for him to adopt a Unique Lord, Who should have the Truth of Lordship, and He is the Glorious God!

(Almizan:V.28, P.174.)

PROOF 4:**TIME and the Regulation of its System**

« مَنْ إِلَهٌ غَيْرُ اللَّهِ يَأْتِيكُمْ بِضِيَاءٍ ؟ » (٧١ / قصص)

"Who but Allah the Almighty could bring Light to your life?"

(Holy Quran, Qessass: 71.)

The Holy Verse is the proof of Unity in the Lordship of Allah, and wants to say: The gods of polytheists have no share in Lordship, because if the God Almighty prolongs the night until the end of the world, they are not able to violate this Commandment of God, the same is if God prolongs the day until the end of world's life. Therefore, there is no one to share on the Management of Universe. If there is anyone else to God Almighty, who manages the affairs of the universe, he should be able to change the night to day, or to make their way lighter in such prolonged night, when God prolongs the night until the end of the world, but no one has such a power and all the Power belongs the Almighty God. If God makes it the day the whole life of the world until the Day of Resurrection, who will bring you a night in which you find a rest?

(Almizan:V.31, P.110.)

PROOF 5:

Lord of the Easts and Wests, And the Sequence of Creation

« فَلَا أُقْسِمُ بِرَبِّ الْمَشَارِقِ وَالْمَغَارِبِ...! » (معارج/٤٠)

"By the Lord of the Easts and the Wests...!"

(Holy Quran, Ma'arej: 40.)

The meaning of the Easts and Wests is the east and west of Sun, since the Sun has different easts and wests every day of the year, there is no day for sun to rise from its east of yesterday and set in the west of yesterday, except on the same days in the next years. It is likely also the Verse refers to the easts of all stars and the wests of all stars.

The meaning of the Phrase: "**By the Lord of the Easts and the Wests...**," is that the God Almighty wants to refer to one of His attributes and to make it clear that when I say: " I ", that is, the same Origin of the Creation of human beings in the successive centuries and who governs the easts and wests. Since the continuous rising dawns and consecutive

dusks are associated with the passage of time and the passing of time have a full effect in the evolution of human beings in the succession centuries and appearing the events on the earth.

Talking about the Lordship of Easts and Wests is in fact a reference to the Cause of His Power, in order to understand that the One who, the management of all incidents of the world leads to Him, and no incident disturbs Him, and nothing can refrain Him to cause another incident, because incidents are His Acts, so no one of His creatures can prevent Him to convert a creature to a better one, otherwise that one becomes a partner to Him in management of Universe, because the Glorious God is a Unique! He has no partner in His Lordship.

(Almizan:V.39, P.158.)

PROOF 6:

The DOMINANT over the Throne

« أَلرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى! » (٥ / طه)

"The Beneficent God is dominant over the Throne!"

(Holy Quran, Taha: 5.)

The Dominant over the Throne, is that, His Kingdom encompasses the entire Universe, and management of all the functions of the universe is in His hand. This meaning in respect of the God Almighty - as it is worthy to His Sacred Magnanimity - is the appearance of His Sovereignty on the Universe and the Establishment of His Possession on things in order to manage their affairs and regulate their functions. Therefore, the Domination of the God Almighty to the Throne requires His Possession to surround all things, and His Devising and Management extends on everything, either the heavenly or earthly, whether small or large, important or unimportant; as a result, the God Almighty is the Lord of everything and is Unique in His Lordship,

because the purpose of being a Lord is nothing but being the Possessor and the Deviser!

(Almizan:V.27, P.187.)

PROOF 7:

The ORIGINATOR,

The All-Hearing, The All-Seeing

« فَاِطْرُ السَّمٰوٰتِ وَ الۡاَرْضِ... وَ هُوَ السَّمِيعُ الْبَصِيْرُ ! » (۱۱ / شوری)

"The originator of the heavens and the earth...

And He is the All-Hearing, the All-Seeing!"

(Holy Quran, Shoura: 11.)

The God Almighty is the Creator of the Creatures, He is the Initiator of them, and that is, He pulls out the existence out of non-existence. He created the human as a male and female, and in this way he multiplied their number, and also created animals as males and females, and thus multiplied them so that mankind could use generation after generation from those animals and their generations after generation. This is both Creation and Devising!

He is the Hearer, Who hears all the requests of His creatures if is told by language or intention, and meets their needs to the extent that they deserve. He is the Seer, Who sees whatever His creatures do, and will reward them according to their deeds. He is the One who owns all the keys of the treasuries of the heavens and the earth, the treasures that the properties and effects of all beings were stored in, and with the advent of those properties and effects, the combination of this system of the tangible world takes place. He is the One, who grants the sustenance to all beings reduces or adds their aliment according His knowledge. All this is the same Devising and Managing, therefore the God Almighty is the Lord and the Deviser of the affairs.

(Almizan:V.35, P.41.)

PROOF 8:

**DEVISING, CREATION, AND
PREDESTINATION OF UNIVERSE**

« وَخَلَقَ كُلَّ شَيْءٍ فَقَدَرَهُ تَقْدِيرًا ! » (٢ / فرقان)

"He created everything, and then He ordained it very exactly!"

(Holy Quran, Forqan: 2.)

Creation and Predestination are from God Almighty, because the Predestination is linked by Creation, when they link together the Devising will be necessitated. So, the Devising of everything is by Glorious God, therefore with His Possession there is no Possessor and with His Lordship there is no Lord.

The above Verse is the expression of the general affairs' referral exclusively towards the God Almighty, both on their creation and their predestination; therefore, He is the Lord of the Worlds! There is no Lord but Him! Since, the Creation always takes place by some precedential causes and some concurrent causes, naturally, it requires that the existence of objects to be related to each other, and the existence of everything and its existential effects is to be in an amount and measure that its precedential and concurrent causes ordain it, then the current events in the universe are, according to this visible system, mixed with the creation and subordinate to the causes and factors that were preceded the incident or were coincident with it. Since there is no Creator but the Glorious God, then for each simple affair there is also no Deviser but He. So, there is no Lord except the Glorious God to be the Possessor of things, and Deviser to manage their affairs!

Once the Property of the Heavens and the Earth is from God, and He is the Dominant Ruler and Possessor of them, it requires that the Creation to be dependent to Him, because if it depends to someone else,

the Property also has to be of someone else, if the Creation depends to Him, it requires that the Predestination also has to be from Him, since the Predestination is subordinate to Creation, if so, there should be the Devising also of Him, thus the Property and Devising is solely of Him, and He is the Unique Lord, not anyone else!

(Almizan:V.29, P.254.)

GOD'S LORDSHIP AND CREATIVITY

« اللَّهُ خَالِقُ كُلِّ شَيْءٍ وَهُوَ عَلَىٰ كُلِّ شَيْءٍ وَكِيلٌ ! » (زمر / ٦٢)

**"God is the Creator of all things,
And He is Guardian over all things!"**

(Holy Quran, Zumar: 62.)

This Phrase is planning to refer to the issue of Devising, and points out that Creation is not separate from Devising, therefore, in this Verse, following the attribution of Creation to God, refers to the assignment of the Property to Allah, and following it asserts that Allah is the Guardian of all things and managing their affairs.

This is because that the Creation and the Existence of everything leads to God, and this requires that He should be the Owner of everything, so that no one of the Creatures is the owner of anything, not of itself, but nothing else that is produced by him, except what God has possessed it, so that everything that is supposed to be in lack of Devising, due to its absolute poverty, God is its Owner of Devising.

The Possession of God for the Existence of a Creature and its works, is also a kind of God's Devising and affirmation of His Property, not in discord with His Property, even if He assigns the Angels to act on His behalf upon something, this shows the Power of His Own Empowerment, not that He has entrusted a duty to the Angels and has closed His Own Empowerment.

When any creature of the creatures assumed not to be its owner, naturally, the God Almighty will be its Delegate, its Deputy and its Deviser of affairs, even so, whether the supposed existence is from the causes of the universe or the effects, whatever it is, the Glorious God is the only Lord of it.

This Verse is also in the status that points to the Uniqueness of God in Lordship!

(Almizan:V.34, P.138.)

Creativity and Lordship of God

For Mankind and for the Universe

« ذَلِكُمُ اللَّهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ لَّا إِلَهَ إِلَّا هُوَ...! » (٦٢ / مؤمن)

**"Such is Allah, your Lord,
The Creator of all things, there is no god but Him!"**
(Holy Quran, Mou'men: 62.)

This is the God, who Devises the affairs of your Life and Sustenance, makes the night a means of your rest and the day your means of effort and labor, He is Allah the Almighty, and He is Your Lord, since your Devising is in His hand. He is the Lord of everything, for He is the Creator of everything, the Creation is not separable from the Devising, and this requires that except the God Almighty no other god to be in the universe of existence, not for you, nor for others: **There is no god but Allah!** Because if there would be another god, then there will be another Lord, because the Divinity is of the Lordship affairs.

« ذَلِكُمُ اللَّهُ رَبُّكُمْ! »

Such is Allah, your Lord that devises your affairs!

« فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ! » (٦٤ / مؤمن)

So Glory to Allah, the Lord of the Worlds!
(Mou'men: 64.)

This Phrase is a Glorification to Allah Almighty, because His Lordship and Devising extended all around the Universe!

In this Verse, the God Almighty has represented His Lordship to the entire Universe as a subordinate to His Lordship to the Human Beings. This was to make it clear: The Lordship of God is Unique and His Devising of Human affairs is the same as His Devising of the affairs of the whole Universe, because the current system in All over the world is Unique and its adaptation to the whole world is as its adaptation to each one part of it. Thus the Glorious God is the Source of most Widely-Blessing. So:

« فَتَبَارَكَ اللَّهُ رَبُّ الْعَالَمِينَ! »

Glory to Allah, the Lord of the Worlds!

(Almizan:V.34, P.231.)

Chapter Eight

The Ownership of God

Concept of God's Ownership

« قُلِ اللَّهُمَّ مَالِكِ الْمُلْكِ
تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ...! »
(٢٦ / آل عمران)

**"Say: O, Allah! You are the Owner of the kingdom!
You give the kingdom to whomsoever You Will,
And take away the kingdom From whomsoever You Will...!"
(Holy Quran, Ale'Imran: 26.)**

"The Property" is one of the concepts that we are familiar with and, undoubtedly, has a meaning for us, and it is either real, or conventional. The real property is that the owner can possess on it, on basis of Genetic or Existence, that is, one can open and close his eyes, upon his will, as well as in his hands, and so on.... In this type of property, there is a real relationship between the owner and the property, which is not changeable, because the property depends on its owner in a manner that it always needs him and never separates from him, unless it becomes principally invalid, for example, the eyes and hands will become mainly invalid and separated from body. The Universe, and all of its Components and affairs, which are the Property of God, are of this type, so God Almighty can possess on whatever He wants, and what He Wills.

But the Contractual and Conventional Property is that its Owner (as a human being) can possess on it. Because in this form of ownership, the relationship between the owner and the property is on a contract, and

the change in it is allowed. It is possible that something can be derived from the possession of one person upon the same contract and possessed and occupied by somebody else.

"The Dominance", though is from the nature of "Property" but is the Ownership of a person upon the property of a number of people, for example, the "King" is the owner of the properties of his subjects, and is called the "the Sovereign."

For Allah Almighty, all these types are attributed, that is, His Sacred Essence is "The Owner" and "The Sovereign" of all Creatures, by all types of Possession. He is The Real Owner, because He has the Absolute Lordship of all things, the creatures, as a whole, are dependent on His Sacred Essence, because He is the Initiator and Creator of all things, and God of all things! "Everything" that is named "the Thing," is dependent on the Divine Essence of God. They are poor and needy by their nature to Him, and have no independence without His Divine Presence, since this is so, nothing can prevent Him from what He has chosen or willed.

God's being the "Real Sovereign" requires His being the "Real Owner." In a clear expression, we see that creatures among themselves, are some of them the owners of the others, such as, the Causes which are the owner of their Effects, as well as the Objects which are the owner of their active Forces, and the active Forces are the owner of the Actions - for example, the human being is the owner of his own organs, as well as his active forces, such as hearing, seeing and the like.... In the meantime, the seeing and hearing have also the same condition on their actions - As the Allah Almighty Owns Everything, so His Possession both on His servants and the properties of His servants is evident, therefore, He is the Absolute Sovereign of the whole creatures, too.

Allah Almighty is also the Owner of the Creatures in terms of the contractual ownership, because He is the One who has granted the Property to the owners, it is clear that if He did not own the property, such a granting was not valid, and He has granted something that does not belong to Him.

The God Almighty is the "Sovereign" and King of the inhabitants

of the Universe, in the conventional sense, because He is the Ruler and Legislator that by His Own Decrees Possesses on the possessions of the people, as the ordinary kings do with the properties of their subjects. Therefore, the Almighty God is the Only King that before us Who Owned what is currently in our possession, and has the same Ownership with us, and will inherit it after us.

(Almizan:V.5, P.243.)

The Relation of

God's Lordship with God's Ownership

«... رَبِّ الْعَالَمِينَ! الرَّحْمَنُ الرَّحِيمُ! مَالِكِ يَوْمِ الدِّينِ!» (٢ تا ٤ / فاتحه)

**"... Lord of all the Worlds!
The All-Beneficent, the All-Merciful!
"Possessor of the Day of Judgment...!"
(Holy Quran, Fatehe: 2-4.)**

The word "Lord" means the Owner who devises the affairs of his subjects, so the meaning of the owner is taken from the word "Lord", and the "Property" according the people in the society is a special kind of dedication, which due to that dedication something will be assigned to the other, and its requirement is the correctness of possession. And the authenticity of possession depends on someone who is the Owner of that thing.

Of course, this is the meaning of Property in society, which, like other social laws, is a matter of convention not real, otherwise, this conventional matter had been originated from a real subject, which we call it also the property. We find in ourselves things that in the very sense of the word and in truth are our property, and their existence depends on us, like the organs of our body, that if we are not, our eyes and ears do not have a separate living. This is the meaning of the real property. We also consider that what we acquire with our own achievements or other legitimate means, is our property, like the real

property, we possess on it, but it is not the real property and its existence is not depended on us, while we die it stays in the world, therefore their property is not real, but is legal and something like real estate.

Of these two types of property, what is right to be attributed to God is the Real Property, not the conventional, and the Ownership of the God Almighty to the world is not perishable. The Real Property cannot be imagined without Devising. It is not possible that the earth with all living and non-living things on it is in need of God in its existence, but in its effects to be needless from God. While God is the Owner of all existences, the existence of the earth is of Him, the life on it and all the effects of life is also of Him, therefore, the Devising of the affairs of the earth, its beings, and all the world will be of Him, so He is the Lord of everything, because the word "Lord" means the Devising Owner!

(Almizan:V.1, P.37.)

Type of Ownership and Possession of God

The God Almighty in many Verses of His Glorious Word, has considered the Realm of the Universe as His Own Possession, such as the following Verses:

« اللَّهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ! » (بقره / ٢٨٤)
 « لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ! » (٥ / حديد)
 « لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ! » (١٠ / تغابن)

"To God belongs all that is in the heavens and earth!"

"To Him belongs the Dominion of The heavens and the earth!"

"To Him belongs all sovereignty and to Him belongs all praise!"

(Holy Quran, Baqareh:284; Hadid:5; Taghabun:10.)

God considers Himself the Absolute Owner of all the Universe, not so that He Owns in some aspects and does not Own in other aspects, like what the human beings own. Man, if he owns a servant or something else, the meaning of his ownership is that he can possess on

him, but not in any forms, or whatever he wishes, but a Rational Possession only. For example, he cannot kill his servant without any crime, or burn his own property.

The Almighty God is the **Owner** of the universe in all sense of **Ownership** and **Absolutely**. The universe is His possession, again, **Absolutely**, unlike the ownership of us on a sheep or slave, because our ownership of them is incomplete and conditional, some of our possessions are permissible and others are not allowed, for example, a man who owns an ass, is only its owner to use it to carry burdens or to mount on it, but killing it out of hunger or thirst or burning it is not allowed, because when the wise people ask him the cause of killing the ass, he had no convincing answer. This kind of possessions is not allowed.

In summary, all the properties that are considered valid in the human community are a weak property that permits certain possessions, not all of the possible seizure, contrary to the Divine Ownership of the things that are Absolute! Things have no Lord or Owner apart from the Allah Almighty, and they are not even the owners of themselves, their profit, loss, death, life, and resurrection.

Therefore, any possession is supposed in the creatures, the Owner of that possession is God. He can do any kind of possession on His servants and creatures, and has the Right, without being considered indecency, reproach, or blaming, because that possession is indecent and forbidden out of all possessions that is without Right, that is, rational people do not confer the right to such seizure; therefore, one's property is limited to those prescribed by reason, but if the God Almighty makes any possession on any creature is the possession of the True Owner upon His Real Property, therefore, it is not considered any indecency, reproach, or blaming. God has affirmed His Possession in the way that to forbid the people's possession on parts of His Property and to make possession in His Property only in the way that He has permitted, or desired.

The God Almighty is a Possessor, who can do any possession in

His Property that He Pleases, and nobody else can have such a possession, except by His Permission and Providence. This is the meaning that His Lordship necessitates it.

(Almizan:V.1, P.178.)

Perfect Ownership and Possession of God

« تَبَارَكَ الَّذِي بِيَدِهِ الْمُلْكُ ... ! » (١ / ملك)

**"Blessed is He in Whose Hand is the Kingdom,
And He has Power over all things!"**

(Holy Quran, Molk:1.)

Since the Phrase: "**Blessed is He in Whose Hand is the Kingdom....**" is absolute, it includes all the Properties. This interpretation clearly indicates the Perfection of God's Dominance over the Kingdom, and causes us to realize that the Property is in such a way in His hand, that He possesses it in any way as He Wishes, just as a powerful man rolls and whirls the wax in his hand. Therefore, the Almighty God owns all things and from all aspects, He also owns the property of each other owners. Thus, the description of the Omnipotent God in the way that the Kingdom is in His Hand is a description more spacious than the description in the Phrase:

"To Him belongs the Kingdom...!"(Taghabon: 1.)

(Almizan: V. 39, P. 11.)

God's Ownership And The Genetic Humility of Things

« ... وَ لَهُ مَنْ فِي السَّمَوَاتِ وَ الْأَرْضِ كُلُّ لَهُ قَانِثُونَ ! » (٢٦ / روم)

**"... To Him belongs every being that is in the heavens and on earth:
All are devoutly obedient to Him!"
(Holy Quran, Rome:26.)**

The above Phrase refers to the Surroundings of God's Real Property, the effect of which is the permission of the owner's possession in his own property as he desires, so the Almighty God, as He is the True Owner of the Universe, possesses on His subjects and takes them from the world to the Hereafter. This meaning has been emphasized by the Phrase: **"... All are devoutly obedient to Him,"** since the "Devoutly Obedient" refers to the need for "Obedience with Humility," and obedience with humility is a form of genetic obedience, not obedience to religious orders, since religious orders may sometimes be disobeyed.

The meaning of **"ALL"** in the above Phrase is the mankind, Angels, and Jinn, which all are obedient to the genetic causes. The Angels, whose obedience is their humiliation, but the Jinn and the Human kinds are both obedient to the causes of the genetic factors, although they are constantly plotting to overturn some causes of the genetic causes, but in order to achieve this purpose; they resort to another cause or causes. Besides this, their own knowledge, will, and choice are three of the genetic devices, so they are in anyway subjected to the Genesis; therefore, in relation to the Genesis, only God is effective and what He wants will happen, that is, when the external causes of something is completed, from the Human or the Jinn, what God has allowed and ordered, will be created, thus He owns all of them and what they own.

(Almizan: V. 31, P. 274.)

Inclusion of God's Ownership

1- Ownership of the Property of Existence

« لَهُ مُلْكُ السَّمَاوَاتِ وَ الْأَرْضِ...! » (٢ / حديد)

"To Him belongs the dominion of the heavens and the earth!"

(Holy Quran, Hadid:2.)

The above Verse explains the monopoly of God's Ownership, and makes us to realize that the Owner of the Heavens and the Earth is God, only. He alone rules the Universe in the way He wants, because He is the Creator of the Universe, then what is in the heavens and the earth, their uprising of existence, and the effects of beings, is of God, so there is no ruling power except that the ruler in it is God and there is no property and royal power unless its owner is God.

2- Move and Return is to God

« وَ إِلَى اللَّهِ تُرْجَعُ الْأُمُورُ...! » (٥ / حديد)

" ... And to Allah all matters are returned!"

(Holy Quran, Hadid:5.)

There is nothing unless it returns back to God! No one can repel him from returning to the Allah Almighty, and there is no factor in turning that thing to Allah except for the assignment of property to Allah, and the only factor which turns things into Allah is that the property of the universe belongs Him, so the commands, decrees, and the governing powers are also of Him.

3- God's Ownership, And all Creatures' Subjection

« مَالِكِ يَوْمِ الدِّينِ، إِيَّاكَ نَعْبُدُ ! » (٤ و ٥ / فاتحه)

"Possessor of the Day of Judgment!

Thee do we worship!"

(Holy Quran, Fatihe:4-5.)

The God Almighty is the absolute and unconditional Owner of us, and we, all the creatures, are absolute and unconditional Subjects of Him, so here are two kinds of monopolies, one that the Lord is sole and exclusive of ownership, and the second is that the Subject is one and

exclusive in subjection, and he has nothing but Servitude. This is the meaning that the Phrase: **"Thee do we worship!"** implies it.

Since the stability of the property's existence depends on its owner, so one does not imagine that it will be hindered or veiled from its owner, or its owner will be veiled from it. There is nothing but servitude to things other than God, it is the servitude that makes the reality of things. It does not make sense that a creature of creatures or a part of its existence remains covered from God, as well as it is no longer possible to see a creature and disregard its owner; hence, we reach to the result that the God Almighty has an Absolute Presence, so the Right of His Worship is to enjoy Presence from both sides.

4- Ownership of God,

The Self-sufficient, the Praiseworthy

« **بِاللَّهِ مَا فِي السَّمَاوَاتِ وَ الْأَرْضِ إِنَّ اللَّهَ هُوَ الْغَنِيُّ الْحَمِيدُ!** » (لقمان / ٢٦)

**"To God belongs all that is in the heavens and the earth.
He is Self-sufficient and Praiseworthy!" (Loqman:26.)**

The God Almighty is the Origin of all Creatures and Bestower of all Perfections, so He Himself must have everything that the creatures need, so He is the Absolute Rich, and Because He is the Absolute Rich, then what is in the earth and the heavens is His Property, so He is also the Absolute Owner, and He can take possession of His Property in whatever way He wants, thus whatever devising and possession takes place in the Universe is of His part, because if one of these devisings is from a different one, he would also be the owner to that extent, while we said that God is the Absolute Owner, and since the devising and possession is only of God, therefore, only He is the Lord of the Worlds, and the God, who should be worshiped and praised for His Generosity and Beneficence.

The Phrase: **"He is Self-sufficient,"** is the justification for the Absolute Ownership of God. The word "Praiseworthy" which means

Praising for His Actions, is another source of proof, since the "Praiseworthy" has the meaning of a Praise against a good voluntary action, and every good or beautiful which is in the universe is the Property of God, necessarily the praises made for a deserved beauty, is also the Praise for God, thus God is the Absolute Praiseworthy. If some part of this beautiful and steady devising that exists in the universe would have been of someone other than God, then the Praiseworthy of God was not absolute, while God is Absolute Praiseworthy, and every other assumption is null and void.

(Almizan: V.37,P.299 - 305; V.1, P.46; V.32,P.55.)

Relation between Lordship, Ownership, and Godship With Repelling the Evils

« قُلْ أَعُوذُ بِرَبِّ النَّاسِ مَلِكِ النَّاسِ إِلَهِ النَّاسِ مِنْ شَرِّ...! » (١ تا ٦ / ناس)

"Say: I seek the protection of the Lord of humans!

Sovereign of humans!

God of humans!

Against those put temptations into the breasts of humans!

From among the jinn and humans!"

(Holy Quran. Nass:1-6)

The Glorious God is the Lord of the people, King of the people, and God of the People. If it happens that a person faces with a threatening danger and seeks refuge from a Lord, the Almighty Allah is the **Only** Lord of the human, and there is no Lord except Him. If a person, in such a condition, wants to seek refuge from a mighty king, he should seeks refuge from the Glorious Allah which is the Real King of the Universe, since the Property belongs Him, and the Commandment is His Decree. Other than He, if there would be a Lord, will be false and pretender.

Considering above it becomes clear that, why, first of all, in the midst of all the attributes of God, He mentioned the three attributes,

namely: Lordship, Kingship, and Godship, and also why these three attributes are mentioned in this sequence, i.e. before all the Lordship, then Kingship, and at the end the Godship. As we already said the Lordship is the closest attributes of God to man, and the Guardianship is specific in that, because of the fact that God's Grace in man's education is more than the other creatures, in addition, the fact is that, in principle, the Guardianship is a personal matter, like a father that trains his child under the wing of his Guardianship, and the Kingship is far from the Lordship and its Guardianship. As we see in the above example when a child has father he has nothing to do with the King. Of course, in case of being fatherless he refers to the king but not even directly, so the Guardianship of the king in this stage is not personal but is more general, and the king guards all nations under the wing of his Guardianship. Finally, is the stage of Godship, which in this stage the worshiper servant does not refer directly to God in his needs, and does not appeal to His Special or General Guardianship, because worship is due to inner sincerity, not the material nature, therefore in this Surah first expresses the God's Lordship, then His Kingship, and at the end, remembers the most excellent relationship between man and God, that is, the Relationship of Servitude, and Says:

**"Say: I seek the protection of the Lord of humans!
Sovereign of humans!
God of humans!"**

Each of the two attributes of Godship and Kingship is an independent cause in repelling the evil, therefore, the Almighty God is the independent cause in repelling the evil, because He is the Lord, He is also independent cause, since He is the King, and He is an independent cause, because He is God. Therefore, He is the Independent Cause, in whatever stage is desired.

(Almizan: V.40, P.465.)

Chapter Nine

Guardianship

Concept of Guardianship of Allah, And the Prophet, and the Imam

« إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا...! » (٥٥ / مائده)

"Your Guardian is only Allah, His Messenger, and the Believers...!"

(Holy Quran, Maedeh:55.)

The Guardianship is a kind of closeness that causes and permits a particular type of possession and ownership of devising. The Guardianship of God, the Messenger, and the Believers is all of the same meaning.

Since the Believers and the Holy Prophet are under the Guardianship of God, they are the "God's Party," so that, the type of their Guardianship, both are the same, and are of the same type of God's Own Guardianship.

The God Almighty has shown two types of Guardianship for Himself: One, the Genetic Guardianship, the second, the Legislative Guardianship. In other Verses He has attributed the Legislative Guardianship to His Prophet. In the above-mentioned Verse He affirmed same to Ali (AS).

Here are four groups of the Verses:

1st Group of Verses:

The Verses that refer to the Genetic Guardianship of the God Almighty indicate that the Almighty God is able, rightful, and lawful to possess any kind of possession in any creature, any kind of devising, and in whatever manner He wishes.

2nd Group of Verses:

The Verses that prove the Guardianship of Legislation to God Almighty, to institute the Laws(*Shari'ah*), Guidance, Leadership, Promotion, and the likes. The summary of these two groups of Verses is that there are two types of Guardianship for the God Almighty: One is the Genetic Guardianship and the other is the Legislative Guardianship; in other word, one is the Real Guardianship and the other is the Creditive Guardianship.

3rd Group of Verses:

The Verses which prove the Legislative Guardianship to God, prove the same for the Holy Prophet, too, and recognize the following as his Prophetic duties and affairs, such as: Call for Religion, Establishing the Legislation, Educating the Nation, Governing and Judging among them. As it is obligatory to the people to obey Allah, the obedience of the Prophet is also obligatory, without any terms and condition. Therefore, the return of the Prophet's Guardianship is to the Legislative Guardianship of the God of the Universe.

4th Group of Verses:

The Verses which proved the Guardianship for the Holy Prophet prove the same for Imam Ali ibn-Abi-Talib (AS). This type of Guardianship, which is the same in all three cases, in principle, is for the Almighty God and for the Holy Prophet and for the Imam Ali (AS), is in adherence and by God's permission.

(Almizan: V.11, P.22.)

Exclusive Guardianship of God And its Administrative Power

« فَأَللَّهُ هُوَ الْوَلِيُّ...! » (٩ / شوری)

"... God is the Real Guardian...!"
(Holy Quran, Shoura:9)

The above Phrase gives the monopoly of the Guardianship to Allah and states that only Allah is alone the Guardian, and it is obligatory to anyone who seeks a Guardian to admit Him as his own Guardian without referring else one, because there is no Guardian except Him. The main purpose in admitting the Guardian and following His religion and worshipping Him is to release from the punishment of Hell and achieve the Salvation of Paradise, on the Day of Resurrection. Since the reward and punishment is of God, who causes the people to die or revive, and on the Day of Resurrection He gathers them all for retaliation, so it is obligatory to take Him as Guardian only, and leave behind the false guardians, since they themselves, are stones, woods, and not aware of the Resurrection or its date.

In respect of Guardianship, it is obligatory that the Guardian to have ability for Guardianship and Managing the affairs of the people, the one who is capable and dominant on everything, is only the God Almighty, no one else, otherwise God had bestowed or permitted him, but to the extent that He wished. God is One, Who owns everything, no one except Him owns anything, otherwise God had bestowed him, but to the amount that He wished. God is even the Possessor of what the power or property has given to others, and has the Power and Possess over it. Thus, the Only Guardian is God; and no one else is the Guardian.

The Judgment when is acceptable that the Judge has a kind of Possession of Authority and Guardianship, even though the two parties have given him this possession of authority. Like the two people, who are quarreling, ask a third person to come and Judge between them, and

agreed to accept his Judgment. In this example the both parties have chosen the third party to be their Possessor of Judgment and agreed beforehand to accept what decision he issues, so that he can freely issues what he judges. By accepting their request, the third person will actually become as their Guardian in this Judgment.

God is the Owner of the whole Universe, and there is no Owner but Him. Since every Creature, itself and its effect of works, is dependent on the God Almighty, therefore He is the Real Possessor of Judgment and Decree. His Decree is of two types: One the Genetic Decree, that is to set the emergence of the effects following the causes, and when a creature is in conflict among the various causes, to set that creature following the cause that is more complete than others. God's other Decree is the Legislative Decree, like the Duties that commanded in the Divine Religion about Beliefs and Instructions.

There is also a third Decree that may be considered as one of the examples of each of the above two Decrees, which is His Judgment on the Day of Resurrection among His servants in what they differed. On that day God will unveil and disclose the Truth, so that the people will see the Truth, as Certainty and Manifest, as a result, those who were the partner of Truth in the world, will find Salvation and enjoy the consequence of their deeds, but those who were arrogant against the Truth in the world, for their arrogance and the effect of their arrogance, they become ill-fated and hapless.

We also know that differences between people in their beliefs and their actions have the Legislative basis; it will only be solved by the Legislative Decrees and Religious Laws. Since the Legislative Decree and the Right to Legislate is of God only, so only He is the Guardian of Judgment, and it is obligatory to take Him Guardian alone and to worship Him alone, and to believe in His Religion alone!

The Guardian, Whom the worshipers worship and believe in His Religion, must be the One who can resolve the differences among His worshipers, to improve the corruption found in their societies, lead them

by law to the prosperity of their life, the law which is the same religion that is established among them. This kind of Guardian is the God Almighty, so He is the only Guardian, whom they must take as their own Guardian, not else one.

(Almizan: V.35, P.35.)

Rightful Guardianship of God, Its Effects and Inclusion

« ... هُنَا لِكِ الْوَلَايَةُ لِلَّهِ الْحَقِّ ... ! » (كَهْف / ٤٤)

"There, the True Guardianship is only of Allah...!"

(Holy Qursn, Kahf:44.)

The Guardianship means the Possession of the Devising, which is a general meaning, and applies in all derivatives of this word. This appears when it comes to a human being that he is surrounded with perdition, destruction of all causes of salvation, appearing his weakness and helplessness, who considered himself independent and protecting from God. It will be evident that the Guardian of all the human and every other creatures, and their possessor of devising is only God, because He is the Only True Lord, His Truth of Lordship makes all His Devising and Effects of Devising on the basis of Truth, all other external causes that a mislead man imagines them as a partner for God in Devising and Effect, are indeed void in the area of their essence, and have no possession on their own effects; they only have the effect and expose it that God has given them its permission, without any independence of themselves, so that every Cause of its own area is void and by God is the Truth, and God is in His Essence the Truth, Independent, and Essentially Affluent.

If God Almighty would be compared with the external cause(even

though He is out of comparison with others,) we find that the blessings of God Almighty is better than all the causes, because God will reward the True Reward and the other causes reward a false blessing, and what they can reward is from God and by His permission. Considering this comparison, the outcome that God gives the human being is better, because He Himself is the Truth and Permanent, without perdition or annihilation, His Glory and Blessing do not change, but the apparent causes will be varied and vanished, they only have a charming and deceitful appearance that God has bestowed them, penetrating and charming in hearts of men, but when the time for man comes to end, he realizes that he has been deceived and it was no more than a dry land.

When a human being had no choice but to give heart in One, Who controls all affairs of the universe, expecting to improve his affairs, too, his Lord would be more deserving of this concern, for the reward, well-ending, and salvation that God grants is not comparable with what others can do.

(Almizan: V.26, P.182.)

PART TWO

God's COMMAND

And

CREATION

Chapter One

God's Command

And the

Word of Creation

Concept of God's Command

« ... أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...! » (٥٤ / اعراف)

"... Surely His is the Creation and the Command...!"
(Holy Qursn, A'araf:54.)

The word "Command" has some different usages, generally is used on commanding and persuading one to do the work in question. In other uses, it means the "Order", the order that is in all the aspects of life and manifestation of life. Since this meaning corresponds to all the vital affairs of man, the word is used in all affairs of man, and what corrects its existence. It extended and widely used in everything, whether human or non-human, so that the order of everything is the same commands and affairs that corrects his existence, regulates his various actions, practices, and intentions.

The God Almighty has interpreted the "Command" that He Possesses from things, in the following Verse:

**[Verily, when He decides to create something,
He only Commands to it stating:"Exist!"
And immediately it comes to "Existence!"]**
(Yassin:82.)

God explains the "Command" which He possesses from essences, attributes, effects, and actions of everything; it is the same Command of **"Be!"** When He says to anything, it **"Comes to Existence!"** Namely, by saying this word, God grants a certain portion of existence to that thing, and that thing to the extent of that portion finds existence!

This Existence has a relation to God Almighty, which is based on the validity of God's Command and the Divine Word **"Be!"** Also has a relation to the existing object, on the validity that is the Command of that object, which returns to God, and God in this Verse has referred to it as **"Comes to Existence!"** The Almighty God has mentioned various Attributes and Decrees considering these two relations, that is, the relation the Command has to God on one hand, and on the other hand has with the existing creature.

In short, the Command is the same Creation, whether it belongs to the Essence of something, or to its attributes, actions, and effects. Since the Command of Essences of Creatures is in the hand of God, as well as the Command of his existence system is also in His hand, because the creature possesses nothing on his side from the attributes and actions.

(Almizan: V.55, P.208.)

Difference between Creation and Command

« ... آيَةُ الْخَلْقِ وَالْأَمْرِ...! » (اعراف / ٥٤)

"... Surely His is the Creation and the Command...!"

(Holy Qursn, A'araf:54.)

The difference which is between the Creation and Command, is that the Creation is to generate something that in its formation there has been used the predestination and composition, whether it is attaching something to something else, like appending the sperm to each other, or

appending the male sperm to female sperm, attaching the foodstuff upon it, or thousands of conditions which are in the creation and appearing of a human being and or animal, or by other way different from it and is not through attachment of parts to each other, like predestination of the essence of the simple creature, determining the boundaries of its existence, effects of existence, and the relationship of it with other creatures. This meaning may also be driven out from the Holy Verses of Quran, such as: "... **And He created everything and determined it in a precise measure!**" (Forqan: 2), or "**Allah is the Creator of all things...!**" (Zomar: 62), which generalized God's Creation to everything. In contrary, the Command, which in its meaning there is no use of predestination and regulation of the aspects of existence, therefore the Command has no Gradualness, but the Creation is based on Gradualness.

The God Almighty, in His Holy Book, has attributed the Creation to others, too, but has not attributed the Command, in this meaning, to anyone else, but considered it specific to Himself, and used it as a medium between Himself and the thing which wants to create, such as, spirit, and the like.

Have an attention to the following Verses:

"For your benefit Allah has subjected by His Command the night and the day, the sun and the moon and the stars...!" (Nahl: 12)

"... And that the ship may sail by His command...!" (Rom: 46)

"Allah sends down Angels and the Spirit by His Command on any of His Worshipers that He Wills...!" (Nahl:2)

"... And they act only according to His Command...!" (Anbiya:27.)

There are other Verses of this kind that indicate the Almighty God considers His Command the Cause to advent of such matters, or along with them.

(Almizan: V.15, P.209.)

Preceding of **Command to Creation**

« ... أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...! » (اعراف / ٥٤)

"... Surely His is the Creation and the Command...!"
(Holy Qursn, A'araf:54.)

Considering above explanations, it turned out that although the return of the Creation and Command is to same meaning, but they are different in sense of validity, therefore, it is correct to consider each of them belonging to a separate stage of creation, whether these two words are mentioned together, or alone, because even in the Verses that both of them has been mentioned together, it is also correct to say that the Creation means generating the Essence of Creatures, and the Command means predestinating their effects and running system, the creation is after the Command, since when the predestination of something is not complete, the creation will not start, as well as, no creature after the creation will be destined.(Attention Please !)

(Almizan: V.15, P.211.)

What is **Command and the Word of Creation**

« إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ...! » (يس / ٨٢)

**"His Command, when He intends anything, is only to say to it:
"Exist!" And it comes into Existence!"**
(Holy Quran, Yassin: 82.)

This Verse is one of the Outstanding Verses of the Holy Quran, which explains the Word of Creation, and states:

The God Almighty, when intends to Create a Thing, needs no other Cause, but Himself, neither in case of creating that thing directly through the said Cause, nor assisting God in its Creation, and nor removing a

barrier from the path of God.

The Holy Quran has different interpretations of this fact, in the captioned Verse Says:"His Command," and interprets it in the Surah Nahl to: "Saying," and in Surah Baqarah interprets it to "Decree." Apparently in the captioned Verse the meaning of "Command" is "the Manner or Status," namely, it says that the Status or the Manner of God, when He wills to create a creature of creatures is in such a state, not "to Order," or "to Say" something.

More attention in these Verses shows that the purpose of these three Verses are the description of God's manner or status while He wills to Create things, not to indicate that God uses such wording while creating things. This word is used here because it is an instance of God's manner not an order (command), or saying (speech). The meaning of what He said:"While He Wills something," is that:"While He wills to create something!" In some other Verses regarding this issue He mentioned the word:"Decree," instead of "Will," this, of course, has no difference, since the "Decree" means the Ordinance, and in regards the God Almighty the words Order, Decree, or Will are in the same sense, because the "Will" is an attribute of Action, out from the Essence of God Almighty, and is driven out from His Status of Action, and means that: What existing creature we assume, in relation with the God Almighty has no power but to be created, thus the meaning of the Phrase:"While He Wills," is that when something is setting in the position of belonging the God's Will, the manner of God is to Command it to "Exist," and it comes to "Existence!" The Phrase: "He says it to be," means that God addresses it by the word:"Be!" And it is also clear that there is no word that God Pronounces to it, otherwise the "Sequence" becomes necessary, because the pronunciation itself is what after the Will, needs another pronunciation, again that pronunciation is also of the things that needs a different will and pronunciation, and also there is no audience that has an ear to hear the address with its two ears, to be created for example, in the same way, so that if there is an audience there is no longer a need to create him! Therefore, the Word in the Verse, is a figurative word,

indicates that Granting Existence by God to the thing that is to exist, needs nothing else, except God, and when God Wills its existence, it will exist without any delay or violation.

(Almizan: V.33, P.183.)

The Word, Command, and the Word of Creation

« إِنَّمَا قَوْلُنَا لِشَيْءٍ إِذَا أَرَدْنَاهُ أَنْ نَقُولَ لَهُ كُنْ فَيَكُونُ ! » (نحل / ٤٠)

**"When We want to bring something into existence,
Our Command is: "Exist!" It comes into existence!"**

(Holy Quran, Nahl: 40.)

In some Verses, God has named His Command, the "Word," as well as named His Command and Word, the "Decree," to affirm its firmness, strength, and certainty; and Said: **"Initiator of heavens and earth, when He Decrees a Command, He merely Says to it: "Be!", and it is!"** (Baqarah: 117.) As well, He named His Special Saying as "Word;" and Said: **"Indeed the case of Jesus with Allah is like the case of Adam: He created him from dust, then Said to him, " Be!", and he was!"** (Ale-Imran: 59,) then Said in the same case: **"... And His Word that He cast toward Mary ...!"** (Nessa: 171.)

The result of the above explanations is that the Creation of the God Almighty, namely, what He grants the existence to things - which is, in other word, the same existence of things - is His very Command, His Saying, and His Word, which the Holy Quran interprets it in different forms at different ways, but it comes out from the appearance of the interpretations of Quran that the Word of God is His Saying, for the sake of its particularities and specifications. From this meaning it turns out that the Will and Decree of God is also the same, and on basis of credibility is prior to Word and Command, thus the God Almighty first Wills something, Issues its Decree, and then Commands it: "Be!", "It is."

It is mentioned in Surah "An'am" that the reason why things do not

violate God's Command is because His Word is Truth; as Said: "... **It is He who created the heavens and the earth with Truth, and the day He says:"Be!" it "Is". His word is the Truth...!"**(An'am:73,) which indicates that His Word is Truth, namely, it is Constant, to the real meaning of the Constancy, is the real externality, which is His Action, therefore has no assumption of violence, false presentation, or the invalidation, because the necessity proves that every Reality and Constancy will not be changed from what has been established. Thus, God does not commit any mistake and fault in His Action, which is the very Reality, and His Command never rejects, His Word never lies, His Promise never breaks.

(Almizan: V.24, P.106.)

Genetic Command of God

« وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ! » (قمر / ٥٠)

**"And Our Command is but a single word,
Like the twinkling of an eye!"**

(Holy Quran, Qamar: 50.)

Hear, the meaning of the word "Command" is the same as "Order" which its counter word is "Forbid." The fact is that the word order has two meaning: One Legislative - like the orders that the eldest give to the youngest - and the other is Genetic, which is the Will to give existence to something, about which God Says in the Verse: **"His Command, when He intends anything, is only to say to it: " Exist!", and it comes into Existence!"** (Holy Quran, Yassin: 82.) So, here the **Command of God is the Word: Be!**

(Almizan: V.37, P.175.)

Non-Repetitive Command of God

« وَ مَا أَمْرُنَا إِلَّا وَاجِدَةٌ كَلَمْحٍ بِالْبَصَرِ! » (قمر / ٥٠)

**"And Our Command is but a single word,
Like the twinkling of an eye!"**

(Holy Quran, Qamar: 50.)

The meaning of God's Command being single, is that His Command never be repeated, namely, when God Wills to Create something, the existence of that thing needs no more repeat of God's Command, but when He inspires the word "Be!" once, its belonging comes to existence, immediately, like a blink of eye, without any delay, so, it is evident that when it exists instantly, there is no need to repeat the Command!

(Almizan: V.37, P.176.)

Timelessness of God's Command

« وَ مَا أَمْرُنَا إِلَّا وَاجِدَةٌ كَلَمْحٍ بِالْبَصَرِ! » (قمر / ٥٠)

**"And Our Command is but a single word,
Like the twinkling of an eye!"**

(Holy Quran, Qamar: 50.)

If, in the above Verse, God has resembled the immediacy of the realization of His Command to the eye blink, intends to show the shortness of the time of Command's effectness, but God wants to make us understand that the effect of God's Command needs no time, even a short glance, it is a remark of its being Timeless! So, the Command of God Almighty, which is the very Creation and His Will to create, has no need to time, to place, and to movement, how can it need these factors while the time, place, and movement have themselves been created by the same Command? The Existence of the Creatures is immediate as it is the

Act of God, but as the Existing of a Creature is a matter of time and gradualness, it comes to the existence gradually.

(Almizan: V.37, P.176.)

Directness of God's Command

« إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ
خَلَقَهُ مِنْ تُرَابٍ ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ! » (آل عمران / ٥٩)

"Indeed the case of Jesus with Allah is like the case of Adam:

He created him from dust, then Said to him:

"Be!" and he was!"

(Holy Quran, Ale-Imran: 59,)

In the above Verse God has first mentioned the Creation of Adam, and expressed its relation with the Soil, which is itself one of the Causes, then describes his existence, having no relation with other things, by using the Command of "Be!" (Attention! Please.) There is another Verse similar to it: "... Then We brought forth a new Creation..." (Momenoon: 14.) Here, God named His Own Creation, **the New Creation**, which is related to Him, without mediation of the chains of causes.

So, the Command is the Divine Word of Creation, namely, the Act specified to the God's Essence, without intercession of Causes. This Command cannot be measured by measures of time, place, or by any other material attributes.

(Almizan: V.25, P.335.)

Brief and Detailed Process of God's Command and its Descent

« فِيهَا يُفْرَقُ كُلُّ أَمْرٍ حَكِيمٍ ! » (٤ / دخان)

**"On this night, every absolute command
Coming from Us
Becomes distinguishable!"
(Holy Quran, Dokhan: 4.)**

The Absolute Command is a Command that its words are not distinguished from each other, and its states and qualities are not determined. The Commands have two stages upon the God's Decrees: One, the stage of Brief and Ambiguity, another, the stage of Details. The **"Night of Destiny – Leila'tol-Qadar"**, as the above Verse indicates, is the night in which the Commands come out from the stage of Brief and Ambiguity, to the stage of Distinction and Details. One of that Commands is the Holy Quran which on that night comes out from the stage of Absoluteness, and descends, namely, it will become comprehensible to the mankind.

From the appearance of the Phrase: **"Becomes distinguishable,"** the tense of continuity is understandable, which indicates that all the Absolute Commands each year becomes distinguishable, so the meaning of Absolute Command should be Genitival Commands, which in each Night of Destiny they become distinguishable and separated; but there seems no need that the Divine Knowledge and Rulings to be separated and divided each year.

(Almizan: V.35, P.214.)

God's Decree on Seven Heavens, Revealing their Commands

« فَقَضُّهُنَّ سَبْعَ سَمَوَاتٍ فِي يَوْمَيْنِ
وَ أَوْحَىٰ فِي كُلِّ سَّمَاءٍ أَمْرَهَا ! » (١٢ / سجده)

**"Then He set them up as seven heavens in two days, and revealed in each
heaven its Command...!"
(Holy Quran, Sajdeh: 12.)**

The Heaven that God faced towards was in the form of smoke, and its Command to find existence was in the stage of ambiguity, God made its Command distinguishable, and determined it Seven Heavens within two days.

The Heaven is the Origin of the Command, which in some way, descends from the Presence of God Almighty to the Earth. The Command descends from one heaven to the other heaven, to reach the earth. The heavens are the pathways serving the Command issued from the Presence of God, the Possessor of the Throne, or the crossing road of the Angels, who carry His Command. The Angels bring the Command of God from heaven to the earth.

Here, if the meaning of Command, is the Genitival Command of the God Almighty, which is the Word of Creation, the meaning will be the Commands of God that has to be executed on the earth, and are the creation and origination of events, which the Angels carry that events from the Presence of God, the Possessor of the Throne, and in descending them they cross the roads of heavens, passing through each of the heavens, one by one, to bring it down to the earth.

The Angels of each heaven carry the Command of the God Almighty, and deliver it to the Angels of the Heaven below. The Command of God has a relation to each of the heavens separately, in connection with the Angles dwelt therein; and has also the relation to each group of the Angels, in connection with their being the Carrier of that Command; God has imposed the Command to them, namely revealed it to them.

As a result of what was said, it became known that the Almighty God, in every heaven, reveals to the inhabitants of that heaven, namely, the Angels who dwell in it, the Command of that heaven, which is attributed and belongs to that heaven.

(Almizan: V.34, P.267.)

Movement of God's Command

Through Seven Heavens Downwards the Earth

« اللَّهُ الَّذِي خَلَقَ سَبْعَ سَمَاوَاتٍ وَمِنَ الْأَرْضِ مِثْلَهُنَّ
يَنْزِلُ الْأَمْرُ بَيْنَهُنَّ...! » (١٢ / طلاق)

**"Allah is the One, Who created Seven Heavens
And of the earth the same Number.
He descends His Command to Them...!"
(Holy Quran, Talaq: 12.)**

It turns out from the Phrase: "... **And of the earth the same Number,**" that there are seven earths, as the heavens are seven in number. Now, we should consider that what is the meaning of seven earths?

There are several possible theories:

- 1- There are seven earths among the celestial planets; their structures are of the same structure as the earth, in which we live.
- 2- The Verse refers to the Earth itself, which has seven layers (as the onion layers,) that are over each other, and surrounded the earth; its simplest layer is the layer that we live on.
- 3- The Verse refers to the seventh lands of the climates and the seventh parts of the earth, which the ancient geographers have divided the earth into seven parts (or continents).

These are some of the theories, which each of them were accepted by some theorists.

The appearance of the Phrase: "**His commandments are sent between them...**," indicates that in this Verse, the heavens and the earth both are intended, since the meaning of the Command is the same Divine Command that God has named it the Word of Creation, in the Surah of "Yassin", therefore, in this Phrase, the purpose of descending the

Command between the heavens and the earth, is to begin to descend from the Commander of the Command toward the heavens, which descends from one to the other, to reach the earthly world, so that what God has willed to be emerged, such as the substance of creatures, their effects, sustenance, death, life, dignity, abjection, etc., as Said elsewhere in Quran:

"...And revealed in each heaven its Command...!" (Fosselat: 12.)

**"He directs the Command from the heaven to the earth;
Then it ascends toward Him in a day**

Whose span is a thousand years by your reckoning! "(Sajdeh:5.)

(Almizan: V.38, P.300.)

Distribution of Command

According the Angels' Duties

«فَالْمُقَسَّمَاتِ أَمْرًا!» (٤ / ذاريات)

**"And by the Angels that distribute the affairs,
As Commanded by Allah! "
(Holy Quran, Zariyat: 4,)"**

The above Verse is an oath to the Angels who are acting on Command of the Lord and divide the commands of God among themselves according the differences of their positions.

The Command of the Lord of the Throne is a single Command in the Creation and Devising, but when this single Command is carried by the Angels having different posts and missions, necessarily that single Command will be split and distributed among the Angels according the difference of their positions. This distribution will continue till the Command reaches the Angels, who are the agent to cause the detailed events of the universe, therein the Command becomes more fragmented

and reproduced.

The four following Verses include the Devising of the whole Universe and refer to all of them.

First: With the Verse: "**By the winds that scatter clouds and Particles!**" (Zariyat: 1,) refers to the devising of the Lands,

Second: By the Verse: "**And by the ships that sail on the sea with ease!**" (Zariyat: 3,) refers to the Seas,

Third: With the Verse: "**And by the clouds that carry heavy rains in them!**" (Zariyat: 2,) refers to the devising of the Space,

Forth: Finally to the related measures on all parts of the world, as a whole, in the Verse: "**And by the Angels that distribute the affairs, as Commanded by Allah!**" (Zariyat: 4,) which all these Angels are the Mediators of Devising, distribute the Commands of the God Almighty.

In the above Verses there is an oath to all the Causes which have a role in devising the world affairs as a whole.

(Almizan: V.36, P.263.)

God's Command, and

Responsibility of Angels in Devising World Affairs

« وَ النَّازِعَاتِ غَرْقًا وَ النَّاشِطَاتِ نَشْطًا وَ السَّابِحَاتِ سَبْحًا فَالسَّابِقَاتِ سَبْقًا
فَالْمُدَبِّرَاتِ أَمْرًا ! » (نازعات / ١-٥)

"By the Angels, who pull out the souls of the sinners violently!

By the Angels, who draw out the souls of the believers gently!

By the Angels, who fly swiftly in the space to do the Commands of their Creator!

And who race one another in rendering Services!

By the Angels who devise and regulate the affairs of the world!"

(Holy Quran, Nazeat: 1-5.)

The Oaths mentioned in these Verses, seems to be related with the Commands issued by God Almighty to the Angels in respect of devising the affairs of the material Universe, and managing the affairs by God's

Permission.

The above Verses are very similar to the Verses of the beginning of Surah Saffat, and Surah Morsalat, where Says:

**"By the Angels who range in ranks [to carry out Allah's Commands!]
And by the Angels who are severe in Repelling every evil and devil!
And by the Angels who recite Allah's Remembrances and reach Divine Messages
to the Messengers!" (Saffat:1-3,)**

And the Verses:

**"By the Messengers, who were sent one after another
For man's guidance!
By the Angels who move like swift winds after
The Commands of their Creator!
By those who publish the Divine Truth Among mankind!
By those who exhibit the distinctive Separation between
Truth and Falsehood,
By those Angels who are the means of Reaching Revelations
To the Messengers, " (Morsalat: 1-5.)**

These Verses describe the Angels' duty in respect of the God's Command, but what differs here is that the captioned Verses describe the Angels' duty only in respect of their mission in devising the affairs of the Universe.

Besides this, among these five Verses in respect of Angels, the attribute which is brighter than others, is the attribute of: **"By the Angels who devises and regulates the affairs of the world!" (Nazeat:5,)** in which the issue of Devising mentioned as an absolute and unconditional fact, which refers to their devising of affairs of the whole Universe; on the other hand, shows that the absolute Devising is the absolute Duty of the Angels, so it becomes clear that the Devisers, are absolutely the Angles.

More attention on the first Verses of the Surah, we understand that Devising follows the Racing, the Racing follows the flying, and this makes us to understand that there is a kind of compatibility in the meaning of these three Verses, so the meaning of these three Verses is

that the Angels devise the affairs, but after they overtake towards it, they overtake, but after racing towards it while revealing the Commands, then we conclude that the Racers, Overtakers, and Devisers are the Angels according their descending towards the Devising that they have been commissioned for.

(Almizan: V.40, P.15.)

Motion of Angels Responsible

To Execute God's Decree and Command

« وَ النَّازِعَاتِ غُرُقًا وَ النَّاشِطَاتِ نَشْطًا وَ السَّابِحَاتِ سَبْحًا فَالسَّابِقَاتِ سَبْقًا
فَالْمُدَبِّرَاتِ أَمْرًا ! » (١-٥ / نازعات)

"By the Angels, who pull out the souls of the sinners violently!

By the Angels, who draw out the souls of the believers gently!

By the Angels, who fly swiftly in the space to do the Commands of their Creator!

And who race one another in rendering Services!

By the Angels who devise and regulate the affairs of the world!"

(Holy Quran, Nazeat: 1-5.)

The Angels deal with all things, although everything is surrounded by the Causes, and the Causes are in conflict with each other in the various situations of things, in their existence and decease, survival and destruction, then what the God Almighty decrees about a thing, and the destiny that He has determined and defined about it, is the same Decree that the responsible Angel should devise it, he moves toward it and performs its responsibility that has been entrusted him. He overtakes from others to devise it, and concludes the Causality of the Cause which is in accord with the Divine Decree, as a result, what God has willed, it would be fulfilled! **(Attention Please!)**

When the meaning of the three Verses is a reference to the speed of the Angels in descending to accomplish what they have been assigned to and to overtake to devise it, thus the meaning of the other two Verses,

namely: **"By the Angels, who pull out the souls of the sinners violently! By the Angels, who draw out the souls of the believers gently,"** will inevitably be the Angels' separation from the position of Address to the position of the fulfillment of the mission, their starting to descend towards the goal, a descent with intensity and severity; also, the departure of Angels from the position they have towards that goal, like their rush and speed up after departing, and their overtaking from others to devise and manage the Command of the named Creature by the permission of God.

The five Verses are Oaths to the position of Angels and the status that they take when they carry out their mission, from the moment they begin to descend to the last condition that they take in the devising the affairs of the material world. These Verses refer to a System that the Divine Devising has while happening the Events.

(Almizan: V.40, P.16.)

Issuing or Devising God's Command

At Night of Destiny (Night of Qadr)

«تَنْزَلُ الْمَلَائِكَةُ وَالرُّوحُ فِيهَا بِإِذْنِ رَبِّهِمْ مِنْ كُلِّ أَمْرٍ!» (٤ / قدر)

"In it the Angels and the Spirit descend, by the leave of their Lord,

With every Command...!"

(Holy Quran, Qadr:4.)

If the Command in this Verse, has the same meaning that God has interpreted it in the Verse: **"All His command, when He wills something, is to say to it: "Be," and it is!"** (Yassin: 82,) the meaning of the Verse will be as follows:

The Angels and the Soul, by the permission of their Lord, will descend at the Night of Destiny, while initiating their Descent; they issue all Commands of God.

If the meaning of the Command in question is every Genetic Event that must occur, it means that the Angels and Soul will descend on that night, by the permission of their Lord, to devise the affairs of the world.

(Almizan: V.40, P.327.)

Chapter Two

Inclusion of God's Command

God's Command: Word of Creation, Existence Attributed to God

« ... قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ! » (اسراء / ٨٥)

"...The soul is one of the Commands of my Lord...!"
(Holy Quran, Assra: 75.)

The Command in this Verse is what has been expressed in the last Verses of the Surah "Yassin," which firstly understands us that the God's Command is the same word "Be!" The Word of Creation, which is the very Existence, and the Existence itself, is the Being of Everything, not from all aspects, but Being of everything from the aspect that is attributed to the Almighty God, Whose Existence is upright to the Essence; so, this is the meaning of God's Command.

One of the Proofs that confirm the existence of objects, from its being attributed to the Essence of the Lord, and regardless of the other Causes of Existence, is the Words of God that is stated in the following Verse: "And Our Command is but a single Word, like the twinkling of an eye!"(Qamar: 50,) which introduces the Command of Allah that is Single, resembled it to the blink of eye, and indicated the Negation of Gradualness. Although the creations of the exterior creatures are gradual and by the Material Causes, conforming with time and place, but they have also a certain aspect that is free from Gradualness, and out of the scope of time

and place; therefore, it is counted the Command of God, His Word, and His Saying. When it is in the course of the Chain of Causes, and conforms to time and place, it is not the Command of God, but is the Creation of God, as He Said: **"All Creation and Command belong to Him!"**(A'araf: 54.) Thus, the Command of God is the existence of any being from the aspect that is merely attributed to the God Almighty; and the Creation is the existence of the same being from the aspect that is attributed to the God Almighty, through the intermediary of the Causes.

(Almizan: V.25, P.334.)

The Command:

The Sovereignty over Everything

« ... قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ! » (اسراء / ٨٥)

"...The soul is one of the Commands of my Lord...!"

(Holy Quran, Assra: 75.)

The Command of God in all things is the Sovereignty or Kingdom of that thing. Of course, the Kingdom is more comprehensive than the king, therefore, there is for every creature, a Kingdom and a Command, as He Said:

"Have they not considered the Kingdom of the heavens and the earth...?"(A'araf:185.)

Thus, the Command of God is His Word of Creation, and His Word of Creation is the same as His Special Act, without intermediary of the Material or Genitive Causes, and their gradual affect to influence on it. This is the same Supreme Existence superior than the material life and the course of time. The Soul, according to its existence, is of this nature, namely, the nature of the Command and Kingdom.

(Almizan: V.25, P.335.)

The Command:

The Nature and Reality of Soul

« ... قُلِ الرُّوحُ مِنْ أَمْرِ رَبِّي ! » (اسراء / ٨٥)

"...The Soul is one of the Commands of my Lord...!"
(Holy Quran, Assra: 75.)

The Glorious God, in clarifying the truth of Soul, Said: **"Say, the Soul is one of the Commands of my Lord...!"** This Verse expresses the reality and nature of Soul, as it is in other Verses of this type, like:

"... Sends **by** His Command a Spirit ...!" (Ghafer: 15.)

"Allah sends down Angels and the Spirit **by** His Command...!"(Nahl: 2.)

"We inspired in thee a Spirit **by** Our Command...!"(Shoura: 52.)

"In it the Angels and the Spirit descend, by the leave of their Lord, **by** every Command...!" (Qadr: 4.)

In all of these Verses, the word **"by"** shows that the soul is of the nature and type of the Command.

(Almizan: V.25, P.333.)

God's Command,

And the Immediate Resurrection

« وَمَا أَمْرُنَا إِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ! » (قمر / ٥٠)

"And Our Command is but a single word,
Like the twinkling of an eye!"
(Holy Quran, Qamar: 50.)

For the rise of the Resurrection one Command of He is enough! As soon as He Commands, all Creatures will be re-created, the rising and gathering will be established. The Accomplishment of the Resurrection,

in which the unbelievers will be tormented, is the time that God's Will is fulfilled, and it brings no hardness to the Glorious God, because the appearance of Resurrection depends only on a Single Command of God to happen, since His Command is as a blink of eyes!

(Almizan: V.37, P.176.)

God's Command to Protect Man

« لَهُ مُعَقَّبَاتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهِ يَحْفَظُونَهُ مِنْ أَمْرِ اللَّهِ ! » (١١ / رعد)

"For each person, there are Angels, before him and behind him,
Who guard him by Allah's Command...!"

(Holy Quran, Ra'ad: 11.)

For every one of the people, of any kind, there are the Guardians (Bodyguards,) who follow him in the path that he goes towards God, from the front and from behind, at present time and in the past, guard him by God's Command, preventing his condition to be differed to destruction, corruption, or affliction, which is itself another Command of God. This second Command of God when alters the condition that the people change their condition. This is the time that God also transposes what blessings has given to them, and brings them misery and evil. When God gives them evil, there would be nothing to prevent it. Because, there is no Guardian for man but God, to take care of his affairs, and to prevent the fulfillment of God's Will.

The same manner that these Guards(Bodyguards) protect human beings by the Command of God, they also protect man from the Command of God, since the annihilation, destruction, and corruption are also the Commands of God, just the same, the survival, endurance, and health are by the Command of God. Thus, no physical and material composition can survive unless by the Command of Allah, at the same time, none of them decay or decompose but by the Command of God.

It is true in the spiritualities too, neither a spiritual condition, nor an action and the effect of action, can survive but by the Command of

Allah, and none of them will be subjected to degradation and corruption, unless by the Command of God. Indeed, all the Commands are by God, and all returns to God. According to what has been said, the same way that the Bodyguards protect by God's Command, they also protect from the God's Command.

(Almizan: V.37, P.176.)

Predominance of God's Command

On Exterior Causes

« وَاللَّهُ غَالِبٌ عَلَىٰ أَمْرِهِ وَ لَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ ! » (٢١ / يوسف)

**"... And Allah was predominant on His Command,
But most of mankind knows not!"**

(Holy Quran, Yusuf: 21.)

Apparently, in the above Verse, the meaning of the Command is the Affair; the Affair of God is the same behavior as He has in His creatures, which the system of Devising is obtained from it, as He said in the Surah Yunus and Sajdeh: **"He directs the Command...!"** (Sajdeh: 5.)

And if in the Verse the Command is attributed to God: **"His Command,"** was for the fact that God is the possessor of all Commands: **"... Surely, the Creation and the Command belong to Him!"** (A'araf:54.)

So, every affair of the world of creation's affairs is of the God's Command, the God Almighty is predominant, and that affairs are subjugated to Him, they are submissive to all that He pleases, and cannot be arrogant against His Will, or leave out of His Reign, they have no power to overtake Him as well, and nothing may escape from His Devising: **"... Verily, Allah will fulfill His Command!"** (Talaq: 3.)

In short, the Glorious Allah is dominant over all active Causes of the universe, they act on His permission. He can impose on them the Command of whatever He wants, and they have no choice but to obey,

but (what should be done?) Most people do not know, because they think that the apparent Causes of the world are independent in their Effect, therefore they think that when a cause or causes come together to bring someone down, the God Almighty is not able to hinder that causes; but people make mistake: **"Verily, in the story of Yusuf and his Brothers are Signs of the Divine Wisdom and admonishing lessons for the truth-seeking men:!"** (Yusuf: 7.) In the story of Joseph there are Divine Signs indicate that the Allah Almighty is the Guardian of His devoted servants, undertakes their affairs to raise them to the throne of Glory, and settle them on the peak of Perfection. So the One, who is predominant over His Command, can arrange the Causes in the way that He wishes, not the others want. He may activate the Causes in a way to reach the result that He wants, not the result that is apparently expected. Joseph's brothers envied him and fell him to the bottom of a well, then sold him as slave to the common carriers; seemingly turned him towards the destruction. But God made the result a contradiction to this appearance, and survived him by means of the same Causes. They attempted to subjugate him and slip him from the glory of Jacob's breast towards the slavery, but God ascended and cherished him by the same Causes.

(... In fact, one can say that the path of the happiness and the future prosperity of any Joseph pass through the bottom of a well.

Those men, who are purified or have knowledge of the Divine Providence, know that any well, any pressure, and any difficulty in the course of his life, is itself, a cause of the causes which appears to be "the depth of misery line," but in the account of the Divine Commands and Devising, is "the beginning of the path of prosperity," because it is very unlikely to think that those who were raised in the Prophets' laps can easily find a way to go and breed up into the kings' palace, except through the wells in the way of life. It is the same way that the future destiny of the individuals, nations, societies, and even the history may be determined in such a ways. 'Amin')

(Almizan: V.21, P.179.)

God's Command and the Imams

« ... وَ جَعَلْنَاهُمْ أئِمَّةً يَهْدُونَ بِأَمْرِنَا...! » (٧٣ / انبياء)

**"And We appointed them the Imams (Spiritual Leaders)
Of their communities, who guided the people by Our Command;
And We revealed to them to do good Deeds,
And to establish regular prayers,
And also to pay alms;
And they were indeed the sincere worshippers of Us....!"**
(Holy Quran, Anbiya: 73.)

"Imam" means that a person is such that others follow him, namely, they turn their words and deeds into line with Imam's words and deeds. The Holy Quran wherever mentions the Imam, follows it with the term of Guidance, as if wants to interpret the said word.

Such as in the Verse:

**"And We appointed from among them Imams (leaders)
Guiding by Our Command,
When they endured patiently and had sure faith in Our Signs!"**
(Sajdeh: 24.)

On the other hand, in everywhere, God has linked the Guidance to the Command, thus wants to understand us the Imamate is not in the absolute sense of Guidance, but in the sense of Guidance to be performed by the Command of God, and this is the Command that referred to in the Verse:

**"All His Command, when He Wills something, is to say to it:" Be,"
And it is! Therefore, Praise is to the One in Whose Hand is the
Sovereignty over all things...!"** (Yassin: 82-83.)

The Command of God, which the above Verse also called it the Kingdom, is another aspect of Creation with which the Imams encounter with the Glorious God. It is a Pure and Immaculate creation unbound

from the bounds of the time and place, free from change and transformation. Imam is the Guidance who directs by means of a Sovereign Command which is in his possession. The Holy Quran introduced the Guidance of Imam, the Guidance by the Command of God, namely, **Originating the Guidance!**

(Almizan: V.2, P.100.)

Chapter Three

The Word

Difference between

Speech, Word, and the Say of God

« ... مِنْهُمْ مَنْ كَلَّمَ اللَّهُ !... » (٢٥٣ / بقره)

"Of them [the Messengers] are some to whom Allah spoke directly...!"
(Holy Quran, Baqarah: 253.)

The word:"Talk" or "Speak" is not used by God in Quran in case of non-human subjects, but used the: "Word" or "Words" in the non-human cases, for example, God called the Self of Human as: "Word," or called the Religion of God as:"Word," also used the same in case of the God's Decree, or a kind of His Creature, the "Word."

But the term "Say or Saying" is used in the Holy Quran in general, that is, both God's Saying to human beings, as well as non-human beings.

More attention on the Quran indicates that the term:"Say or Saying," in respect of the God Almighty is His creating something that, by its formation implies the meaning that God meant it(as it is in case of humans also, they create a sound which implies the meaning of their purpose.) The reason that the term:"Say or Saying," in the Holy Quran means the creating, is that it is used in cases where a listener has the ear and understanding, it also used in cases where the ears and perceptions, like us, does not exist, such as the heavens and the earth, and the only way to speak with them, is the formation and creation, and because the two Verses of Surah Maryam and Surah Yaseen have interpreted the

"Say" in foregoing Verses, as formation and creation.

(Almizan: V.4, P.193.)

Genetic Say and Non-Genetic Say of God

« ... مِنْهُمْ مَنْ كَلَّمَ اللَّهُ ... ! » (٢٥٣ / بقره)

"Of them [the Messengers] are some to whom Allah spoke directly...!"

(Holy Quran, Baqarah: 253.)

The "Say of God" in Creation, is the Existence of that Genetic Creature which God has Created, so the creatures of the universe, while are the creatures of God are also the Say of God, because the property of the "Say" is in that creatures, too. The property of the "Say" is one that informs others of what is in my heart. The Creatures of God also by their creation and existence signify the Will of God. It is quite clear that according the two Verses of Surah (Yassin and Maryam,) when God Wills something just Says: "Be!" Even the word "Be!" is not go-between God and that thing, except the very Existence of that thing nothing else is there. Therefore the Existence of that thing is the very "Say of God," and God's Say: "Be!"

Therefore, the Say of God in the Creation is the very origination and creation, that it is also the very Existence, and the existence is also the thing, itself; but God's Say in non-creation is such as speaking to a human being, for example, one should know that the Say of God is to create a thing that causes the appearance of an inwardly knowledge in man, the knowledge that this is so and so; either God creates a sound near an object, and the person who stands on the side of that object can hear and understand the subject matter, or by another way that we neither understand it, nor comprehend its impact on the heart of a Prophet. We do not know how the God Almighty conveys a subject to a Messenger of His Messengers, but we know to such an extent that the Say and Word of God to His Messenger convey the true sense and

meaning of His Say and Word.

(Almizan: V.4, P.195.)

Words of Creation And Their Fulfillment

« ... بِكَلِمَاتٍ فَاتَمَمَهُنَّ ... ! » (١٢٤ / بقره)

"And when his Lord tested Abraham with certain words,
And he fulfilled them...!"
(Holy Quran, Baqarah: 124.)

Although the "Word" in the Holy Quran is attributed to the Creatures and the Physical Entities, not to the Sayings, but it is also a kind of Saying, in the sense that He wants to Say - for example, in the Verse concerning the Creation of Jesus (AS) - **he has been created by the Word and Say of God, with Saying: "Be!"** Not only in this case, but wherever in Holy Quran, the term "Word" is attributed to God, means the same Word: "Be! It Is!" As in the Verse: "... **Nothing can change the Words of Allah...!**" (An'am: 34.) In all these cases, the meaning of the term: "Word," is "Saying and Speech," because it is used in the sense of: "Saying," since the Saying is used where the speaker wants to address or inform something to a listener, or ask him.

Therefore, it is very likely that in the Word of God, the "Word or Words," are described as "Fulfilled," as in the Verse: "**The Word of your Lord has been fulfilled in Truth and Justice. Nothing can change His Words...!**" (An'am:115.) It seems that the word, when told by the speaker, is not finished yet, and when it comes to an end that it becomes fulfilled, the time that it is Complete and the Truth.

(Almizan: V.2, P. 95.)

Non-Convertible Words

« ... لا مُبَدَّلَ لِكَلِمَاتِ اللَّهِ...! » (٣٤ / انعام)

"... Nothing can change the Words of Allah...!"

(Holy Quran, An'am:34.)

No supposed changer can change the Words of God, whether it is from His own side, for example, the Divine Providence concerning a Word has been altered, faded it after proving, or erased it after affirming; or from the side of others, and others found access to the Word of God and changed it on the contrary to His Will. Here, it turns out that these Words that the Almighty God has informed us about them that they cannot be converted, are the matters from the Tablet of "Fade and Proof." As a result, we can say that the: " Word of God", the "Say of God," and the "Promise of God," in general, in the tradition of Quran, are the Certain Rules that accept no change or transformation.

(Almizan: V.13, P. 97.)

The Infinite Words of Creation

«... مَا نَفِدَتْ كَلِمَاتُ اللَّهِ...! » (٢٧ / لقمان)

"... The Words of Allah would not come to an end...!"

(Holy Quran, Loqman: 27.)

The "Word" in Quran, the Word of the Glorious God, is attributed to the Existence, of course, the Existence that granted by God's Command, the same as interpreted to the word: "Be!" In the above Verse, God Says: If all the trees of the earth are pencil and the seas plus seven seas like that are supposed to be ink, and with this pen and ink would write the words of God - after converting them into writing letters - the sea

waters will finish before the Words of God, namely, the Creatures of God, are finished, because the waters of the seas, how much they will be, are limited and finite, but the Words of God are unlimited and infinite.

The above Verse wants to show the extent of the scope of God's Devising, the plurality of His genetic commands on creation and devising. Saying: It is so great His Command on creating and devising that the sea and seven seas like it would be ink, and the trees of the earth come in the form of a pen, and write His Words, the seas will be finished before His Commands come to an end.

(Almizan: V.32, P. 56.)

Word of Decree's Fulfillment And the True Promise

« وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ...! » (١١٥ / انعام)

**"The Word of your Lord has been fulfilled
In Truth and Justice.
Nothing can change His Words...!"
(Holy Quran, An'am: 115.)**

The "Word," in verbal meaning points to a complete or incomplete meaning and in the Holy Quran is sometimes used in the True Say of God, such as: "... **And were it not for a Prior Word of your Lord, decision would have been made between them...!**"(Hud: 110,) which the meaning of the "**Prior Word**" that stated former, is what He said to Adam, at the time of his fall to the earth: "... **On the earth shall be your abode and sustenance for a fixed time...!**"(A'araf:24,) or where He Said: "**Those against whom the Word of your Lord has been verified...!**" (Yunus: 6.) The term:"Word" is sometimes used in the sense of an Exterior Creature, such as a man: "**Allah Bestows you the glad-tidings of a Son who is a Creature of Allah's Word of Command, and his name is Messiah, Jesus, son of Mary...!**"(Al-Imran: 45.) God referred to

Christ and His Word of Creation in this regard, because the Creation of Christ was extra-ordinary. The creation of mankind is on an ongoing basis that gradually takes place, but the Christ created by the Word of Creation.

The appearance context of the Verse: **"The Word of your Lord has been fulfilled in Truth and Justice..."**, means that the meaning of: **"The Word of your Lord,"** is the: **"God's Word of Invitation to Islam,"** which includes all the necessary steps from the Prophecy of Muhammad (Peace be upon him and his family,) and the revelation of the Holy Quran, which surrounds and dominates all the Heavenly Books, and includes all the Divine Knowledges and religious legislation and laws.

Therefore, the meaning of the "Fulfillment of God's Word," (God knows best,) is that this Word, namely, the Advent of the Islamic Invitation through the Prophecy of the Prophet Muhammad (PBUH,) and the descent of Holy Quran, which is the supreme of all the Heavenly Scriptures, after a long period in the gradual course of prophet-hood after each other, and the legislations after each other, was reached and fixed in the base of realization, since, according the Holy Verses of Quran, the Islamic Shari'a, includes the general features of all the preceding Shari'as and contains many more.

It became clear from this statement that the term: **"Fulfillment of God's Word,"** refers to the perfection of the Heavenly Religions from the stages of imperfection to the stage of its perfection. The example is the Religion of Islam that God Says: **"... But God will certainly make His light shine forever; even though the disbelievers may dislike this! It is He who has sent His Messenger with guidance and the true religion to stand supreme over all religions, even though the pagans may dislike it!" (Saf: 8-9.)**

The Fulfillment of this Divine Word in respect of Truth is that, it comes to realization as it is said. Its Fulfillment in respect of Justice is that, its components and materials to be monotonous and uniform, without incurring contradictions and conflicts, and measures everything as possible as it should be measured without misuse or dissipation. This

is why He used two adverbs: "Truth and Justice," in the Phrase: "**There is no change to His Words,**" because when the "Word of God," is not changeable, whether by Himself wants to change His Will to breach His Word, or by another person who is able to change God's Word, in any case, if there should not be a change or conversion, the God's Word becomes a Truth and what He said will be fulfilled with Justice and without any distortion or transgression.

(Almizan: V.14, P. 187.)

Chapter Four

The Creation

Concept of Creation

« ... أَلَا لَهُ الْخَلْقُ وَالْأَمْرُ...! » (اعراف / ٥٤)

"... Surely His is the Creation and the Command...!"
(Holy Qursn, A'araf:54.)

The Creation in terms of the word means examining and measuring something in order to create something else of it. In the tradition of Religion it means the Creating and Inventing something, without any pattern.

The difference between the Creation and the Command is that the Creation means generating something that in its creation the measurement and composition are used, but in contrary, in the meaning of Command, there is no measurement of the aspects of existence and its arrangement, therefore for this reason the Command is not gradual, but the creation is gradual.

(Almizan: V.15, P. 208.)

The Relation between Creation and Creature

« ... إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ ! » (يس / ٨٢)

"All His command, when He wills something,
Is to Say to it" Be," and it is!"
(Holy Quran, Yassin: 82.)

In the Creation of something, nothing named the creation or existence is separated from God and fit into the creature, and His Granting is not like ours, when we give something to someone we separate it from ourselves and join it to others. So, save the God Almighty, there is nothing other than the existence of things. From this it becomes clear that the Word of Creation, namely, the word "Be," is the same existence of thing that God has created it, of course, the existence attributed to God, on the credit that it is dependent to the existence of God, but on the credit that his existence is his own entity, he is an Existence, not a formation, nor a Creation, and not a Creature.

(Almizan: V.33, P. 186.)

Promptness and Gradualness

In Creation

«... إِنَّمَا أَمْرُهُ إِذَا أَرَادَ شَيْئًا أَنْ يَقُولَ لَهُ كُنْ فَيَكُونُ!» (٨٢ / يس)

**"All His command, when He wills something,
Is to say to it" Be," and it is!"**

(Holy Quran, Yassin: 82.)

What is granted by God Almighty has no delay, no respite, and does not endure transformation or gradualness. Whatever pause, cessation, and gradualness we see from the creatures is of their own side, not from God's area. This is an issue which has thousands of branches.

In the Verses of Quran there are detailed references to these facts, including: **"Verily, the likeness of the creation of Jesus with Allah is as that of Adam. Allah created him from dust, then He Stated to him: Be! And he came into Existence!"**(Al-Imran: 59,) which brought the word "Be," after creation.

And in other Verse, He Says: **"And Our Command is but a single Word, like the twinkling of an eye!"** (Qamar: 50,) or Said: **"...The command of**

God has already been decreed and ordained!" (Ahzab: 38.)

The term **"It is,"** refers to the obedience of the object, which is created by the Will of God, and wants to say: As soon as the existence of something willed by God, it comes to existence without any delay.

(Almizan: V.33, P. 186.)

Concept of

Gradualness at Creation

« إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ
ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ! » (آل عمران / ٥٩)

**"The example of Jesus with God is similar to that of Adam;
He created him from dust, and then He said to him " Be" and he was!"**

(Holy Quran, Al-Imran: 59.)

The creatures of the universe, whether their creation are gradual or non-gradual, are all the creatures of the God Almighty, and have been created by His Command, which is His Word "Be!" At the same time, many of them are gradual-created, but their gradualness is when compared with the gradual causes and incentives, but if they are considered in terms of God's Command, there is no gradualness at all, and are all entirely instant-created.

In addition, the main thing that is said about the Word of God, in the above Phrase: **"... Then He Said to him: Be! And he came into Existence..."** is that: The God Almighty does not need anything in creating something, so the Difference of the Causes makes the creation hard or easy, possible or impossible, near or far, but God creates what He wants, without the need for ordinary means of creation.

(Almizan: V.6, P. 42.)

Lack of Gradualness, Pattern, Prior Instance At Creation, and its Gradual Aspect

« إِنَّ مَثَلَ عِيسَىٰ عِنْدَ اللَّهِ كَمَثَلِ آدَمَ خَلَقَهُ مِنْ تُرَابٍ
ثُمَّ قَالَ لَهُ كُنْ فَيَكُونُ ! » (٥٩ / آل عمران)

**"The example of Jesus with God is similar to that of Adam;
He created him from dust, and then He said to him" Be" and he was!"
(Holy Quran, Al-Imran: 59.)**

The God Almighty is the Initiator and Creator of the heavens and the earth without the pattern, none of His creatures does have any prior instance, so His Act, is not like the others by imitation, simulation, or gradual, He, like others, does not resort to any Cause in His own Act, His work is such that, when He decrees to create something, He says: "Be," it comes to existence. Thus His work does not need any previous pattern, and His work is not gradual.

The gradualness of the Act of God points out that the gradual creatures also have a non-gradual aspect, by which they come into existence through the God Almighty.

(Almizan: V.2, P. 80.)

Chapter Five

The Creation, Predestination, and Descent

The Creation and Descent

« وَ إِنْ مِنْ شَيْءٍ إِلَّا عِنْدَنَا خَزَائِنُهُ وَمَا نُنزِّلُهُ إِلَّا بِقَدَرٍ مَعْلُومٍ ! » (حجر / ٢١)

**"And there is not a thing but with Us are the treasures of it,
And We do not send it down but in a known measure!"**

(Holy Quran, Hejr: 21.)

The God Almighty has attributed the descent of "Things" from His own area, and the "Descent" has a meaning requires an up and down, high and low, like the sky and the earth. When it is said that somebody is descended, we found in our conscience that he does not fall from a lofty place, instead we understand that the meaning of Descent is not an ordinary falling, which requires an upper and lower place, but we understand that it is the creation of the same one, the creation which is associated with an attribute that is true for that word of Descent. The other Verse that refers to the same meaning is the Verse:

"... And He has descended for you eight mates of the cattle...!"(Zemar: 6.)

"... And We descended the iron...! " (Hadid:25.)

(Almizan: V.23, P. 201.)

(The rest of this discussion will come soon in Book Two, the "Predestination".)

Descent of Things to the Universe of Creation, Predestination and Intuition

« وَإِنَّهُ لَنُنزِلُ رَبِّ الْعَالَمِينَ ! » (٩٢ / شعراء)

**"This Quran is certainly the revelation from
The Lord of the Universe!" (Holy Quran, Shoara: 92.)**

Quran has two kind of "Descent," one "Immediate Descent," the other "Gradual Descent." The principle of descent in physical materials is to move from a lofty place down to a lowly place, but in non-materials has a meaning appropriate to the same sense.

The meaning of Descent from the God Almighty is that He sends down what is with Him to the World of Creation and Predestination, because He has always considered Himself to be in a High Position, and has such attributes as the Loftiness, the Magnificent, the Great, the most Exalted, the Exalter of Ranks, and the Dominant, as a result, when He creates a creature and brings it to the world of creation and predestination, namely, brings it from the world of the Unseen to the world of the Seen, in fact, It is considered as a descent or degradation from His area.

These two kinds of descent -Immediate or Gradual - were used in the Word of God, in the same way on the things, for example, about the Clothing: **"Children of Adam, We have descended you clothing to cover your private parts...!"(A'araf: 26.)** About the Cattle, God Said:"... **And He has descended for you eight mates of the cattle...!"(Zemar: 6.)** About the Iron, He Said: **"... We descended the iron, in which there is strong power...!"(Hadid: 25.)** About the Absolute Goodness, Said: **"... The disbelievers among the People of the Book and the pagans do not like to see anything good descended to you from your Lord...!"(Baqerah: 105,) and finally, God Said about the Absolute Creatures:" **And there is not a thing but its sources and treasures are with Us; but We only descend thereof in due and ascertainable measures!"(Hejr: 21.)****

Among the Verses that refer to the validity of this meaning in

relation to Quran, is the Verse: **"We did send this Quran in Arabic Language in order that you be able to understand it and therefore ponder about its meanings! And verily, Quran is taken from the Mother of the Book which is with Us, and it is the Exalted Wisdom!"**(Zokhraf: 3-4,) which states: We have set up this book in Arabic language, so that you read and think about it, otherwise this book was in the Mother of Book, which has a lofty position with Us.

(Almizan: V.30, P. 201.)

Creatures and Predestination of their Motion and Guidance

« ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ! » (انعام / ١٠٢)

"Such is Allah, your Lord.

There is no God save Him, the Creator of all things...!"

(Holy Quran, An'am: 102.)

In His Majesty Word, God has generalized His Creation, and has considered each small or big being which the word "thing" is true on it, as His Creature, such He Said in the Verses:

"... And Allah is One, yet the Dominant over all things!"(Ra'ad:16.)

"He, to whom belongs the sovereignty of the heavens and the earth . . .

And He created everything and predestined it

In a precise measure!" (Forqan:2.)

"He said: Our Lord is He who gave to everything its creation,

Then guided it to its goal!" (Taha:50.)

"The One Who created man and shaped him with the due proportion!

The One Who Ordained man's life and

Also Guided him to the Right Path!" (A'ala: 2-3.)

In these Verses, and the other similar Verses, there are a kind of special expression, which is that God attributed the Creatures to His Creation; and attributed their actions, the effect of their actions, movements, and their properties to the Divine Predestination and Guidance, for

example, the man's walking, the fish's floating, the bird's flying, and other works and effects is attributed to God's Predestination, but the Creatures to God's Creation.

There are a lot of these Verses, which attribute the actions of the creatures, and their limits, as well as their ends that they follow by the Genetic Guidance of God, to the Predestination of the All-Mighty and the All-Knowing God.

Therefore, the substance of Creatures' Essence is attributed to the Creation of God, but the limits of their existence, the evolutions and ends that are in their course, all lead to the predestination of God, related to the qualities and attributes that are in the creation of each of them. There are also the other Verses indicate that all the components of the universe are connected to each others, and the connection of those components is to such an extent that made all of them as a single entity, having a single system governing them.

(Almizan: V.14, P. 138.)

Coordination of the Creation

« الَّذِي خَلَقَ فَسَوَّى ! » (٢ / اعلى)

"The One Who created man and shaped him

With the due proportion!"

(Holy Quran, A'ala: 2.)

The Creation of everything means the gathering of its components, and its Coordination means putting its components together in such a way that each component is placed in its proper place that is intended for it, in addition, in a place to have the desired effect, better than elsewhere, for example, in the case of a human being, putting the eye, the ear, and the other organs in somewhere that cannot be conceived better than it.

These two words, the Creation and Coordination, although are in the absolute sense in the Verse, however, they include the creatures which have combinations, in some way.

(Almizan: V.40, P. 184.)

Predestination of the Creation

« وَالَّذِي قَدَّرَ فَهَدَى ! » (٣/اعلى)

**"The One Who Ordained man's life
And also guided him to the Right Path
(Holy Quran, A'ala: 3.)**

What has the Almighty God created, has a certain size and limit both in its essence and in its traits, and also in its actions. At the same time, God has equipped it with the equipment in accord with those measures, and guided it with the same organism towards what He had predestined, so, every creature is moving towards what is destined for it, and is guided by the Divine and Genetic Guidance.

Like a child who knows the mother's breast from the very first day of birth, and the chicken of the pigeon knows that it must put its beak in the mouth of his mother or father, and each male animal is guided to his female, every beneficiary to his interest, thus every creature has been guided towards its existential perfection.

In this regard, the God Almighty Stated as: **"And there is not a thing but its sources and treasures are with Us; but We only send down thereof in due and ascertainable measures!"** (Hejr: 21,) and the Verse: **"Then Allah made the Path of Guidance Easy for him...!"** (Abass: 20,) and Verse: **"And to each is a direction that will take, so you shall race towards good deeds...!"** (Baqarah: 148.)

(Almizan: V.40, P. 185.)

No Injustice in Creation

« وَ رَبُّكَ الْغَنِيُّ ذُو الرَّحْمَةِ ! » (١٣٣ / انعام)

**"And your Lord is the Self-sufficient One,
The Lord of Mercy...!"
(Holy Quran, An'am: 133.)**

This Verse is a general statement to deny the whole set of oppression in the Creation of God. That is to say, the "oppression" means the use of something in its wrong place, in other words, to spoil a right that is always performed in one of the two purposes, either it is necessary for the oppressor to meet his need, and to eliminate the need by oppression, for example, the benefit that either he or his friend needs to gain, or to repel the loss from himself or from the person he loves, or because of the cruelty and severity of the heart that he has, and has no affect on the suffering and disaster of the oppressed ones.

But the Allah Almighty is free from both of these ugly traits, He needs no oppression, because He is Essentially Rich, and needs no cruelty, because He has the Absolute Mercy, which all creatures enjoy from His Mercy to the amount of their competence and merit, so, He does not oppress anyone. This is the meaning that the above Phrase implies it.

The above Phrase implies that: The Lord is the One, Who is attributed to be the Absolute Richness which is not mixed with Poverty and Need, and He is also attributed to have the Absolute Mercy which embraces all creatures. He has the authority that according to His Self-sufficiency, to destroy all of you, and, according to His Absolute Mercy, to replace any other creatures whom He wills for your place, as He has created you by His Mercy from a generation of other nation, that according His Self-sufficiency, that He had from them, had already degraded and destroyed them.

(Almizan: V.14, P. 228.)

The Beauty in Creation

«الَّذِي أَحْسَنَ كُلَّ شَيْءٍ خَلَقَهُ!» (٧ / سجده)

**"Allah is the One Who gives the best Perfection
To all that He created...!"**

(Holy Quran, Sajdeh: 7.)

The Reality of **Beauty** is the Harmony within the components of everything with each other, and the concord of all the components with the object and purpose that is beyond its essence. Each of the beings has in itself a beauty, that no more better or perfect than it can be conceived for that being, but when you see a creature is ugly or harmful, that is for one of two reasons: Either its title bears a nullity, whose evil and loss is attributed to it, like the oppression or adultery, since the oppression is an action it is not ugly, but it is ugly because it denies and arrogates a right; as well as the adultery, since it is an action, and thousands of conditions have been fulfilled to make that action, is not ugly, because in all conditions it is similar to the marriage, but its ugliness is because it is against the religious prohibition, or is contrary to a social convenient.

Or it is because we compare one to another creature, then through that the ugliness is attributed to it, for example: the thorn, in comparison with the flower, is ugly; the scorpion in comparison with the human is ugly. In these few examples and the similar ones, the evil and ugliness is not inherent in them.

However, no creature is attributed to evil or badness just because it is a creature, for the reason that, God has affirmed the creation of all beings is perfect and beautiful. Creation is associated with Beauty, and every creature is perfect and beautiful because it is a creature. Any kind of ugliness and evil that we can imagine is not the creature of God, of course, its evil and ugliness is not the creature of God, not itself. The sins, the disobediences and guilt, because they are sinful and ugly, are not the creatures of God, all the badness comes from the area of comparison.

(Almizan: V.32, P. 81.)

Chapter Six

Existence and Life

The Existence And its Divisions

« اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ! » (٢٥٥ / بقره)

"Allah, there is no God but He,
The Everlasting and the Guardian of life...!"
(Holy Quran, Baqareh: 255.)

From the very first days of studying the creatures, humans found them in two types: one, the creatures whose state are fixed, and the human sense does not feel any change in their condition due to the pass of time, such as rocks, solid and inanimate objects; the other types of creatures are those that the passing of time brings the tangible changes in their powers and actions, such as humans and other animals as well as plants, we see that as time goes on, their powers and senses are going to be reduced one after the other, and eventually become corrupted and decayed.

Then humans understood this meaning that there is something else in the entities of the second type, in addition to their tangible and material temples, there is another fact, that the issue of the emotions, scientific perceptions, and the works done with knowledge and will, all come from this fact, that they named it Life, and also they called the lack of it as Death, so Life is a form of existence from which science and power are secreted. The Allah Almighty, in some Verses of His Holy Book, has confirmed this finding of humans and Said:

"Know that God brings the dead earth back to life...!"(Hadid: 17.)

"Further evidence is that, at times you find the earth to be barren. When it is watered it moves and swells to let the plants grow. The One who brings it back to life will also bring the dead back to life. He has power over all things!"

(Fosselat:39.)

"Nor are the living equal to the dead...!" (Fater:22.)

"... And We made every living thing out of water...!" (An'biya:30.)

This Verse includes the life of all kinds, whether human, animal or plant, as the above Verses divided the living creatures into three types, the following Verses also divide it in several kinds:

**"... And they are pleased with life of this world
And feel rested in it...!" (Yunus: 7.)**

**"They will say: Our Lord! Twice did You make us die,
And twice did You give us life...!" (Ghafer:11.)**

The rebirth in the Verse includes life in the purgatory and life in the hereafter, and the previous Verse also spoke of the life of the world, thus the life is also three kinds, just as the living creatures are of three types.

(Almizan: V.4, P. 217.)

The Low Living

« اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ! » (٢٥٥ / بقره)

**"Allah, there is no God but He,
The Everlasting and the Guardian of life...!"
(Holy Quran, Baqareh: 255.)**

The Glorious God, although considered the living on the world to be a "life," but at the same time, in some cases, said that it is a low and inferior life, as in the following Verses:

**"... But the worldly life compared to the Hereafter
Was nothing but a brief enjoyment!" (Ra'ad: 26.)**

" ... Seeking by this, to possess the perishable goods of

The worldly life...!" (Nessa: 94.)

"... Desiring the glitter of the life of the world...!" (Kahf:28.)

"And the life of this world is nothing but play and amusement...!" (An'am:32.)

"... This worldly life is no more than a temporary illusion!"

(Hadid:20.)

In the above Verses the God Almighty described the life of the world by the following attributes:

He called it: **"The Commodity,"** which means anything that does not aim for itself, but is a means to achieve the goal.

He called it: **"The Transitory Gains,"** that means something to show itself but will soon disappear.

He called it: **"The Adornment,"** which means the beauty added to something else to make it attractive, to fascinate the others, but the others will finally understand that what they wanted is not in it, and it was not what they wanted.

He also called it: **"The Playing,"** the vain things that keep the man in neglect of his obligatory work.

He also called it: **"The Amusement,"** which is an action made in case of an imaginary and unrealistic purpose.

Finally, God called it: **"The Temporary Illusion,"** which means any kind of tempting thing that seduces the man.

(Almizan: V.4, P. 218.)

The Real Life

« اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ! » (٢٥٥ / بقره)

**"Allah, there is no God but He,
The Everlasting and the Guardian of life...!"**

(Holy Quran, Baqareh: 255.)

The other Verse which is a comprehensive summary of all the properties of the above-mentioned Verses is:

**"The life of this world is but amusement and pastime
Whereas the real life is in The Last Home,
If the people but knew!"
(Ankabut: 64.)**

This Holy Verse wants to deny the reality of the meaning of this worldly life, and to prove the perfection and truth of the life in the Hereafter, because the life of the Hereafter is a life that is not followed by the Death. As He said:

**"... In peace and security! They will not taste any death
Save the First one...!" (Dokhan: 55-56,)**

And the Verse:

**"They have therein what they wish
And with Us is more yet!"
(Qaf: 35.)**

Therefore, the people of the Hereafter will no longer die, and nothing will disturb their pleasure. The above first attribute, namely the security, is of the real and specific effects of the life in Hereafter, and is from its necessities.

So the Afterlife is real and in accord with Truth, since death is not possible to encompass it, just in contrary to the life of the world.

However, the God Almighty, has understood us in many other Verses that He has given the True life to the Hereafter, and had bestowed such a living to humans, the authority of all affairs is in His hands; therefore, the life of the hereafter is also the property of God, not that it is the owner of itself, it is possessed by God, not released and casted aside. In short, the life of the hereafter has its exclusive property from God, not of itself.

(Almizan: V.4, P. 219.)

Chapter Seven

The Scope of Creation

Generality of Creation

And Expanding its Range

« ذَلِكُمْ اللهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ! » (١٠٢/الانعام)

"That is Allah, your Lord: There is no god but Allah,

The Creator of all things...!"

(Holy Quran, An'am:102.)

The appearance of the above Verse indicates that the Creation is Universal. It is extended to everything that has a portion of existence. In short, there is not a creature except that has been existed by the Creativity of God. The Phrase: "**Allah is the Creator of the all things!**" (Ra'ad: 16,) which has repeatedly been mentioned in Quran, and there is no indication of its being peculiar.

The Holy Quran expresses that the creatures of the universe: the heavens, stars, meteorites, the earth, mountains, highlands, lowlands, seas, dry lands, mineral elements, clouds, thunders, rains, lightnings, hails, plants, trees, animals, and humans; have Effects and Properties, and that the relation of these Effects to the Creatures is the relation of the Subject to Object, the Cause to Effect. It is the same theory that we also consider it as an absolute fact.

(Almizan: V.14, P. 135.)

Human Being under Coverage of Creation

« ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ! » (أنعام/١٠٢)

**"That is Allah, your Lord: There is no god but Allah,
The Creator of all things...!"**
(Holy Quran, An'am:102.)

The Holy Quran defined the actions for the human kind, like the other types of creatures. He considered these actions to be upright to their own selves, such as: eating, drinking, sitting, going, health, disease, intellect, understanding, and happiness.

The Holy Quran considers all these actions to be the act of mankind, and in this regard there is no difference between man and the other types of beings, at the same way as He says: That nation did so and so, the man is allowed to do so and not to do so; if it was not right, there were no meaning for the bid or forbid.

Certainly, the Holy Quran holds the same respect for a person, that we ourselves do in our society, and consider him having the actions and effects, he is responsible for some of his works, which is attributed to his authority, such as eating and drinking, but we did not assume him to be responsible in works which is not under his authority, like as health, disease, aging, and youth, and the like.

(Almizan: V.14, P. 136.)

Unique System for Creation

« ذَلِكُمْ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَلَقَ كُلَّ شَيْءٍ ! » (أنعام/١٠٢)

**"That is Allah, your Lord: There is no god but Allah, the Creator of all
things...!"**(Holy Quran, An'am:102.)

The Holy Quran considers the same system for human being that we ourselves feel the same for ourselves, and our wisdom and experience

also confirm this feeling to be in right way. The feeling is that all parts of the universe, with all differences in identities and types, each of them has a share and effect in general system, and receives an effect from the system, too, with this interaction the relationship and sociability comes into existence, which governs throughout the system. This is the same law of general causality in the components of the universe.

(Almizan: V.14, P. 136.)

Unique Power and Connectivity In the Reality of Existence

« وَ مَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ... ! » (نحل / ٧٧)

"... And to Allah the matter of bringing the Hour of Resurrection
Is but as a twinkling of the eye, or even nearer...!"

(Holy Quran, Nahl: 77.)

Indeed, in proportion to God's Power, bringing the Day of Resurrection is the easiest job: **"He said: I know that Allah has power over all things!"** (Baqarah: 259.)

His power on everything, requires that all beings and deeds to be equal against His power. Of course, the power that is in man is a limited power; the only thing that the human has power on it is his Will of Action, such as "Eating," that besides the Will, all are related to conditions and mediators which is out of humans' control. Therefore, these mediators are the devices that restrict the human power. When a person wants to use his power to eat the food, he must already prepare its conditions to do so, also needs the organs of his body to have the food. The insufficiency and sufficiency of these preparations, its accessibility and inaccessibility, as well as its other situations, make the difference in the ease and difficult of the action and increases or decreases of the power. But the Power of God is His very Essence, which is "Obligatory Existence," and the "Absence" is abstained of His

existence. It is impossible for His Power to be bound to limit. His Power is absolute, unrestricted, and unconditional. His Power is universal, which belongs to everything, and everything is equal to his Power, without some work being easy for Him or the other work difficult, the performance of a work to be urgent and the others need delay. If there is a difference is only in between the things in connection to each others.

If we compare the components of the universe in relation to each other, and consider the causes, conditions, and the absence of barriers that are intermediates between them, of course it causes some of them to be restricted to some other, but it does not restrict the General Power of God that belongs to it, however the same General Power can be restricted in belongings, not in absoluteness, it means that, it is the eternal belonging that the father and mother of someone to be so and so, who lived and dwelt on such part of the earth, and also were restrained to the other constraints, therefore, the existence of an individual with all relations that he has with the components of the universe, in fact, is the very existence of all the universe, and the belonging power to him is the power that belongs to all the components of the universe. Meanwhile, there is no other power, except a power belonging to all, and all has been created by its means, of course, every element in its place, its time and its limits, and that is the Absolute Single Power, with no restriction, the creatures has no difference about it, the difference is only between themselves.

It became clear that the general power cannot restrain the difference between the beings toward it, and no difference happens out of easiness and hardness or other conflicts. Therefore, the Verse under discussion is one of the notable Quran Verses with which some points may be clarified:

First: That the Truth of Resurrection is the appearance of the Truth of the Creatures, after while it was hidden.

Second: That the Power of God belongs equally to the creatures, and there is no difference in terms of easiness, hardness, nearness, and farness, or any other point.

Third: That the creatures are related to each other according the reality of their existence, in such a way that the creation of one of them is the creation of all of them, all belong to a power and that power is effective on all, and other than that unique power, no other power is effective in their creation.

(Almizan: V.24, P. 200.)

Chapter Eight

The Target of Creation

Proving the Target at Creation

« أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا ... ؟ » (١١٥/مؤمنون)

"Did you suppose that We created you aimlessly...!"
(Holy Quran, Momenoun: 115.)

When the God Almighty expressed in the Holy Quran, the situation of the day after death, stay in purgatory, and finally the issue of the Day of Resurrection with its judgment and punishment, in the above Verse reproaches the deniers, who imagine they will not be resurrected? Since this thought is a boldness attributing to the Almighty God a futile act, after this reproach, He refers to the Proof of Resurrection and Says: **"Did you suppose ...?"** The result of this argument is as what we said: When you see death, purgatory, and finally the resurrection, Judgment, and punishment you will have nothing but a big regret.

Do you still imagine that We created you in vain, that you would live and die, and that is enough? Neither a purpose We had of your creation, nor would there remain an effect of you, and that you no longer are brought back to Us?

« فَتَعَالَى اللَّهُ الْمَلِكُ الْحَقُّ لَا إِلَهَ إِلَّا هُوَ رَبُّ الْعَرْشِ الْكَرِيمِ ! » (١١٦/مؤمنون)

**"Allah is the Supreme Exalted King of Truth;
There is no God but Him, the Lord of the
Grand Throne of Arsh!"** (Momenoun: 116)

This is also a proof in the form of glorifying God from idle work,

since in this glorification, God has praised Himself for four attributions: first that: Allah is the Supreme Exalted True King of the Universe; secondly, He is the Truth and no false or untruth has a way to Him; the third: There is no God other than He; and the fourth: He is the Creator and Deviser of the Grand Throne of Arsh!

When He is a True Ruler, whatever Decree He issues, whether the decree on resurrection, death or life and sustenance; His decree is powerful and His Command is fulfilled. Since He is the Truth, what is issued from Him and what Command He issues is the Pure Right. Since He is a Pure Right, therefore nothing except a Pure Right comes out of Him, and the falsehood and futile actions have no way to Him.

Since it was possible for anybody to imagine that with this Infinite Power and this God, there is another god with another judgment that would invalidate His decrees, therefore, He described the God that there is no "Worshiped" besides Him, and the Worshiped deserves to be worshiped for this reason that He has the Lordship, and since there is no Worshiped other than Himself, then He is the only One who is the Lord of the Grand Throne of Arsh - and He is the only One issues the Decrees of this Universe - from the Throne(Arsh) that is the complex of all Decrees at all times, all the running Laws and Commands of this world are being issued from there.

Therefore, the God Almighty is the One who issues every Decrees, and everything finds its existence from His area, He does not issue a Decree except the Right, and does not do anything other than the Right, then all the creatures return to Him, will be eternal by His Eternity, otherwise they would be aimless and futile, but there is no falsehood and futility in His work, for the reason that the Almighty God is attributed to above four attributes, because He is God, a Self-sufficient one, and the creator of all other than Himself.

(Almizan: V.29, P. 110.)

The Truth and Target at the Creation

« أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ؟ » (١٩/ابراهيم)

"Do you not see that Allah created
The heavens and the earth with truth?"

(Holy Quran, Ebrahim:19.)

When an action is called the Truth, it involves a property that the purpose of the operator is the same property, and proceeds with his own action toward the same property, but if it is an action that operator's purpose is the action itself, it is not Truth; it is void and invalid action. If a falsehood action has a system for operation, it is called the **play** or game, that is the reason why the people call the act of children as a game or play, because it has a system for playing and movement, but they have no purpose of that action, except creating a picture already has in their minds and their hearts are rendered in that way.

The act of the God Almighty, namely, the Creation of this Universe is the Truth, because beyond it and after its destruction, there remains the effect, creation, and a purpose. If it was not so, and no effect remained after this universe, the Act of the God Almighty would be null and void, and it was supposed that the creation of this universe by God was not but in order to eliminate His tiredness, or for fun, relief of sorrows, outing, watching, liberation from the panic of loneliness, and the likes of it. Since the God Almighty is the Mighty and the Praise-worthy, by having such Dignity there is no way to any kinds of humiliation, poverty, misery, and need; we, therefore realize that the God Almighty has a purpose and target from His Act of creating this Universe.

(Almizan: V.23, P. 64.)

Creation's Main Objective, Secondary Objectives, Ultimate Return to God

« أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَوَاتِ وَالْأَرْضَ بِالْحَقِّ ؟ » (١٩/ابراهيم)

**"Do you not see that Allah created
The heavens and the earth with truth?"
(Holy Quran, Ebrahim:19.)**

Each type of Creatures in this world from the beginning of its appearance is faced toward the outcome and purpose that has been destined for it, which has nothing but to reach that goal. Some of these kinds, of course, are themselves the Target to other kinds, namely, they have been created for the purpose that the others take use of them, like the elements of the earth which the plants use them, or the plants that the animals benefit from them, in fact, originally they are created for the use of animal at all, and also, the animal that was created for man. The meaning of the above Verse and the following Verses are of this meaning: **"And We did not create the heavens and the earth and what is between them two, but in Truth ...!"** (Hajar: 85.)

And the Verse: **"And We did not create the heaven and the earth and what is between them in vain!"**(Saad: 27.)

Therefore, the creation of the universe, is eternally in progress from stage to stage and from target to the higher target, finally to reach the most higher and Ultimate Target, that no higher target is above it, and that is the Return to the Glorious God, as He Said:

"To your Lord will all things eventually return!" (Najm: 42.)

(Almizan: V.23, P. 63.)

Motion of Each Creature toward

The Specific Purpose of its Creation

« ... قَالَ رَبُّنَا الَّذِي أَعْطَى كُلَّ شَيْءٍ خَلْقَهُ ثُمَّ هَدَى...! » (٥٠ / طه)

"He said: Our Lord is He Who gave to everything its creation,

Then guided it to its goal!"

(Holy Quran, Taha:50.)

The "Guidance" means to show the way of everything to it, in such a way that takes it to its ideal, or at least to show it the path to reach the ideal. Both the meanings are the same fact. It is getting something to the ideal, either to the ideal, or to the way to reach it.

The meaning is to guide everything toward its ideal, and the "Ideal" is the same Target that it has been created for. Then meaning of its guidance toward its Target is directing and launching it toward that Target.

The meaning of the Verse is that: My Lord is the One who has established the relationship between all creatures, and has linked the entity of each one with the other creatures, together with its equipments, namely, the powers, tools, and effects, by which it achieves its Target. For example, the human embryo, which is a sperm, has made in the form of a person, equipped with organs and physical strength proportional to their actions and effects, which the same proportions lead him towards a perfect human, Perfect in self, and perfect in body.

So, the human sperm with a capacity to be Human being, is given a creation that is special to it, and that special creation is the same particular entity of a human, then the same being is equipped with the required physical powers and members towards his ideal, which is the same Target of the human creation, and the maximum degree of perfection specific to this kind.

(Almizan: V.27, P. 256.)

No Conflict in Purpose of A Creature with others

« ... مَا تَرَى فِي خَلْقِ الرَّحْمَنِ مِنْ تَفَاوُتٍ ! » (٣ / ملك)

"...You can see no discordance in the creation of the Beneficent God...!"
(Holy Quran, Molk:3.)

In the above Verse, the meaning of the "lack of discordance in creation," is that the Devising of God throughout the universe, is connected together chain-like, and the creatures are related to some other. In other words, the results gained by any existing creature reach to other creature. All the creatures are dependent and needy to the result of others.

As a result of the conflict between various causes in the world of creation and their collision, such as the conflict between two trays of scale, which, in a light and heavy manner, are constantly in war and protest, one wants to make it light but the other hinders. The other wants to make it heavy the opposite one hinders. One wants to raise the other hinders, and vice versa. The result of this struggle is that the scale-man benefits. Thus, the two trays of scale, by their own conflict, help the scale-man to achieve his purpose, or say, it is the conflict between them makes the scale-man to evaluate and weigh the material he wanted to determine.

So, the "lack of discordance," in creation is that God created the components of the creation's universe so that every creature can reach the purpose for which it was created, and this does not prevent the achievement of the other to its purpose, or cause the failure to that attribute needs to reach its purpose. If God added the "creation" to the "Beneficent," and attributed it to the sacred name of the Beneficent God, it was to point out that the purpose of the creation is His Universal Mercy!

(Almizan: V.39, P. 15.)

Creation Purpose Of the Life and Death

« الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ! » (٢ / ملك)

**"Allah is the One Who created death and Life,
That He may try you mankind, and to make known
Which of you by Comparison is best in deeds!"**

(Holy Quran, Molk:2.)

The word "Life" means that one has a state, for the sake of it, has Consciousness and Will. The word "Death" means the lack of the said state. It comes out from the teachings of Quran that "death" means transmission of the said intellectual one from one stage of life to another, which the Holy Quran called this transmission the death, while this transmitted person has not lost his consciousness and will. The same meaning comes also out from the following Verse: **"We determined; excellent Determiners are We!"**(Mursalat:23.) Therefore, it should not be asked why it has been discussed in the Verse: **"God has created death and life!"** **Whether the death is a creation?** Because we said: It comes from the teachings of the Quran that death does not mean non-existence, but refers to transference, an existence that is created as life.

Moreover, if we take death as a matter of none-existence, as the general public thinks so, it is also a matter of creation, because it is different from the mere none-existence, such as the blindness and darkness which are the absence of a second nature, which has a portion of existence.

The Phrase **"... And to make known which of you by comparison is best in deeds,"** refers to the purpose of the creation of the death and the life, and considering the purpose of the "Trying," the meaning of the Verse will be that: God created you so that you first be alive and then die, and this is a kind of preliminary creation and test, and it is for distinguish between your good and bad, to determine which one of you perform

better than the others. **It turns out that this exam and this distinction are for another purpose, for reward and punishment that human beings will be faced with.**

In addition to the previous matters, the above Verse refers to this point that, God's main purpose of the creation was to bestow the best blessing to His servants, because in this Verse there is no mention of sin, evil deeds, and punishment, but only the Good Deeds has been mentioned, and God has Said that the Creation of the Life and Death is to make it clear that which one does the best performance. Thus, **the owners of the Good Deeds are the main purpose of the creation**, but others were created for the sake of them.

It should also be understood that the theme of the Verse is not merely a claim without reason, as some people have thought, God does not want to inspire the issue of the creation of life and death in the hearts for examination, but it is an obvious introduction or semi obvious that it indicates the necessity of the Resurrection for punishment, for the reason that one who has entered the life of the world, a world that follows death, has, certainly, the deeds that are either good or bad, it is not possible for a person whose deeds do not have one of these two traits. On the other hand, by virtue of being fitted with a spiritual and rational soul, if there would be no evil effects, leads him to the good deeds. There is not more persons whose deeds are not attributed to one of these Good or Bad traits, otherwise they should be children, empty minds, or the forlorn.

The attribute that affects the existence of everything, and is dominant in most of them, is the ultimate goal of that creature, the goal, which is the same attribute, was the main purpose of the Creator of its creation. Like as the vegetative life of a tree that often leads to give fruit, so the fruit of the tree is the object and purpose of the creation of that tree. The purpose of the creation of that tree was the same fruit. **As well as the Good Deeds and the Righteous Acts are the purpose and the aim of the Creation of Human.**

It is also evident that the Righteous and Good Deeds, if are desirable, are not desirable for themselves, but are desirable for the reason that they are involved in achieving the other creature to its purpose. What is desirable essentially is a Pure Life, not mixed with any defect, and not being affected by any vanity and sin. Considering the foregoing, therefore, the above Verse might be in the sense of the following Verse which States: **"Every soul has to experience the taste of death. We test you with both hardships and blessings. In the end you will all return to Us!"** (Anbiya: 35.)

(Almizan: V.39, P. 12.)

Constant Transmission of Creatures To the final Destination

« وَ مَا خَلَقْنَا السَّمَوَاتِ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِأَعْيُنٍ
مَا خَلَقْنَاهُمَا إِلَّا بِالْحَقِّ ! » (٣٨ / دخان)

**"We did not create the heavens and the earth and what is
Between them just as a cause of amusement for Us!
We created them based on Truth and Divine Purposes!"**
(Holy Quran, Dokhan:38-39.)

The content of the above Verses is an arguable proof to the Resurrection. If we suppose that after this world there would be no other world, and the God Almighty will successively create the creatures and eventually eradicates them, and starts again to create the generations after generations, but again and again eradicates them, and repeats this act forever, His work will be like a pointless and futile playing, but the aimless playing is impossible for God Almighty. His Action, whatever is, is Rightful, followed by a True Purpose. We, therefore, in our discussion should eventually accept that there is another world beyond this world, it is perpetual, and everlasting, all the beings will be transmitted to it. What is this temporary and unstable world is the

introduction to be transmitted to other world and that world is the same Life of the Hereafter.

(Almizan: V.35, P. 238.)

Endpoint of Existence And Purpose of Creatures' Death

« مَا خَلَقْنَا السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى ! » (٣ / احقاف)

**"We did not create the heavens and the earth
and what is between them Save based on the Truth
and for an Appointed Term!"
(Holy Quran, Ah'ghaf:3.)**

The meaning of the Heavens and the Earth, and what is between them, is the entire tangible universe, upward to downward, and the meaning of the Appointed Term is the end point of the existence of all things. The sky will be scrolled in and the Earth will be changed to another earth, and the creatures will appear in the Presence of the Dominant One God!

The meaning of the Verse is that: We did create the visible universe with all its components both in heaven and in earth, in Truth, namely, with an ultimate and determined purpose, having an appointed term, which its existence does not exceed it. Since it has a definite term, that eventually it will come, then the universe will be annihilated. This annihilation of the world itself has another fixed purpose and aim that is the other world, the universe of Eternity, and the Promised Day of Resurrection.

(Almizan: V.35, P. 305.)

Resurrection, the Purpose of Creation, Cause for Prophets' Mission

« وَ مَا خَلَقْنَا السَّمَاءَ وَ الْأَرْضَ وَ مَا بَيْنَهُمَا لِأَعْيُنِنَا ! » (١٦ / انبياء)

**"We did not create the sky and the earth and what is
Between them just as a cause of amusement for us...!"**

(Holy Quran, Anbiya: 16.)

For the future of man, there is a World of Resurrection in which the deeds of people will be judged. Therefore, inevitably, the deeds, good or evil, must be distinguished. This is not done except by the Divine Guidance, and this Guidance is the same True Invitation that the Prophets were responsible for, and if there was not this invitation, the creation of mankind would be futile and plaything, and God was not more than a player, but the Glorious God is so Pure than to be a player.

If the creation of this evident Universe was not for a Purpose that is created for, and God constantly created and eradicated, gave the life and caused to death, furnished and perished, without the purpose of His actions, just in order to eliminate His tiredness, or for fun, for relief of sorrows, for outing and watching, for liberation from the panic of loneliness, and the likes of it.

In short, if the Glorious God was like us, when we are tired of repeating one act, we play with it to repel our boredom, then, from another point of view, the same amusement of God will also be playing, but the playing of God with something of His creatures is impossible. There is no playing and amusement of God with His Act, which is the same of His Creation.

The result of this argument is that, finally the people will return towards their Lord, and will be judged and punished in return for their Deeds, whose retribution are reward or punishment. Therefore, if so, it is necessary for Allah to send His Prophets to invite the people to Religion,

to guide them to Faith and Good Deeds, to lead them to Salvation and good Rewards. Thus, the Resurrection is the Purpose of Creation and the Cause for sending the Prophets.

(Almizan: V.28, P. 83.)

Different Purposes of Creation

And the Human Being

« هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ! » (٧ / هود)

"God created the heavens and the earth ... so that He could test you and find out those among you who do good deeds...!"

(Holy Quran, Hood: 7.)

It is evident that the Test is done for some purpose that is to distinguish between good things from evils or good deeds from evil deeds. The purpose to distinguish between good deeds from evil deeds is to make clear the proper reward or punishment for good or bad. The reward and punishment, in turn, is to justify the True Promise that God has given. Thus we see that God has mentioned each of these issues, related together, as the Purpose and Target of Creation:

In respect of the Test, being the Purpose of Creation, States:

"We have caused earthly things to seem attractive so that We can see who will excel in good deeds!" (Kahf: 7.)

In order to distinguish and assess the good from evil, Says:

"In order that Allah may separate the impure from the pure...!" (Anfal:37.)

Regarding the Reward and Punishment States:

"And Allah has created the heavens and the earth based on Truth, and each person will receive his recompense for what he has done - good or evil- and no one will be dealt with unjustly!" (Jassiyeh:22.)

In respect of the returning people to the Resurrection for fulfillment of God's Promise, Said:

"As We initiated the first creation, so shall We return it.

It is a promise of Ours that We will do this!" (Anbi'ya:104.)

Regarding the fact that the Worship is the Purpose of the Creation of Jinn and Human, Says:

"I did not create the Jinn and the Humans except to serve Me!" (Zari'yat: 56.)

Whether a decent work or a good man is assumed to be the Purpose of Creation is not in conflict with that, the creation has other goals, too. In fact Human Beings are one of these goals, because with the unity and continuity that dominates the world and with the fact that each Kind of Creatures is a product of relationship and result of a general association between the components of the creation, so it is correct that each of the Creatures to be the Purpose of Creation. We can identify any Kind of Creatures as desirable and Purpose of the Creation of heavens and the earth. Since the creation is to come to this conclusion.

In addition, the Human Being, in term of the organization, is the most complete and most consistent of all worldly creatures, including the heavens and the earth and what is in them. If man develops well in the scope of knowledge and action, he is inherently higher than the other beings and in terms of a higher degree and higher rank than other creatures, no matter that part of the creatures, for example, the sky - as God has said - in terms of creation is more severe than human beings.

It is evident that when there is a defect in creation, its purpose will be the perfection of the production. Therefore, we consider the various stages of human existence from the spiritual and embryonic stage, the childhood, and other stages, all are the introduction or the premise of a moderate and complete human existence.

(Almizan: V.19, P. 243.)

"The Best Man,"

The Purpose of World's Creation

« هُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ... لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ! » (هود / ٧)

"God created the heavens and the earth ... so that He could test you and find out those among you who do good deeds...!"

(Holy Quran, Hood:7.)

Considering our discussion on the previous topic, it becomes clear that the Best Human beings - if found among the humans such Absolute Best human - are the purpose of the creation of the heavens and the earth. The above Verse also has some indication and implication to this fact, because the Phrase: **"... And find out those among you who do good deeds,"** concludes that the intention is the separating most good doer from others, whether the other is good doer or evil. It means that everyone who works better than others; whether the others are good but their works are lower than his work, or they are bad, in anyway, the Purpose of Creation is: the Best Human.

What we said above makes it clear that the Holy Hadith addressed by God to the Holy Prophet is correct: **"If you were not, I did not create the Heavens!"** Because the Holy Prophet (PBUH) is considered as the Best Human Being.

(Almizan: V.19, P. 245.)

Ultimate Goal of Creation,

The Truth of Worship

« وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ! » (ذاريات / ٥٦)

"I did not create the Jinn and the Humans except to serve Me!" (Zari'yat: 56.)

The Phrase: "...Except to serve Me," has the appearance that the Creation was not without Purpose, and its purpose was solely the Worship, that is to say, **the people to worship God**, not **God to be worshiped**, because He Said: " ... Except to serve Me!" But, God did not mention: I will be worshiped or I become their worshiped!

In addition, it turns out that what the purpose is, it is a means that the purpose-holder gains perfection through it and meets his needs, because the Almighty God does not have any defect, or need; there is no need for Him to compensate His defect through that purpose, or remove His needs.

On the other hand, any action which does not lead to the desirable purpose of its performer is useless. We, therefore, conclude that the Glorious Allah has a purpose in all of His Acts, but His Purpose is His Own Essence, not something beyond His Essence. What He does He has a purpose and a benefit to it, but the profit not for Himself, but for His Act.

This is where we say: God created man to reward him, it is evident that the reward and blessing is for man, and this is the man who benefits from that reward, not God Himself, and the Glorious God is free of need. But the purpose of granting reward is His Own Essence; He has created human beings to reward them because He is "Allah", the God!

Therefore, the reward is perfection for the Act of God, not for the performer of the Action, which is God Himself. So, the Worship is the Purpose of Human's Creation, and is a perfection that is granted to man, both the Worship itself is the purpose, and its subsidiaries of mercy, blessings, and so on. If, for the Worship, there would be another purpose, such as knowledge, the knowledge that is obtained through worship and purity, it is in fact a higher and farthest purpose, and the worship itself is a medium purpose.

Here, the Worship itself is being considered as the Purpose, not its qualification and its capacity, and if its capacity is also intended to be the purpose, it is the secondary and minor purpose, as an introduction for

the main and foremost purpose, which is the very Worship, as we see the purpose is belonged to the Worship itself (which is, the actions that the servant performs by his body and organs, such as rising, standing, bowing, prostrating.) This purpose is for the sake of the other desirable and higher Target, which displays the servitude and humiliation of the servant in the Presence of the Lord of Worlds, visualizes and represents the prostration and absolute poverty of enslavement in Presence of the Absolute Glory and Pure Richness.

It turns out that the "Truth of Worship" is that a servant brings himself down to the state of humiliation and obedience, in the Presence of His Lord. So the "Ultimate Purpose of Creation" is the very "Truth of Worship!" It is done only by seclusion of the servant from himself and from everything else, only remembering his Lord and mentioning His Name.

The Worship is the end and the result belonging to the Act of God, not the Performer, who is God Himself. Since in the Holy Verse, God monopolized the Target in the Worship, we understood that the Almighty God does not have any interest in those who do not worship Him.

(Almizan: V. 36; P. 298.)

Chapter Nine

The Raw Material Of Creation

Concept of Water in Initial Creation

« ... وَ كَانَ عَرْشُهُ عَلَى الْمَاءِ ! » (هود / ٧)

"... Allah's Throne stayed over the water...!"
(Holy Quran, Hood: 7.)

The term "Water" used in the above Verse is something other than the water we know it, because God Says: He has created everything, the heavens, and the earth without previous pattern and materials, thus the water which we have it, is, in fact, part of the heavens and the earth, it is not reasonable that God's Throne to be settled on the water of this quality. The Reign of the God Almighty was established before the creation of the heavens and the earth and was positioned on the water, so it turns out that the water in discussion is other than the water we have on the earth.

(Almizan: V.2; P. 82.)

Raw Material of Sky

« ... ثُمَّ اسْتَوَىٰ إِلَى السَّمَاءِ وَهِيَ دُخَانٌ ! » (١١ / سجده)

**"Then He intended to the sky,
And it was but some gaseous smoke...!"**

(Holy Quran, Sajdeh: 11.)

The concept of God's intending for the sky is to create it, not to move there, because the intention for a place will not be fulfilled except by moving from a place to other place, from a direction to other direction, but the God Almighty is so Glorious that to have such a movement.

The Phrase: "**It was the gaseous smoke,**" means that God Almighty intended for the Sky to create it, while it was something that God named it the "**Smoke!**" It was a material that God has brought it out as the Sky, and distributed it into seven Skies, while they were not distinguished from each other, but all was in one. That is why God referred to it in the Verse, as the "Sky," not the "Heavens."

(Almizan: V.34; P. 263.)

Days of Creation and Raw Material Of the Heavens and the Earth

« وَهُوَ الَّذِي خَلَقَ السَّمَوَاتِ وَالْأَرْضَ فِي سِتَّةِ أَيَّامٍ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ ! »
(٧ / هود)

**"Allah is the One Who created the heavens and the earth in Six Days
And Allah's Throne stayed over the Water...!"**

(Holy Quran, Hood: 7.)

Apparently, what God has called it the "Heavens" and coined it with the "Earth" and described that He has created it within six days, is the layers of a creature on the visible universe above our earth. The

"Sky," as it is called, is the name of the creatures that are on the top of us, their shadow is over the head of the human. The higher or the lower are both terms with relative meanings.

So, the "Heaven" is the layers of the physical and evident creation, located above our earth, and surrounded it, because the earth, as the following Verse indicates it is spherical: "**... He draws the night's cover over the day, which pursues it swiftly...!**" (Aa'raf:54,) and the first sky is where the stars and planets has adorned it, that is, the first layer that embraces the stars or is higher than the stars and is decorated by the stars, like a ceiling decorated with a number of chandeliers and lights. The God Almighty has no description about the higher heavens than the sky of the world in His Holy Word, except the description that has given in the following two Verses:

"Allah is the One who created the Seven Heavens one above another...!"
(Molk: 3.)

**"Do you not see how Allah has created the Seven Heavens?
On top of one another? And has created the moon
The light in them for the night
And the sun a Glorious Light-giving lamp for the day!"**(Nouh:15-16.)

In the description of the Creation of the Heavens and the Earth, God has reminded that (their original materials) were dispersed, dis-integrated, and apart from each other, God interconnected them, brought them together, and made them the Heavens; while before that they were far from each other:

**"Have the unbelievers not ever considered that
The heavens and the earth were one piece
And that We tore them apart from one another.
From water We have created all living things.
Will they then have no faith?"**(Anbi'ya:30.)

**"He established His dominance over the sky,
Which (for that time) was like smoke.
Then He told the heavens and the earth:
" Take your shape either willingly or by force!"**

**They said:" We willingly obey!
He formed the seven heavens in two days
And revealed to each one its task." (Fosselat:11-12.)**

This Verse shows that the creation of the heavens ended in two days. Of course, "the day" is a certain amount of time, and it is not necessary that the "day" to be the "day" of the earth in any course and time, which is obtained from a rotation of the earth. Such as the one day in the moon is about twenty nine and a half days of the days on the earth. It is also very common that people in their ordinary discourse refer to the "day" for a period of time.

So, God created the seven heavens at two periods of time. As about the earth He Says:" **The One Who created the earth in two days ... He Ordained Sustenance for the people according to their needs, all in four days...!" (Fusselat: 9 and 10.)**

This Verse states: The earth has been created within two days, that is, in two periods or stages. The Sustenance of the earth has been ordained in four days, that is, four seasons.

So, what is obtained from these Verses is:

Firstly, the creation of the heavens and the earth, in this shape and form that they have today, has not been from merely "**not-existence**," but their existence was already in the form of a dense and congruent material, God separated their components and within two periods of time created the earth. The heavens also were in the form of smoke (or steam ;) God has disintegrated it, and at two course of time, formed them as the seven heavens.

Secondly, these living creatures that we see are all made of water, and therefore the living matter is the same matter of water. Considering above, the meaning of the Verse becomes clear.

"Allah is the One Who created the heavens and the earth in Six Days...!"
The "Creation" referred to in this Verse is the same gathering and separating the elements of the heaven and the earth from other similar and densely mixed materials.

The principle of the creation of the heavens was within two days (periods), and the creation of the earth is done in two days (periods) and from the six periods, the other two periods remain for other works.

"And Allah's Throne stayed over the water!" The meaning of this Phrase is that: The Throne of God, when He created the heavens and the earth, was on the water.

The interpretation of God's Throne being on the water is a remark that the Kingdom of God on that day was established on water which was the matter of existence. Since the king's throne is the manifestation of his reign, and the establishment of the throne on something means that the existence, possessions and the reign is lodged on that thing. The term "Dominance" over the kingdom is also in the meaning of possession of the kingdom and beginning to regulate and devise the property.

(Almizan: V.19; P. 240.)

Unity of the Raw Material

In Creation of Live Organisms

« وَ اللَّهُ خَلَقَ كُلَّ دَابَّةٍ مِنْ مَاءٍ ... ! » (نور/٤٥)

"And Allah created all moving creatures from water...!"

(Holy Quran, Nour: 45.)

God creates all the Live Organism from the Water, at the same time the status of each of these Organisms is different from the other one, some of them creep snake-like on belly, such as snakes and worms, but some others walk with two legs like Men and birds, and others, go along with four legs, such as the cattle and the beasts. If God briefly referred only to these three types was for the sake of brief mentioning, otherwise the variety of living organisms are very much.

The Phrase: **"... Allah creates whatever He wishes..."** is the reason for

the variety that are in the live organism, why by a certain matter so many differences arise? God Says that this difference depends on the providence of God only, He has the Authority and can generalize His Grace so that, like His General Light and General Blessing, all people benefit from it, and can also allocate it to some of His own Creatures, so that some people will benefit from it as the Special Light and Blessing.

(Almizan: V.29; P. 199.)

Chapter Ten

Law of Creation

General System of World

And its Fixed Law

« إِنَّ فِي خَلْقِ السَّمَوَاتِ وَالْأَرْضِ وَالاخْتِلافِ اللَّيْلِ وَالنَّهَارِ وَ...لآيَاتٍ لِّقَوْمٍ يَعْقِلُونَ! » (١٦٤ / بقره)

"Surely in the creation of the heavens and the earth
And the alternation of night and day...
There are signs for a people having understanding!"
(Holy Quran, Baqarah: 164.)

These earthly and heavenly bodies which are in size small and large, far apart and close; this universe with so huge in size, each of its regions affects on the other region, each part of which, wherever is located, finds impression from other parts; its Common Gravity force interconnects them to each other, as well as its Light and Temperature; with this cause and effect, the Common Law of Movement and Time will come in circulation.

This System is general, permanent, and under a Constant Law, which even the law of general relativity, which condemns the laws of general movement in the physical world to change, cannot refuse to admit that it is also condemned to another law, a Law, Constant in Change and Transformation (that is, the change in that law is constant and permanent.)

On the other hand, this General Movement and Change, in each

part of the universe, is seen in its own way. It has a special form in the Sun and the other planets of its family in the solar system. It differs in the lower parts by narrowing its circle. In our Earth its circle becomes narrower, admits another System with the special and relative events. It is the same in the moon, in the night and day, the winds, the movement of clouds, the falling of rains; all are operating under that System.

Again, this circle becomes narrower in connection with the creatures that appear on the earth, in which the circle of mines, plants, animals, and other compounds is made, and again this circle becomes narrower for each of these types of plants, animals, mines, and other compounds; it become tighter until the non-compound elements, to the particles and particle fragments, and finally to the last part that human science has achieved so far - that is, the electrons and proton, which in that smallest particle, we find a System like the System in the Solar System. It has a Nucleus, located in the center, and other bodies circulating around it, such as the stars around the Sun in their certain orbit, swimming in the specified heaven.

If a man stands anywhere in the world and observes the system of each of these realms, he sees that there is a precise and strange system, with its own transformations and evolutions, if these changes were not, the principle of this world would not be survived, and was disintegrated, the transformations that the Divine Tradition would survive by them, a Tradition whose wonders is not finalized, and the human wisdom cannot reach its boundaries.

If you start from the smallest of its parts, such as the molecule, until you reach the Solar System and the Galaxies, you cannot see more than One universe and One system, and if you start from above and then break down a particle, you can open it to the molecule, you will see nothing has been diminished from that Single universe, that Single system, and that interconnected Devising, although you never see any two entities like each other. So, the Universe is altogether One thing, the governing Devising throughout it is interconnected, and the One System is dominant at all its components, although its components are very

much, and its commandments are very different:

**"Faces will be humble before the Everlasting
And the Self-Existing God...!" (Taha: 111.)**

(Almizan: V.2; P. 347.)

Law of Causality, Interaction at Components of Universe

« ذَلِكَمُ اللَّهُ رَبُّكُمْ لَا إِلَهَ إِلَّا هُوَ خَالِقُ كُلِّ شَيْءٍ...! » (۱۰۲ / انعام)

**"Such is Allah, your Lord.
There is no God save Him, the Creator of all things...!"
(Holy Quran, An'am:102.)**

All parts of the Universe, with all differences in identities and their types, each one has a cause and effect in the General System and endure some effects from that system. Through this interaction the relationship governing throughout the system will be created, and this is the same General Law of Causality which is in all components of the Universe. The Holy Quran also affirmed and signed this Law, and argued in the same Law on the question of the Existence of the Creator, and on His Monotheism, Power, Knowledge and other Attributes. If this Law was not correct and our reason and experience in its assessment were wrong, it was not correct to argue on that Law.

In many cases, the God Almighty through His Glorious Attributes has proved the effects of that Attributes. The Holy Quran has also accepted the dominance of the "Law of the Cause and Effect" throughout the universe, and confirms that for everything, for the effects of everything, and for any event there is a cause or causes which necessitate its existence, and without that causes assuming its existence is impossible. With no doubt, this is the fact that everyone understands it on his first encounter and attention in the above Verses.

(Almizan: V.14; P. 135.)

God's Will and the Law of Causality

« وَ لَوْ أَنَّنَا نَزَّلْنَا إِلَيْهِمُ الْمَلَائِكَةَ وَ كَلَّمَهُمُ الْمَوْتَى؟ » (١١١ / انعام)

**"Even if We had sent down Angels to them,
And the dead had spoken to them...!"
(Holy Quran, An'am:111.)**

Although the system of the universe of creation, with all its widespread scope, is confined to the law of cause and effect, and is running in accordance with that law, but these causes have no independence by themselves and are dependent to the God Almighty. In short, God by running this system did not confine Himself, these causes and devices will become effective only by God's Will and Permission.

(Almizan: V.14; P. 176.)

Law of Ultimate Causality

« وَ إِذَا أَرَدْنَا أَنْ نُهْلِكَ قَرْيَةً أَمَرْنَا مُتْرَفِيهَا فَفَسَقُوا فِيهَا... ! » (١٦ / اسراء)

**"When We decide to destroy a town We warn
The rich ones therein who commit evil.
Thus it becomes deserving to destruction
And We destroy its very foundations!"
(Holy Quran, Assra:16.)**

There is no doubt that the Law of Causality and Affectivity is a fixed and undeniable Law, and every possible creature is the effect of God, whether without intermediary or with some intermediaries; there is also no doubt that when the effect is attributed to its Ultimate Cause, will find the necessity and possibility by its cause, (though it has the ratio of possibility on its own side.) Since no creature will be created before it becomes necessary, but if we do not ascribe the effect to its

cause, and do not compare with it, then there would be no other ratio than the possibility; whether it is considered per se, without comparing with anything, such as possible entities, or to be compared also with some of the components of its cause, in any case it is possible, because, so long as all components of its cause are not fulfilled, its existence will not become necessary. If, supposedly, it becomes in existence certainly the components of its cause are fulfilled, and its cause has become the Ultimate Cause, but this is anti-hypothesis.

Since the necessity is the determination of one of the two sides of possibility, inevitably, the necessity that is spread over all the possibilities is a General Decree of God, and because the possibilities has obtained this necessity from the attribution to the God Almighty, which due to that ascription each one has found existence on its own side; therefore, the necessity lying on the series of possibilities is a Divine General Decree, and the necessity special for each one of the creatures is the God's Private Decree, as we mentioned that the purpose of the Decree is determination of one side of both sides of the possibility, ambiguity, and uncertainty.

It turns out from the above point that the attribute of Decree, which is itself one of the attributes of God, is one of His Current Attributes, not His Inherent Attributes, because we already said that it is His Current Attributes that the creatures are being abstracted in relation to their assignment to God, which is the Ultimate Cause.

(Almizan: V.25; P. 129.)

* * * * *

و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا لَا مُبَدَّلَ لِكَلِمَاتِهِ
وَ هُوَ السَّمِيعُ الْعَلِيمُ !

The Word of your Lord has been fulfilled

In Truth and Justice.

Nothing can change His Words,
And He is the All-hearing, the All-knowing

(Holy Quran, An'am: 115.)

End of Book One

Complete Translation

TEHRAN - 21 October, 2018

End-Notes:

Allameh Taba-Tabaii's
Method of Interpretation in Almizan

A Useful Hint:

It is known that Allameh's method of Interpretation is "**Quran by Quran.**" That is, to clarify the meaning or concept of a Verse by help of other synonymous Verses of the same concept.

An example is that: When we find in one of the Verses of Quran that Says: "**God will come - And your Lord comes with the Angels row after row !**" (**Fajr:22.**) We never understand the meaning or concept of this Verse, because we can only imagine the coming is to move from one place to another place, like what we do, but how God the Creator of this Universe can be imagined to move or come? Trying to find the answer we should refer to the other synonymous Verse where God introduces Himself and Says: "**And equal to Him is not any one !**" (**Ekhlass: 4.**) Thus we understand that our imagination is not able to visualize an equal to God that **equal to Him is not any one!** Therefore, we should accept that

we cannot explain or even imagine how the God will come?

This is a sample of Interpretation of *Quran by Quran* or referring to a Decisive Verse to find an explanation for an Ambiguous Verse.

(S.M.Amin)

Allameh says:

". . . We also, by help of God Almighty, followed the **Interpretation Method of Imams** ^(Pbut) through our statements. Our discussions relies on the Quranic Verses, and never rely on any discussion of theoretical, philosophical, or scientific hypothesis, revelation, and mysticism!

In this Interpretation (Almizan), on the **literal aspects of Quran**, we never mention anything except what requires to comprehend the meaning of the Verse, in case we do not mention that point, one cannot understand the subject by the Arabic style of that Verse. We, of course, do not mention anything except an Evident Introduction, or a Scientific Introduction that everybody undersatands it!

From what we described above, in this Commentary Book, in order to follow the way of the Holy Prophet's Household, we discuss only on the following aspects: "

1- Knowledge related to Names of God and His Attributes

Such as Life, Knowledge, Power, Hearing, Seeing, Uniqueness, and the like; but about the Sacred Essence of God Almighty, the Holy Quran considers the issue as needless to express!

2- Knowledge related to Acts of God

Such as: Creation, Divine Command, Will, Providence, Guidance, Misguidance, Decree, Ordainment, Predestination, Free Will, Consent, Wrath, and the like.

3- Knowledge related to the Intermediaries between God and Man

Such as Veils, Tablet, Throne, Globe-Home(Beit-el-Ma'amour), Heaven, Earth, Angels, Devil, Jinn, and the like.

4- Knowledge related to Man, in life before the world

5- Knowledge related to Man in the world

Such as: History of Mankind Appearance, Self-Understanding, Cognition of Social Principles, Issue of Prophecy, the Messengership, Revelation, Inspiration, Book, Religion, Shari'a, and the topics on the Ranks of Prophets extracted from their stories, the stories that the Holy Quran has quoted from their lives.

6- Knowledge related to Man at Life of the After world

Life at Purgatory and Resurrection.

7- Knowledge related to the Good and Bad Morals of Man

The Position of God's Devoted Servants in the Path of Servitude, like: Islam, Faith, Goodness, Obedience, Sincerity. All covered in this section.

(In **Almizan**, the subjects relating the **Religious Jurisprudence** are not discussed, because they are related to the books of **Fiq'h** not the **Interpretation!**)

* * * * *

Considering the above method of Interpretation, throughout the **Almizan**, you do not see any Verse of the Holy Quran that its meaning is interpreted contrary to its appearance.

In **Almizan** Interpretation, despite the other scholars, no explanation made for "Hidden Meaning – **Ta'vil**", except in cases that the Holy Quran has proven it, otherwise, the so-called "Hidden Meaning" is not even in the category of Meaning!

In **Almizan**, in most of the Verses, after the termination of the interpretation, discussions, and interpretive statements, we placed, to the possible extent, several types of "Narratives," from the Hadiths of the Holy Prophet and the Imams ^(Pbut), both through Sunni and Shiite channels.

In **Almizan**, we did not quote the "Narrations" received from the Commentators of the Companions of the Prophet or their Adherents, because in addition to their being sloppy narrations, the word of the Companions or their Adherents have no authority for Muslims, unless the narratives quoted as "Moghoufeh –The Suspended Narrations".

If you pay a close attention to the "Hadiths" narrated from the Imams of Household of Holy Prophet^(pbut), you will see that this so-called new type of Interpretation used in (ALMIZAN), is not a new order, but also the oldest way in the art of Interpretation, the way of the Holy Teachers of Interpretation (Pbut.)

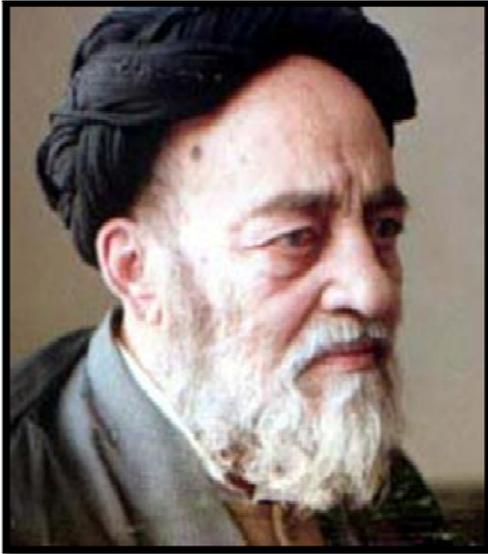
Throughout the "Almizan" there are many discusses on Philosophical, Scientific, Historical, Social, and Ethical Debates, explained to the extent of afford, and in all these discussions we mentioned the required introductions all suitable to the subjects.



Ayat'ollah Dr. Motah'hari ,
the Student

Grand Allameh: Taba-Tabaii,
the Teacher

The Life Story of **"Allameh" Ayatollah Seyyed Mohammad Hossein Taba-Tabaii**



Seyyed Mohammad Hossein's *life* began in **Tabriz**^(Iran) on the last days of March 1901, the **Wise Mystic, Philosopher, and Thinker** that many people enjoyed of his Wisdom and his Knowledge of the **Holy Quran**, later.

S.Mohamad Hossein Study Curriculum in Tabriz was, as it did in those days, to learn the **Quran**, and then for six years from the age of 9, the **literature books** such as: **Golestan** and **Boostan**(Two Sa'adi's Famous Books), **Nesab-al'Sebyan**(Arabic/Farsi Words in Verse), **Anwar-Sohaily** (Kalile & Demneh in Farsi), **the History of Ajam**(the Non-Arabs), **Amir-Nezam's Literary Texts**, and **Ershad-el'Hesab**(Manual Book of Arithmetic).

In addition, under the supervision of an outstanding Calligrapher he learned **Techniques of Calligraphy**. After studying in Traditional Religious School he attended at **Tabriz Talebiyeh Seminary** and followed the education in **the Religious Sciences**.

On 1925 young Allameh concluded the Elementary School in Tabriz, and left the farmland and agricultural jobs to his relatives and headed to "**Najaf (The Religious Academic City of Iraq)**," to complete his educations.

In his hometown, he had already studied in Mathematics "**Ershad-el'Hesab**-(in Arithmetic) and in Philosophy and Theology "**Esharat(Boali's Book in Philosophy)**" and "**Kashf-el'Morad (Allameh Helli's Book in Theosophy of Shiite)**". But these two books, were not enough to his high taste until *in Najaf* he met a Wise Sage who had authoritative knowledge in these two fields of philosophy, the famous Philosopher "**Seyyed Hossein Bad-Kobayi**" who could make Young Allameh familiar with **Truth of Theosophy**, especially with **Philosophical Thought**, and to cause him to read, within six years, the "**Sabze-vari's Manzomeh(Philosophy and Logics in Verse)**" and "**Mulla-Sadra's Asfar and Masha'er (Transcendent Theosophy)**", and a complete Course of "**Bu-Ali's Shafa (Techniques of Physics, Logics, Theology and Mathematics)**," and "**Ibn-Maskawaih's Ethics**".

"... My teacher proposed me to read Mathematics, I studied with **S.A. Khansari**, who was a high level Mathematician, and learned a full course of **Argumentative Algebra, Solid & Plane Geometry, and Argumentative Calculus.**"

Allameh returned to Iran, because of his livelihood got hard in Najaf, and stayed in Tabriz, working on his ancestral land - **Shadabad** ^(Tabriz-Iran) - up to 10 years. He stayed in his homeland, and during this time, he rebuilt and cultivated, with painstaking effort, the abandoned fields and destroyed orchards. During this period, he dealt with rural affairs, people lives and helping the needy.

In Tabriz, young Allameh despite the hard work in farm and difficulties in family, did never abandoned his study and research, he tried to write **Religious Treatises and Essays**, but whenever he thought of Najaf his enthusiasm to learn more got higher. Finally he decided to settle his family in **Qom** - The famous Religious and Scholastic city of Iran - **where he found his fame.**

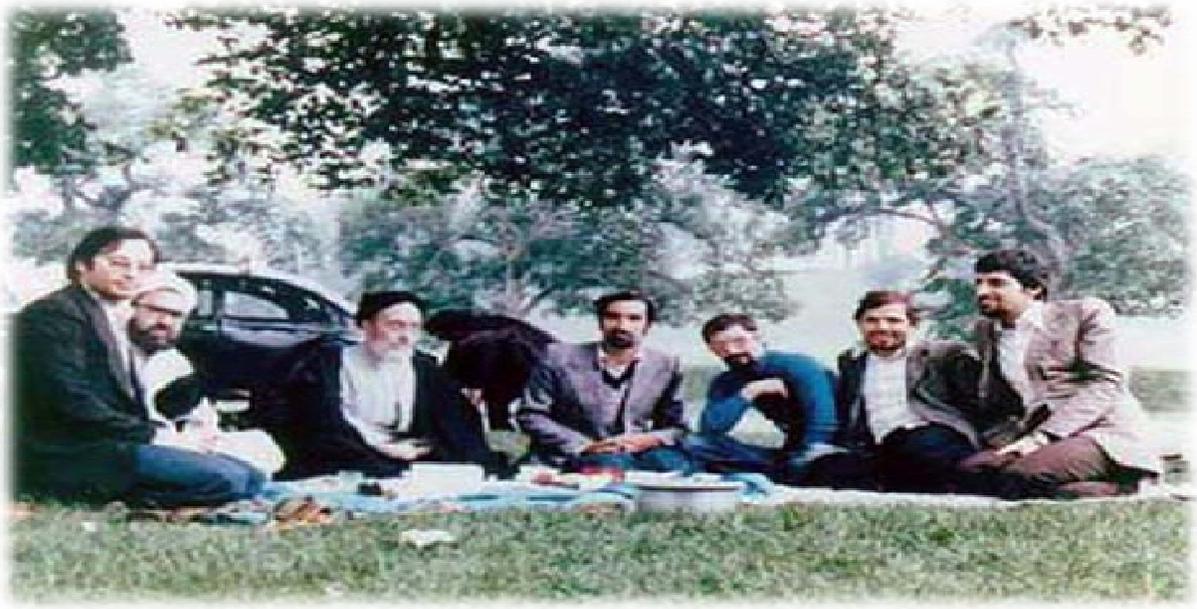
In Qom, he began his **Teachings**, and at the first day of his class he found more than hundreds of theologues rounded him. Gradually, the interest of students in his teachings got so higher that many of them left their lodgings in school and rent rooms nearby his house to be close to him. Each day some hours before the evening they started with his teachings up to late at night.... Thus he got more and more fame, but by his family name as : "**Ghazi** ." He changed his family name to: "**Taba-Tabaii**" just to respect his uncle and favored Teacher: "**M.Ali Ghazi**," whom the people were acquainted with as an outstanding **Knowledgeable Mystic, in Najaf.**

Teaching Methods of Allameh

In Teaching, Allameh had unique features that can be summed up as follows:

- 1- Teaching slowly and gently
- 2- Clarifying the main subject
- 3- Reasoning with argument and Proof
- 4- Criticizing the great Scholars with respect

- 5- Valuing the students' viewpoints
- 6- Linking religion with reason.



The Works of Allameh Taba-Tabaii

[Almizan, the Interpretation of Holy Quran](#)

The Masterpiece of Allameh; ALMIZAN. This book is the result of twenty years of constant work and effort of Allameh, a precious encyclopedic knowledge, including discussions of **philosophical, social, traditional, religious, historical and... Relying on the Holy Quran.**

Allameh began to write this great **Interpretation of Holy Quran** on 1954, a work that is such interesting and pleasant as it has ever been written.

According to **Grand Ayatollah Khomeini**: "Allama to write this book, has purified himself! "

Ayatollah Motahhari says: "All topics in Almizan Interpretation have been written by contemplation ... I believe much of this material is of Divine

Inspiration. Much problematic in Islamic and Religious Issues with me, the key I find in the Almizan Interpretation! "

[Bidayat- al-Hekmah](#) (Basics of Philosophy/Theosophy)

This is a very useful and important book edited for the purpose of teaching an Intensive Course of Philosophy for lovers of Rational Sciences at **Haqqani School, in Qom**. This book, like the undersaid book "**Nehayat-al-Hekmahh**," both, has been used as a text-book in the Theological Seminaries and some universities of Iran.

[Nehayat-al-Hekmah](#) (The Ultimate of Philosophy/Theosophy)

This book has also been prepared to teach Philosophy with more information, in greater depth, and higher level.

[Principles of Philosophy and Method of Realism](#)

Allameh's insight and understanding of the circumstances of the time and place occasioned him to write this valuable book. Discussions on that days that the Materialists addressed to young people to deviate their thought, caused **Allameh** to take pen in hand and create this precious work, clearing the path for ever.

[Shiite in Islam](#)

In this valuable work, subjects about **the Emergence of Shiite, its branches, the Beliefs of Twelver Shi'ism, Monotheism, Prophecy, Resurrection, and Imamology** has been discussed. At the end, in short but a lot useful, issues explained about the **Life History of the Twelve Imams(AS,)** and the **Emergence of the Imam of Time, Imam Mahdi (AS.)** The book has also been translated into **English**.

[Social Relations in Islam](#)

The following valuable titles has been discussed in this book: **Man and Society, Man and his Social Development, the Basis of Social Life, Freedom in Islam, the Border of Islamic state, and the Triumph of True Religion all Around the World.**

[The Beliefs, and the Religious Orders](#)

The following valuable titles has been discussed in this book: **The Definition of Religion, Relationship with God and its Results, the Naturalness of Religion, History of Religions, the Prophets of the Past & the Messengers of Strong-Will, Call of Mohammad^(Pbuh) and his Migration and Wars, Imamate the Continuation of Prophecy, the Guardianship and the Members of the Messenger's Household, Ethics, Self-Training and Community-Building, the Scientific and legal issues ...** are all the contents of this book.

Islamic Studies

A golden Collection of Articles and Academic Treatises of Allameh, which was considered like a precious Encyclopedia in Islamic Sciences.

Evaluation of the Two Correspondences

The Comments of Allameh Tabatabaii on **the Collection of the Correspondences** between the Wise Mystic the late **Seyyed Ahmad Karbalaei** and the famous Philosopher, the late **Mohammad Hossein Company Gharavi**.

Lobb-al-lobab

A set of **lessons on Ethics** lectured by Allameh Taba-Tabaii to some of **Qom Seminary Scholars** on years of 1948 to 1949.

Allameh Taba-Tabaii's Discussions:

With French Professor "Henry Corbin"

One of the lasting effects of Allameh is his discussions with Professor Corbin, a French Professor and Islamologist. Discussions between Professor Corbin and Allameh Taba-Tabaii was from 1957 and continued for more than 20 years, the results of these discussions have been published in four languages, **Persian, Arabic, French and English**.

One day Allameh, in the dialogues between he and the Professor said:

"... Whereas in Islam when a man finds a proper mood he can call God, because all places, without exception, are a place of worship. But it is not in Christianity. In Christianity the Worship should be done on time (Sundays) and in a particular place (Church.) Otherwise it is invalid. He must wait until Sunday when the church is open! "

Professor Corbin replied: *"Yes, this problem is in Christianity!"*

Allameh Tabatabaai continued: *"In Christianity God has no Finest Names, but only a few names as: God, Lord, and Father!"*

Other Works of Allameh

Other Books or Religious Treatises and Essays like: " **Life Style and Traditions of the Prophet**", " **Revelation or Mysterious Sense**," and most others have been written by late Allameh, which can be referred at his formal biographies.

Farewell



... **And finally**, on 15 November 1981, Allameh was hospitalized and a few days later, he, who spoke always of the **Eternity**, **departed the Earth**.