

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 FIFTY SIX

ETERNITY,

INTERCESSION, and

MEETING WITH GOD

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



Image of Allameh

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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 الْأَمْطَهُرُونَ

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 Allameh Tabatabai's most
famous Commentary of Quran
"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. The books had also been 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..., and 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 three years of its descent, according to the conditions of places 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 translation of the books at his first attempt.

By completion of the English Translation of the **Book One, Two, Fifty Four, and this volume: Fifty Six**, the complete Translation of the other volumes also was commenced.

Please refer to **the Editor's Website** www.almizanref.com/

And the following digital libraries:

[https://library.tebyan.net/fa/170080/...](https://library.tebyan.net/fa/170080/)

www.ghbook.ir/index.php?option=com_dbook&task...

www.tafsirejavan.com/index.php/.../

<https://cafebazaar.ir/.../com.abrar.tafsiremozoueequranvaaghayedva...>

<https://sites.google.com/site/almizanclassified>

<https://sites.google.com/site/almizanrefrence>

I hope my Merciful God will help me to finalize my long road to Complete English Translations 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.

July 29, 2019

PART ONE

Eternity

And

Life in
Hereafter

Chapter One

Life in HereAfter

Better Life

In Teachings of Quran

« ... قُلْ مَتَّعُ الدُّنْيَا قَلِيلٌ وَ الْآخِرَةُ خَيْرٌ لِّمَنِ اتَّقَى
وَ لَا تُظْلَمُونَ فَتِيلًا ! » (نساء: ٧٧)

**"The pleasures of the worldly life are trivial.
The life Hereafter is best for the Pious ones.
You will not be treated the slightest bit unjustly!"
(Holy Quran, Nessa:77.)**

The life of the world is, in teachings of Quran, a little enjoyment, will be used only for few days then will quickly be vanished, no trace will remain of it, after which is the life of the Hereafter, which is a Vital and True Life. So, it is quite clear that such a life is more better than the life in the world.

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

Hereafter: Realization of the Purpose of Creation

« أَوَلَمْ يَتَفَكَّرُوا فِي أَنفُسِهِمْ
مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ! » (روم / ٨)

**"Have they not thought that God has not created
the heavens and the earth and all that is between them
but for a genuine purpose to exist for an appointed term? Many
people do not believe in their meeting with their Lord!"**

(Holy Quran, Room:8.)

Having a **genuine purpose** and Truth in the Creation of the Heavens and the Earth, and what is between them, in short, having a purpose and Truth in the whole tangible Universe, is that their creation are not in vain and ineffective, that once comes to existence, then becomes extinct, again re-exists, then vanishes without having any Purpose or Ultimate Goal on it. **So, if the God Almighty has created the Universe is for the sake of the Purpose and Outcome that is resulting from its Creation.**

None of the components of the universe remain forever, but they will be vanished some day. Where each of the components of the universe, and also the universe as a whole, are the creatures having a purpose and result, but when none of its components is permanent, It turns out that its end and result will come to realization after its annihilation, and this is the same Hereafter, which appears after passing the life of the world and after its perdition .

(Almizan: V.16 , P.237.)

Life of the Hereafter

In the World

« لَقَدْ كُنْتُمْ فِي غَفْلَةٍ مِنْ هَذَا فَكَشَفْنَا عَنْكَ غِطَاءَكَ
فَبَصَرُكَ الْيَوْمَ حَدِيدًا! » (ق / ٢٢)

" You were Neglectful of this Day,
now We have removed the Veil from your eyes
and now your sight is sharp!"

(Holy Quran, Qaf: 22; Baqarah 26.)

The Life of the Hereafter, is also in This World, but there is a Veil blocking between us!

(To my own life! If there was not a single Verse in the Holy Quran except the above Verse, it was good enough to this fact, because the word **Neglect** is used in a case in which one is not informed out of what is before him and is present to him, but not in case of something that does not exist at all, or will later be available!)

So it turns out that **the life of the Hereafter is also in the world**, but there is a Veil obstructs between us. The other reason is that the removal of Eye-Covers or unveiling of something is done when that thing is present, but is behind the Veil, if something that man will see in the Hereafter does not exist in the world, it would be incorrect to say him on that day that: "You were Neglected of this life, this life was for you in behind the curtain, we removed the Curtain, as a result, your Negligence changed to Observation!"

(Almizan: V.1 , P.175.)

Life in Hereafter

Subject to Worldly Life

In this issue, there are many Verses in Holy Quran. We bring here some Verses as an example, so that the Reader himself can judge what he understands from the appearance of the following Verses? Whether, the Life of the Hereafter, as we understand, is a subject to the life of the world, or not? Whether or not, the Verses denote that the punishment in that life is the same deeds that we do in this life?

" Do not make any excuses on this day; you are only receiving recompense for what you have done!"(Tahrim: 7.)

" ... Then every soul shall be recompensed fully for what it has earned...!"(Baqarah:281.)

"... Fear the Fire that its Fuel is men and stones...!"(Baqarah:24.)

" Then let him call out his gang! We too shall call the keepers of Hell !" (Alaq:17-18.)

" On the day when every soul will see its good and bad deeds right before its very eyes...!" (Ale-Imran:30.)

" ...They send into their Bellies nothing but fire!" (Baqarah:174.)

"...In fact they are consuming fire in their bellies!" (Nessa:10.)

(Almizan: V.1 , P.175.)

Life in the World,

A Sign of the Life in Hereafter

« وَ لَقَدْ عَلِمْتُمْ النِّشْأَةَ الْأُولَى فَلَوْ لَا تَذَكَّرُونَ؟ » (واقعه / ٦٢)

**"And certainly you know the first growth,
why do you not then mind?"**

(Holy Quran, Vaghe'e:62.)

From the astonishing system of this natural world, this meaning is certain that the existing universe is not null and void at all, but certainly, there is an ultimate goal and eternal purpose for this vanishing world. It is also from the necessities of the world system that we see all the Creatures are guided towards the perfection of their kinds, the human being also, as a member of this creation, has to be guided to the prosperity and perfection of his kind through the mission of the Holy Prophets, legislating religious laws, justification of good deeds and forbidding the bad deeds. This is not applicable unless there would be a reward for the good deeds, and a punishment against the ugly and evil deeds. Since the world is of a narrow capacity for these rewards and punishments, inevitably, it must take place in another world, which is the same Hereafter.

(Almizan: V.19 , P.231.)

New Creation or The Next World

« أَفَعَيَّبْنَا بِالْخَلْقِ الْأَوَّلِ بَلْ هُمْ فِي لَبْسٍ مِّنْ خَلْقٍ جَدِيدٍ! » (ق / ١٥)

" Did We have any difficulty in making the first creation?

No, they are in confusion about any new creation!"

(Holy Quran, Qaf: 15.)

The first creation, is the creation of this natural world with its governing system, and one of its various types of creatures is human being, of course, the worldly human, as Said in the Verse: **"On the Day when the earth will be Changed to another earth and so will be the Heavens, the people will appear Before Allah, the One yet the Dominant Over all powers! "**(Ebrahim:48.) The New Creation means the

creation of a new world, that is meant to be the world of the Hereafter.

"...Rather they are in doubt about a new creation!" The meaning of the new creation is the transformation of this world into another world, with a different system other than the natural system that is dominant in the world, because in the latter, which is the new creation, there is no more death and mortality in life, all it is life and survival. The difference is that if there is a person from prosperous group his blessing is a pure blessing and he does not have any misery or punishment. And if he is from the people of the Misery, his portion is an entire torment and no blessing.

In the Islamic narrations quoted from Imam Abi Jafar(As) about the meaning of the above Verse, that: " The interpretation of this Verse is such that, when this world and this creation is vanished, and the people of paradise are placed in paradise, the people of hell in fire, the Almighty God creates a creation other than this universe, the new creation, without any man or woman, their work is only to worship and praise the monotheism of God, for them God creates a land, besides this earth, to live on that new earth, and also creates a heaven for them, apart from this sky, to shade on them.

May you thought that God created only this one universe, or did you think that no other human has been created other than you?

By Allah I swear: God has created thousands of thousand universes, thousands of thousand people, that you are now at the last age of those eras, and you are in the last dynasty of those human beings!"

(Almizan: V.18 , P. 517.)

System of Hereafter

Created by God, the All-Wise, All-Aware

« الْحَمْدُ لِلَّهِ الَّذِي لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
وَلَهُ الْحَمْدُ فِي الْآخِرَةِ
وَهُوَ الْحَكِيمُ الْخَبِيرُ! » (سبأ: ١)

**"It is only God who deserves all Praise.
To Him belongs all that is in the heavens and the earth,
and to Him is the Praise in the Hereafter,
He is All-wise and All-aware"**

(Holy Quran, Saba: 1.)

"...To Him is the Praise in the Hereafter...!" If God did assign His Praise to the Hereafter, it is because the first Phrase implies the Praise of God in this world, because the tangible system in the heavens and the earth is a world system, since God has stated in the following Verse that the system of the heavens and the earth of the Hereafter is apart from their worldly system. **"On the day when the earth and the heavens will be replaced by another earth and heavens...!" (Ibrahim: 48.)**

"He is All-wise and All-aware!" This Phrase ends the Verse with two Names from God's Holy Names, one is All-wise, and another All-aware. It indicates that the Possession of God in the world system and the subsequent creation of the hereafter system, all are based on His Wisdom and Knowledge.

(Almizan: V. 16; P. 537.)

Eternity in HereAfter and in the Heavens and Earth of HereAfter

« فَأَمَّا الَّذِينَ شَقُوا فَفِي النَّارِ لَهُمْ فِيهَا زَفِيرٌ وَشَهِيقٌ،
خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتِ وَالْأَرْضُ إِلَّا مَا شَاءَ رَبُّكَ
إِنَّ رَبَّكَ فَعَّالٌ لِّمَا يُرِيدُ،
وَأَمَّا الَّذِينَ سَعَدُوا فَفِي الْجَنَّةِ خَالِدِينَ فِيهَا مَا دَامَتِ السَّمَوَاتِ وَالْأَرْضُ
إِلَّا مَا شَاءَ رَبُّكَ عَطَاءٌ غَيْرَ مَجْدُودٍ! » (هود / ١٠٦ - ١٠٨)

" The condemned ones will live in hell fire, sighing and groaning!"

" For as long as the heavens and the earth exist, unless your Lord decides otherwise!

Your Lord will certainly accomplish whatever He wants!"

"The blessed ones will live in Paradise, as long as the heavens and the earth exist, unless your Lord decides to grant endless rewards to whomever He wants!"

(Holy Quran, Hood:106-108.)

The Almighty God in His Word introduces the heavens and the earth for the Day of Resurrection, which are other than the heavens and the earth of the world, and States: **"On the Day when the earth will be Changed to another earth and so will be the heavens, the people will appear Before Allah, the One yet the Dominant Over all powers!"**(Ebrahim:48.) He also quotes from the people of paradise that they state: **"They will say: All praise belongs to Allah, who has fulfilled His promise to us and made us heirs to the earth, that we may settle in paradise wherever we may wish...!"** Also, about the promise made to the believers and their positions, States: **"...For such will be the reward of the ultimate abode!"** (Raad: 22)

So, it turns out that for the Hereafter also there are heavens and the earth, and for them are the paradise and the hell, for each of which there are residents and occupants, which God describes them all are with God

and Says: "**Whatever is with you will be exhausted, and whatever is with Allah will last...!**" (Nahl:96.) According to this Verse, **the heavens and the earth of the Hereafter will not be destroyed.**

If, in the above Verse, the survival of Paradise and Hell, and the people of those two, is limited to the survival period of the heavens and the earth, it is because the meaning of these two names, in terms of heaven and earth, never fades away; but what fades away is a type of the heaven and the earth that are in the world with this visible system, but the heavens and the earth that contains the paradise and will light up by the Light of His Lord, will not be destroyed by any means. In short, **the universe always has heavens and the earth**, what matters is that it loses its worldly system in the Hereafter.

(Almizan: V. 11, P. 7.)

A Discussion on Human Body at Afterlife

« إِنَّ كُلَّ نَفْسٍ لَمَّا عَلَيْهَا حَافِظٌ! » (طارق / ٤)

" There is a guard over every self(soul)!"

(Holy Quran, Tareq: 4.

Some people hold that restoration of the very human being is impossible, the impossibility will not accept the realization and existence. The one who goes to be created in the Hereafter is like him, but not the very one himself as he was in the world, and it is clear that like myself is not myself. The answer is that: the personality of a human being is in his Self or, in another word, in his Spirit, not in his Body. In the Hereafter also, when the God Almighty creates the person, and blows his Self, or in another word, his Soul, in that Body, he will definitely be the same person who was in the world, and was recognized

by the same name and personality, although his body, regardless of the soul, is not the same as was in the world, but is like that.

(Almizan: V. 20, P. 430.)

The True Life, and the Truth of Life in the Hereafter!

The Allah Almighty, despite the fact that He has considered the life of the world as a life, but at the same time, in some cases in His Holy Book, considered it an inferior living and despicable life, including the following Verses:

"...The worldly life, compared to the life to come it is only a temporary means!" (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.)

**"Nothing is the life of this world but play and amusement...!"
(An'am: 32.)**

**"...So the life of this world is only a deceiving perishable property!"
(Hadid: 20.)**

The other Verse that is comprehensive in all the characteristics of the above Verses is: **"The life of this world is nothing but diversion and play, but the abode of the Hereafter is indeed Life, had they known!"
(Ankabut: 64.)**

This Verse tries to deny the truth of the meaning of life, namely, the perfection of it, from the life of the world, and to prove the same truth and perfection for the life of the Hereafter, because the life of the Hereafter is not followed by the death and there is no death after it, as God Says:

"...Being in peace and security; they will not taste any death

save the First one...!" (Dokhan: 55-56.)

And also:

"There they will have whatever they wish, and with Us there is yet more!" (Qaf: 35.)

Therefore, the people of the Hereafter will no longer die, and their living pleasures will not be destroyed by any means. The first attribute, namely, safety, is of the true and particular effects of the life in Hereafter, and is of its essential requirements.

Consequently, the life of the Hereafter is a real life and is in accordance with the Truth, since no death will overcome it, contrary to the life of the world. However, the Almighty God has understood us in many other Verses that He has given the true life to the Hereafter and He is the One who will revive the man in such a life. He is the Commander of all the affairs, therefore, the life of the Hereafter is also the Property of God and in possession of Him, not that it is its owner, and is without any control. In short, the life of the Hereafter has its special qualities from God, not from itself.

(Almizan: V. 2; P. 500.)

The Real Life

Considering the above discussion, this truth turns out that a true life must be such that it inherently does not accept the death, and causing death on it will be impossible, this issue is not conceivable unless life to be the essence of a living creature, not unsubstantial, and also to be of himself, not granted by somebody else, as the Holy Quran has mentioned about the God Almighty:

**"And put your trust in the One Who is The Eternal Live,
The One Who never Dies...!" (Forqan: 58.)**

Thus, the true life is the Life of God, the Self-existence, or, in other words, it is a Necessary Life, and the characteristic of such a life is that its Owner, in His Essence is Knowledgeable and Mighty.

It becomes quite clear from this point why in the Phrase: "**He is the Eternal Live, there is no God but He...**," the Holy Quran limited the Eternal Life exclusively to God, and Said: Only He is Alive and the Eternal-live, and it turns out that this exclusivity is an actual fact rather than a relative, and that the Reality of Life, namely, the life that is not mixed with death and exposed to destruction. The Life is only and solely of the Allah Almighty! If the others also have life, it has been given to them by God!

(Almizan: V. 2; P. 500.)

Life in Hereafter, The Pure Life

« ما هذه الحياة الدنيا الا لهو و لعب،
و ان الدار الاخرة لهي الحيوان،
لو كانوا يعلمون! » (عنكبوت: ٦٤)

**"The life of this world is but amusement and pastime,
whereas the real life is in The Last Home,
if the people but knew!"**

(Holy Quran, Ankaboot: 64.)

The life of the Hereafter, in which man lives in that world with the real perfections which he has earned through the faith and the righteous deeds, it is a signification that engaging in it does not obstruct the interests of man, since, there is no other reality apart from that real perfections, it is a serious fact that no other futile diversion affects it, it

is a survival that there is no death with it, a pleasure not mixed with grief, a happiness not endangered with misery; therefore, the Hereafter is a real life, to the true meaning of the word, the meaning that the God Almighty Says:"

**"The life of this world is but amusement and pastime,
whereas the real life is in The Last Home!"**

" **...If the people but knew!**" That is, if people were wise, they knew that the subject was the same as we said.

(Almizan: V. 16; P. 224.)

The House of Hereafter, The Source of Goodness

« وَمَا الْحَيَاةُ الدُّنْيَا إِلَّا لَعِبٌ وَ لَهْوٌ
وَلَلْآخِرَةُ خَيْرٌ لِّلَّذِينَ يَنْفَعُونَ
أَفَلَا تَعْقِلُونَ! » (انعام: ٣٢)

**"And the life of this world is nothing but play and amusement.
And the Last Home in the Hereafter is the best for The pious;
will you not then use your Reason?"**

(Holy Quran, An'am: 32.)

The life of the world is play and amusement, because this life is nothing but a series of credential beliefs and false objectives, and because the playing also is considered as engaging in false affairs, therefore the world will also be a kind of play.

Since the life of the world hinders the man to engage in the substantial affairs of his life in Hereafter, which is a real and permanent life, then the amusement also, which is something that hinders human from his real affairs of life, therefore the world is also considered as a kind of amusement and fooling around.

But why does the House of the Hereafter is good especially for the Pious? The reason is that the life in the Hereafter is a real and eternal life; the same life will not be attributed except to the Pious. Therefore, God Said: It is good for the Pious!

(Almizan: V. 7; P. 79.)

The World, a Temporal Enjoyment, Hereafter, a Lasting Home

« وَ قَالَ الَّذِي ءَامَنَ يَقَوْمِ اتَّبِعُونِ اِهْدِيكُمْ سَبِيلَ الرَّشَادِ،
يَقَوْمِ اِنَّمَا هَذِهِ الْحَيٰوةُ الدُّنْيَا مَتَّعٌ وَّ اِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ! » (غافر: ٣٨-٤٤)

"And the Believer said:

O, my people! Follow me, I will lead you to the Right Path:

O, my people! This present life is a Temporal enjoyment

but the Home of The Hereafter is a Lasting Home...!"

(Holy Quran, Ghafer: 38-44.)

This is the most important proof that the believer of the Pharaoh's clan has documented the following of the Right Path and believing in the True Religion to it, which in no way the man is needless of it, the belief that after the unstable life of a human being in the world, he has an eternal life, namely, the life of the Hereafter, that this life of the world is like a temporal enjoyment in the Hereafter, in fact it serves as an introduction to the life of the Hereafter, in that way, in pointing out the meaning of the Right Path, he mentioned at first this meaning, then began to explain the issue of the deeds of good or evil.

"The one who does evil the requital shall be its like...!" That is, what comes and dwells with the human being in the Hereafter, is the same as that which is in the life of the world, a world that is nothing in the Hereafter but a little enjoyment. Indeed, the world is a place of action and

the Hereafter is the place of punishment.

(Almizan: V. 17; P. 504.)

Inferiority of Worldly Life, Preciosity of Hereafter Life

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا مَا لَكُمْ إِذَا قِيلَ لَكُمْ انْفِرُوا فِي سَبِيلِ اللَّهِ
أَتَأْقَلُّنَّ إِلَى الْأَرْضِ
أَرْضَيْتُمْ بِالْحَيَاةِ الدُّنْيَا مِنَ الْآخِرَةِ
فَمَا مَتَّعَ الْحَيَاةِ الدُّنْيَا فِي الْآخِرَةِ إِلَّا قَلِيلًا! » (توبه: ٣٨)

**"O you who believe! What excuse have you that
when it is said to you:**

**Go forth in Allah's Way, you should incline heavily to earth?
Are you contented with this world's life instead of the hereafter?**

**But the provision of this world's life
compared with the hereafter is but little!"**

(Holy Quran, Toubeh: 38.)

The life of the world is a low degree of life in the Hereafter. In this Verse, the life of the world and the Hereafter is considered the same, and the people in question of this Verse have contented with the lowest degree of this life, and the Phrase: **"...But the provision of this world's life compared with the Hereafter is but little,"** is also in a like manner referred to this fact.

The meaning of the Verse is that: O you who believe! What has happened to you when the Holy Prophet commands you to go out for Jihad you turn away and clasp to the earth, as you seem do not want to go to Jihad, whether you have been content with the life of this world instead of the life of the Hereafter? If this is the case, you should understand that the life of the world compared to the life of the Hereafter is nothing but a very short and low life.

(Almizan: V. 9; P. 374.)

Life of Hereafter

Allocated to the Pious!

« وَ زُخْرُفًا وَ إِن كُلُّ ذَلِكَ لَمَّا مَتَّعُ الْحَيَاةِ الدُّنْيَا
وَ الْآخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِينَ! » (زخرف: ٣٥)

**"And every ornament could be provided for them;
but all these luxury means nothing compared to the Good End
which is with your Lord for the Pious!"**

(Holy Quran, Zukhruf: 35.)

What is said about the benefits of livelihood is nothing but the life of a mortal and unsustainable world but: "...The Hereafter is for the Pious with your Lord!" The meaning of the Hereafter is the Life of the Hereafter, of course, the life with the Bliss of the Hereafter. Apparently, the life of the unfortunate ones is not considered to be the life.

God Says: The Life of the Hereafter, which is the life of the Blissful ones, is by a Command of God and a Decree from Him specific to the Pious, (since the life of the unfortunate ones like the life of the Hellions is not considered a life.)

(Almizan: V. 18; P. 150.)

Chapter Two

Eternity and Preparation for Eternal Life

Following the Prophet As an Example

« لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ
لِّمَن كَانَ يَرْجُوا اللَّهَ وَ الْيَوْمَ الْآخِرَ وَ ذَكَرَ اللَّهَ كَثِيرًا! » (احزاب / ٢١)

**The Messenger of God is certainly a good example
for those of you who have hope in God and in the Day of Judgment
and who remember God very often!"**

(Holy Quran, Ahzab:21.)

Following the example of God's Prophet (PBUH) is a favored and purified trait that anyone who is called a believer would not be attributed to this property, but those who are qualified by the Reality of Faith are attributed to this property. It is evident that such people have their hope all in God, and their purpose and effort all is the House of the Hereafter; since they love God and are dependent on Him, they care about the Life of the Hereafter and, as a result, perform the righteous deeds, meantime, they remember much of Allah, never ignore their Lord; the result of this constant attention is the same following the example of the Holy Prophet(PBUH), both in Words and Deeds.

(Almizan: V. 16, P.433.)

Endeavoring on the Course of Hereafter

« وَمَنْ أَرَادَ الْآخِرَةَ
وَسَعَىٰ لَهَا سَعْيَهَا
وَ هُوَ مُؤْمِنٌ
فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا! » (١٩ تا ٢٢ اسرا)

**"And whoever desires the good of The Hereafter
and strives for it Wholeheartedly
while he is a believer,
then such people are the ones whose efforts shall be appreciated
by granting them the best Reward!"**

(Holy Quran, Essra: 19-22.)

From the above Verse we can understand that endeavoring in the course of the Hereafter has to be worthy of it, like as to try one's best effort to fulfill the good deeds, the good deeds based on a certain reason or a religious authority.

The meaning of the Phrase: **"While he is a believer,"** is that whoever wants to try in the course of Hereafter has to have faith in God, requires to believe in Oneness of God, to the Prophecy, and to the Resurrection, because if one has no believe in each of these Three Principles, the God Almighty according His Holy Book, does not admit him as a believer.

The meaning of the Phrase: **"Whose efforts shall be appreciated by granting them the best Reward,"** is that God will accept such actions in the best possible way. The Praise of God for the actions of a servant is His Appreciation of His servant!

The two Verses indicate that the causes in the Resurrection are deeds, nothing more, and the deeds are the causes that never violate their ends and results, in contrast to the worldly causes that are violated,

because God has introduced the causes of the Hereafter as: **"Whose efforts shall be appreciated,"** and about the worldly causes has Stated as: **"Whoever wishes the temporal quick-passing of this worldly life, We easily grant him such things for whom We Will."**

The Holy Verse is not in the position of expressing the judgment of accepting and not accepting the deeds, or from what doer is accepted or rejected, but the Holy Verse regards the purpose of the human being and the determination of his end according to the sign of his life, whether belongs to this worldly life, and its material benefits, denying completely the Hereafter, or his goal and purpose is the life of the Hereafter, which requires the man to know a permanent life for himself that one side of it is the introduction to the other, the beginning of which is the life of the world, that is the introduction of the life in the Hereafter, for him the purpose of the worldly life is the same Bliss of the Afterlife.

"Behold how We have Intended some of them excel the others; but verily, the Hereafter is Greater in rank and more excellent!" This Verse refers to the difference in degrees that comes from human efforts and endeavors, so that no one imagines that both the little effort and much effort is the same, having no difference in the Hereafter. If God does not differentiate between the little effort and much effort, good deeds and better deeds, in fact, He did not appreciate or accept the surplus that is more and better.

The meaning that God Said: **"The Hereafter is Greater in rank and more excellent,"** is that the Hereafter is greater than the world, and its superiorities and privileges are greater than the world, so that no one imagines that the people of the Hereafter are alike in life, and that the difference in the life of the Hereafter is like the difference in the life of the world, but the Hereafter is wider than the world, an extent that cannot be compared to anything.

The advantages of the Hereafter are not due to the difference

between the Genetic causes, but are because of the difference in the hearts and souls in the faith and sincerity, which is of the states of heart. The difference in the states of the heart is wider than the difference in the states of the body, the extent that cannot be compared with anything, as the God Almighty Stated: **" And Whether you make known what is in your hearts or hide it, Allah will call you to account for it...!"** (Baqarah: 284,) and also Said: **"On that Day neither wealth nor children will avail a person against The Divine Punishment, except a person who comes to Allah with a Submissive and Pure heart!"** (Shu'araa: 88-89.)

As a result the Allah Almighty Commands His Holy Prophet to use the nominal virtues and privileges that are among the people of the world as a mediator to figure out the superiorities of the Hereafter Degrees. Since the superiority causes differences in inner perceptions, intentions, and deeds, the more the power is possible, the more deeds can be done by man, and the less the power the less the deeds, and this difference will cause differences in the Degrees in the Hereafter.

(Almizan: V. 13, P.90.)

Overlooking the Hereafter and its Results

«مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَّلْنَا لَهُ فِيهَا مَا نَشَاءُ لِمَنْ نُرِيدُ
ثُمَّ جَعَلْنَا لَهُ جَهَنَّمَ يَصْلَاهَا مَذْمُومًا مَذْحُورًا!» (اسرى: ١٨)

**"Whoever wishes the temporal Quick-passing of this worldly life,
We Easily grant him such things for whom We Will,
but afterwards, We provide Hell for him;
he will enter in it Despised and rejected!"**

(Holy Quran, Essra: 18.)

Since it is not possible to reach the Hereafter except through the world, therefore, we cannot call the one who goes through this Path that he seeks the world only, unless he has completely forsaken and forgotten the Hereafter, as a result he seeks only the world with his will and consciousness.

The world-seeker is the one, who believes that there is no other life other than this world life, and as a result, he will abandon belief in Prophecy and Monotheism, if there is no belief in the Resurrection, there will be any belief in God and His Messengers or Religion.

If God Said: **"We easily grant him such things for whom We Will,"** it means that He also gives him what he wants immediately, of course, not as much as he wants, but as much as God Wants. So the Command is in the authority of God, not in man's disposal, and the effect of everything is in God's Will, not in man's will! God does not apply this method to all the world-seekers, but Grants it to everyone who He Wills. Therefore, the will of the people, in no way, has the control over God's Will, and it is only God's Will that governs them: "So Allah through His Embracing Knowledge encircles them from all Directions!"

Allah Almighty has explained this fact in another Verse and in another theme and Said: **"And if there was not the probability that all may become one community, we would provide for all the disbelievers of Ar-Rahman silver roofs for their Buildings and stairways by which they can ascend!"** (Zukhruf: 33.)

That is, if there was no uniformity in the lives of people, and that everyone was not subject to the law of cause and effect, that in this law there is no difference between the believer and the disbeliever, and each of these two groups when faces with causes of wealth will become rich, and if faces with the opposite will become poor, whether believers or infidels; we would allocate the unbelievers to the blessings of the world, because the blessings of the world are not worthy with us and in the market of Afterlife.

Although this Verse expresses the status of the world-seekers and deniers of the Hereafter, we must know that the levels of world-seeking and the denial of the Hereafter are different, some of them are the deniers by deeds and words, some other are only by deeds, while testify to the Hereafter by words. The Phrase: **"The Hereafter is Greater in rank..."** also confirms this difference.

(Almizan: V. 13, P.86.)

A Discussion on the Preparation for Eternal Salvation

« إِنَّهُ لَا يُفْلِحُ الظَّالِمُونَ! » (انعام: ٢١)

**"Verily, the oppressors
will never receive Salvation!"**

(Holy Quran, An'am: 21.)

Salvation means to gain a victory on one's objectives, which has two aspects: One in the world and the other in the Afterlife. The worldly salvation is to reach such a welfare, which brings pleasure and happiness to man's life, like as long life, wealth, and dignity. The salvation of the Hereafter has four qualities:

1. Survival without mortality
2. Richness without poverty
3. Dignity not mixed with misery
4. Knowledge not leads off to ignorance.

The meaning of the Verse: **"Verily, the oppressors will never receive salvation,"** considering the use of oppression as an expression, is that the oppressors do not achieve the desires that they make in order to reach them, because they are oppressors, and their oppression does

not lead them to their dreams and prosperity, because the prosperity is good when it is desirable in reality and outside existence - not in imagination. The prosperity is real when its seeker wants and seeks it with his existence and the nature of his existence, equipped with instruments and devices that are appropriate to gain such prosperity and happiness.

For example, one of the desirable prosperities of a human being is to compensate the diminished parts of his body to prolong his survival. He achieves to this happiness when he has prepared the precise supply of nutrition that suits this desire, and also provides the right equipments appropriate with it, in addition, he has to find the necessary livelihood in the outside world to be suitable for him and by help of that devices to refine and make a proper food for his health, and to compensate the diminished part of his body and its deficiencies. Nor the only human being is so, but other types of animals, as far as we have seen and able to achieve, are subject to the same rule without any difference.

The same is the system of all the beings of the universe, namely, each desirable goal and each desirable prosperity has a proper way to follow, other than it no way can be taken. Taking any other way than the passages appointed by the system of the creation to reach that goal is in fact to nullify the natural ways and devices of the creation. It turns out that deferring and nullifying each of these two ways is the rejection of all related causes, and it is exactly like the one, who wants to survive avoiding eating, chewing, and digesting the food. As such a person, who nullifies the digesting system of his body and causes diversion in his body growth and productive powers, it is as well the one, who wants to reach a destination by taking a byway.

The Divine Interest is also regarded this fact that humans and other animals, whose lives are based on intelligence and will, to continue to live through the adoption of their actions with the real systems, so far as, due to the external causes, any deed of their deeds defers from the real channels, the deed becomes null and void. If this diversion is repeated,

it will end up to the nullification of their own essences and the man resembles to one, who feeds poison instead of food, and mud instead of bread, or else does something wrong like it.

From this system of the outside world, the general and common ideas and beliefs has come out, such as beliefs of origin and resurrection, as well as the general laws developed for the human kind that has put those beliefs as a criterion of his other beliefs, and those judgments as a criterion of his actions. He also adopts his other beliefs, worship practices, and transactions with those rules.

This is the same way that naturally brings humanity to human happiness, except this, there is no other way to achieve him to his desires and gain his prosperity. Deviating from this path - which is the same oppression - does not achieve man to his desires, and on the assumption that it does achieve him to that, it will not be sustained, because the other ways are also related to that happiness, and they will not endure that deviated way (oppression,) and begin to challenge and oppose it with all power, and force it to retreat and return. In addition to this fact, there are all the components of the universe, which were the source of those beliefs and judgments (the natural way of reaching prosperity), will also disagree with his actions. He will remain still in such a state till to lose the bliss gained through the byway (oppression) otherwise he will live in such an evil condition.

Therefore, it is possible there would be oppressors, who by means of the overflow of their lust, to gain power and false dignity through illegal channels, use it to achieve their dreams and imaginary desires, which may opposes either the right belief and the monotheism of Allah, or to violate the legitimate rights of the others, by taking possession of their property by force, raping their chastity, killing them, violating their rituals of worship such as prayer, fasting, pilgrimage, and so forth, or committing sins, such as lying, libeling, tricking, and so on, then to achieve their aims through these kind of deviations, and began to show rejoice and pleasure that they achieved their ends!

All of these may be possible, but one should know that such a person has lost his life in this world and in the Hereafter, squandering all his earnings at all of his life time.

But, why in the world he has lost his life, because the way that this poor man has taken was the way of the turmoil and disorder in the system of creation, since, if this was the right path, it would be permissible for everyone to pace that way, and if it was permissible for everyone, the system of society would definitely be disrupted. It is evident that with the abolition of the social system, the life of the human complex will also become null and void.

Thus, the system that guarantees the survival of the human kind will, in the best of course, fight against such a person in what he has acquired through illicit means, and will continue to fight until taking back - soon or late - the result of his deeds from his hand. Indeed, the cruelty is never persistent and will never subsist.

In the Hereafter, he is a loser, he has spoiled the outcome of his lifetime, because the oppression that he has committed is recorded in his letter of actions, in addition, he has debased his heart and degraded his soul. He, on the Day of Resurrection, will be punished according to his letter, and will continue to live with such infected spirit, that is, the meaning of **"Whether you make known what are in your hearts or hide it, Allah will call you to account for it!"**

Also, the meaning of many other related Verses.

(Almizan: V. 7, P. 64.)

Constant Mention of The Hereafter

« وَ اذْكُرْ عَبْدَنَا اِبْرَاهِيْمَ وَ اِسْحٰقَ وَ يَعْقُوْبَ اُولَى الْاَيْدِي وَ الْاَبْصِرْ،
اِنَّا اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ،
وَ اِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاٰخِيَارِ! » (ص: ٤٥-٤٧)

"And mention Our obedient worshippers:
Ibrahim, and Isshaq, and Yaqub,
who were bestowed both strength and insight!

Indeed We chose them and trained them
for reminding the people about The very subject of the Hereafter!

And they are in Our Sight included among the
Divine selected men of Faith!"
(Holy Quran, Sad: 45-47.)

When a human being was submerged in the thought of Afterlife and the Nearness of the Lord of Worlds, and focused his attention and mental effort on that particular object, naturally his knowledge will be developed about his God, then his opinion on the discernment of the right ideas and beliefs will also be insightful and correct, he will find insight on following the path of God's servitude. At this stage, he shows no interest on the appearance of the life of the world and its adornments, like the world-seekers, whom the God Almighty has stated their status in the following Verse: **"Stay away from those who turn away from Our guidance and who do not desire anything except the worldly life! This is what the extent of their knowledge amounts to!"** (Najm: 29-30.)

Therefore, the meaning of the Verse is that if we said these are: **"Who were bestowed both strength and insight,"** it is for the fact that we purified them with a pure quality, the quality most high in rank, which is the remembrance of the life in Hereafter!

(Almizan: V. 17, P. 322.)

A Bargain on World's Life With Afterlife

« فَلْيُقَاتِلْ فِي سَبِيلِ اللَّهِ الَّذِينَ يَشْرُونَ الْحَيَاةَ الدُّنْيَا بِالْآخِرَةِ
وَمَنْ يُقَاتِلْ فِي سَبِيلِ اللَّهِ فَيُقْتَلْ أَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيهِ أَجْرًا عَظِيمًا »
(نساء : ٧٤)

**"Those who want to buy the life hereafter with this life
should fight for the cause of God.
We will give them a great reward
whether they are killed or whether they are victorious!"**

(Holy Quran, Nessa: 74.)

The God Almighty, in this Verse, wants to provoke the Believers to fight in the way of Allah. For this purpose, He enlightens them that all of them are Believers, and they have bought the life of Hereafter with their own Islam and submission to the Almighty God in exchange with the life of the world.

If, from the two possible destinies, God mentioned first the fate of being martyred, then the destiny of the victory, it was for the sake of the fact that the reward of Martyr is high and everlasting, because the victorious warrior who has defeated the enemy of God, though has the great reward written in his book of deeds, even though this great reward is in danger of being canceled, because when a person has won his enemy, it may be that pride deriving from it and not having anxiety for guilt, causes him to be guilty of the crime, losing a huge amount of his rewards, since there are some deeds which cancel the reward of the good deeds. In contrary those who were martyred in the way of God, they will have a life which is permanent, with no possibility to commit the sin to lose his rewards of martyrdom. Thus the Martyr in the course of God has a high reward that receives it immediately, but the winner of the battle has the rewards but will be fulfilled with low guaranty.

(Almizan: V. 4, P. 671.)

Desirous of Goodness In World and Hereafter

«... فَمِنَ النَّاسِ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ خَلَقٍ
وَمِنْهُمْ مَن يَقُولُ رَبَّنَا ءَاتِنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ!
أُولَٰئِكَ لَهُمْ نَصِيبٌ مِّمَّا كَسَبُوا وَاللَّهُ سَرِيعُ الْحِسَابِ!«
(بقره: ٢٠٠-٢٠١)

**"Some people say: Lord, give us what we want in this life,
but in the life hereafter they have no beneficial share!
Others pray: Lord, give us good things both in this life as well as in the
life hereafter and save us from the torment of fire!
They will have their share of the reward for their deeds.
God's reckoning is swift"
(Holy Quran, Baqarah: 200-202.)**

- Some people do not want except the world, and they have no share in the hereafter, there are some others who do not want anything other than the consent and pleasure of their Lord, both in this world and in the future life, they will have the same shares in the Hereafter, too!

The Almighty God has confronted in the above Verse between the Phrase: **"But in the life hereafter they have no beneficial share,"** and the Phrase: **"They will have their share of the reward for their deeds,"** that the deeds of the first group, who only want the world, will be void and fruitless, but unlike them, the latter group will receive benefit of what they are doing.

So, what we understand from the meaning of the Phrase: **"Some people say,"** until the end of the three Verses, was to recall God, because people in their way of thinking about the world are in two groups, some of them want the world alone, and besides the world, there is nothing else to be remembered by them. Such people do not have any share in the Hereafter. There are other groups who want what satisfies

God. They will have their share from the Hereafter, and God is fast paying, and takes in consideration what His servant requests, and gives it to him according to his wish.

Therefore, you Muslims, remembering God try to be one of those who have share from the Hereafter, and do not be of the group who lost their share in Hereafter because of their quitting the remembrance of God, if so you will also be one of poor losers in the Hereafter.

(Almizan: V. 4, P. 671.)

Losers in Hereafter:

Seekers the Religion other than Islam

« وَ مَنْ يَبْتَغِ غَيْرَ الْإِسْلَامِ دِينًا فَلَنْ يُقْبَلَ مِنْهُ
وَ هُوَ فِي الْآخِرَةِ مِنَ الْخَسِرِينَ! »
(آل عمران: ٨٥)

**"No religion other than Islam (submission to the will of God,)
will be accepted from anyone.**

**Whoever follows a religion other than Islam
will be lost on the Day of Judgment!"**

(Holy Quran, Ale'Imran: 85.)

Since the Islam is a religion that its foundation is based on the nature, and on the other hand, it was obligatory to everyone to accept a religion that the reason for its justification is the same reason that God Commanded all the intellectual creatures of the heavens and the earth and all the owners of consciousness to accept it, it is the reason that where all the creatures are Genetically obedient to Him, they are also to submit to Him by Legislation, and do not accept any Legislation except His law and religion.

It is narrated from the Holy Prophet (PBUH) by 'Abu-Harireh' in explanation of the above Verse that he said:

"On the Day of Resurrection, when the deeds are represented, first of all the prayer represents itself and God Says: Your state is acceptable!

Then the alms represents itself and God Says: Your state is acceptable!

Then the fasting represents itself and God Says: Your state is also acceptable!

Then the other deeds come one by one and represent themselves, the Almighty God tells them the same thing, at the end the religion of Islam comes and says: My Lord, You are Salam and I am Islam!

God Says: "Your state is good, and I will set you today as a benchmark, I will punish and reward others comparing with you! The Holy Prophet, then, recited the following Verse: **"No religion other than Islam (submission to the will of God,) will be accepted from anyone. Whoever follows a religion other than Islam will be lost on the Day of Judgment!"**

(Almizan: V. 3, P. 512.)

Gain of World's Share, Loss of Hereafter Portion

« مَنْ كَانَ يُرِيدُ حَرْثَ الْآخِرَةِ نَزِدْ لَهُ فِي حَرْثِهِ
وَ مَنْ كَانَ يُرِيدُ حَرْثَ الدُّنْيَا نُؤْتِهِ مِنْهَا
وَمَا لَهُ فِي الْآخِرَةِ مِنْ نَصِيبٍ! » (شورى: ٢٠)

"We shall increase the harvest of those who seek a good harvest in the life hereafter. However, those who want to have their harvest in this life will be given it but will have no share in the hereafter!"

(Holy Quran, Shoura: 20.)

The meaning of the Hereafter's Harvest is the result of deeds that will be earned by man on the Day of Resurrection, used as a metaphor,

as if the righteous deeds are the seed that they cultivate it to yield in the coming autumn of the Hereafter.

The meaning of God's increasing the harvest of Afterlife-seekers is increasing God's Rewards, as mentioned elsewhere: **"For a single good deed, one will be rewarded tenfold...!"** (An'am: 160,) and also: **"God gives in multiples to those whom He wants...!"** (Baqarah: 261.)

"Those who want to have their harvest in this life will be given it but will have no share in the hereafter," that is, one who considers only the worldly results, and strives to gain it, and wants to have the result of his deeds in the world, not in the Hereafter, we give him the worldly result, but no longer he has any benefit in the Hereafter.

If God interpreted this meaning to one's will, wanted to point out to the fact that the mere will to obtain the results of the world and the Hereafter is not sufficient, but also the will needs to have the action.

In the previous Verse, God has clearly stated that he who wants the harvest of the Hereafter will give it a great deal to him, but in this Verse He did not mention it clearly and Said: One who wants to have the worldly result We give him (not all of it.) This refers to the fact that the Command of the Affairs is in His Authority and Providence, it is possible that He gives the worldly result a lot or a less, as if He Said: **"Whoever desires only the enjoyment of this life will receive it if We Want it to be so...!"** (Essra: 18.)

The Glorious Allah, is Careful of all His servants; He has a strong Divine Power and Divine Glory; He gives his servants' sustenance according to His Own Providence, but with the difference that for those who are the Afterlife-seekers God will Grant them both their worldly requests and also will pay the wages of their deeds in the Hereafter more than they have done, but for those who seek only the worldly benefits He gives it alone, and nothing of the benefit of the Hereafter.

(Almizan: V. 18, P. 57.)

Faith and Endurance, Stability Factors in World and Hereafter

« يُنَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا بِالْقَوْلِ الثَّابِتِ
فِي الْحَيَاةِ الدُّنْيَا وَ فِي الْآخِرَةِ
وَ يُضِلُّ اللَّهُ الظَّالِمِينَ
وَ يَفْعَلُ اللَّهُ مَا يَشَاءُ! » (إبراهيم: ٢٤-٢٧)

**"God strengthens the faith of the believers
by the true Words in this world and in the life to come.
He causes the unjust to go astray and does whatever He pleases!"**

(Holy Quran; Ibrahim: 24-27.)

The above Verse refers to the fact that those who believe, if they stand on their faith and endure, God will also steadfastly assert them on the same faith in the world and in the Hereafter, and if there was not the Providence of Allah there would be no result of their steadfast, their own stability will not be beneficial, thus all affairs will return to the Almighty Allah, therefore in regards of Guidance the Phrase: **"God strengthens the faith of the believers by the true Words..."**, refers to the same fact that the following Verse refers to in regard the misguidance: **"...So when they swerved from the right path Allah made their hearts swerve...!"**

(Saff: 5.)

The difference between the two positions, namely, the Guidance and misguidance, is that the Guidance in initiation is from God and its result is the guidance, but the misguidance originates by the servant himself, and the God Almighty will punish him for his misconduct, by increasing and adding to the misguidance of the servant, as He Said: **"...And He leads no one astray thereby except the transgressors!"** (Baqarah: 26.) God has mentioned this fact in many of the Verses of the Quran that the Guidance comes solely from Allah, no one else interferes it.

(Almizan: V. 12, P. 71.)

Strong Faith and Certitude In the Life Hereafter

« ... وَ بِالْآخِرَةِ هُمْ يُوقِنُونَ! » (بقره: ٤)

"...Having strong faith and certainty in the life Hereafter!"

(Holy Quran, Baqarah: 4.)

Alif. Lam. Mim.

This Holy Book which there is no Doubt in it regarding its being Truth is a guidance for the pious!

The pious are: Those who believe in The Unseen; are steadfast in performing Prayers five times daily; and spend out to the needy of what We have provided for them;

The pious are: Those who believe in The Revelations sent to you [O, Messenger,] and sent before you to other Messengers; and in their hearts they have attained the certainty of Faith about the Hereafter;

The pious are on the Guidance from their Lord, and they are The ones who shall attain Salvation!

Of the attributes presenting the Piety, there are only five traits mentioned in the Holy Quran, namely:

"Belief in the Unseen, setting up the Prayers, donating from the sustenance granted by God, believe in what God has revealed to His Prophets, and attaining Certainty to the Life in Hereafter."

God has described The holders of these five attributes having these characteristics: Such persons are in the Path of the Divine Guidance and possessing it.

The God Almighty has interpreted the Strong Faith in Monotheism and Prophecy to the Word of Faith (in Verse 3 of Surah Baqarah,) and in this Verse interpreted the Strong Faith especially in Hereafter to the

Certitude and Confidence. This is because God wanted to refer to the necessity of the certainty, that is, avoid of forgetting the Hereafter.

The reason is that, it happens that the man has Faith in something, without any doubt, but he neglects some of its necessities, as a result, he performs some actions contrary to his Faith, but in case of having the Certainty he no longer forgets it. It is impossible the one having Faith in the Day of Judgment, remembering always that there is a Day, on which they will compute his accounts, of small or large, then at the same time he commits sins; such a person not only does not commit sin, but also does not approach to the God's restricted areas, out of fear.

As the Almighty God said about them: **"Verily, those who go astray from Allah's Path, for them there will be a Severe Torment due to their negligence About the Day of Account!"** (Saad: 26.)

God made us to understand that the reason for deviation from the Path of God is only due to the forgetfulness of the Day of Reckoning. Therefore, He stated in the captioned Verse: **"...Having strong faith and certainty in the life Hereafter,"** because remembering the Hereafter, and having certainty on it, results in Piety.

(Almizan: V. 1, P. 69-74.)

Desire for the Reward of The World and Hereafter

« مَنْ كَانَ يُرِيدُ ثَوَابَ الدُّنْيَا
فَعِنْدَ اللَّهِ ثَوَابُ الدُّنْيَا وَ الْآخِرَةِ
وَ كَانَ اللَّهُ سَمِيعًا بَصِيرًا ! » (نساء: ١٣٤)

**"Whoever desires the reward of this world,
with Allah is the reward of this world and the Hereafter,
and Allah is All-hearing, All-seeing!"**

(Holy Quran, Nessa: 134.)

The meaning of the reward of the world and the Hereafter is the Bliss of the world and the hereafter, which is only with God, so that God's servant should approach Him and want from God, even if he considers the prosperity of the world and material rewards.

Since the happiness of the world and the Hereafter is not obtained for man except by the path of Piety, and the Piety is not achieved except through the fulfillment of the laws of God's religion, then the religion is the True Happiness of mankind, and yet how does one imagine that he could achieve the reward and happiness other than by the Way of God, whilst He alone is All-hearing and All-seeing, and Aware of the needs of the people, and the Listener to their prayer?

(Almizan: V. 5, P. 169.)

Faith in Hereafter

Requires Faith in Quran

« وَ هَذَا كِتَابٌ أَنْزَلْنَاهُ مُبَارَكٌ
مُصَدِّقٌ لِّذِي بَيْنَ يَدَيْهِ
وَ لِنُنذِرَ أُمَّ الْقُرَىٰ وَ مَنْ حَوْلَهَا
وَ الَّذِينَ يُؤْمِنُونَ بِالْآخِرَةِ يُؤْمِنُونَ بِهِ
وَ هُمْ عَلَىٰ صَلَاتِهِمْ يُحَافِظُونَ! » (انعام: ٩٢)

**"Blessed is this Book which We have sent down,
confirming what was revealed before it,
so that you may warn the Mother of Cities and those around it.
Those who believe in the Hereafter believe in it,
and they are watchful of their prayers!"**

(Holy Quran, An'am: 92.)

After it has been proven that the Blessed Book we have revealed is a book that was revealed in order to warn the people on the earth, so those who believe in the life of the Hereafter will believe in this book

too, because this book provides their afterlife ideal, which is the permanent security, and warns them of the perpetual torment.

Then, the God Almighty expresses the most privileged qualities of these believers which are that they observe steadfast performing the Prayers and other worships in which they commemorate God.

This is the same attribute that God has mentioned in the Surah Mu'minin, at the end of the list of believer's attributes, and said: **"...And they are watchful of their prayers!"**

(Almizan: V. 7, P. 389.)

Faith in Hereafter, The Motive to Worship God

« وَ إِذَا ذُكِرَ اللَّهُ وَحْدَهُ اشْمَأَزَّتْ قُلُوبَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ
وَ إِذَا ذُكِرَ الَّذِينَ مِنْ دُونِهِ إِذَا هُمْ يَسْتَبْشِرُونَ! " (زمر: ٤٥)

**"And when Allah is mentioned as The Supreme One and the only God,
the hearts of those who do not believe In the Hereafter become filled
with Hatred and anger,
but when their false Deities are mentioned they rejoice!"**

(Holy Quran, Zumar: 45.)

If the God Almighty mentioned from all characteristics of the pagans only their disbelief in the Hereafter, was for the reason that it is the root of their hatred while hearing the name of God, because if they believed in the Hereafter and believed that one day they will return to God and will receive the punishment of their deeds, they would certainly worship God, not their own gods, and they never hated hearing the name of One God.

(Almizan: V.17, P. 411.)

Deprived from Knowledge to Hereafter

« بَلِ ادْرَكِ عِلْمُهُمْ فِي الْآخِرَةِ
بَلْ هُمْ فِي شَكٍّ مِّنْهَا بَلْ هُمْ مِّنْهَا عَمُونَ! »
(نمل: ٦٦)

"Is their knowledge complete about the hereafter?

No, but they are doubtful about it,

But they are worse than this,

And they are blind about the Hereafter!"

(Holy Quran, Naml: 66.)

Why they did not use their knowledge in the Hereafter is for the reason that they have already consumed their knowledge until the last part about the things not related to the Hereafter, until it was exhausted, nothing else left of it to deal with the affairs of Hereafter.

What had they of the knowledge or cognition, they used and consumed all in the material life of the world, therefore, they are in absolute ignorance of the affairs of the Hereafter, but also they are in doubt with the Resurrection, since it is evident from their baseless proofs denying the Hereafter, but above all, they are blind to the affairs of the Hereafter, that is, God has blinded their hearts from acknowledging it and believing in its existence.

There are different degrees of the pagans' ignorance to the knowledge of the Hereafter. The Holy Verse wants us to understand us that the polytheists are in the highest degree of that deprivation. Thus the meaning of the Phrase: **"Is their knowledge complete about the hereafter?"** is that they have no knowledge of it, nothing they heard about it. The meaning of the next Phrase: **"No, but they are doubtful about it,"** is that, even they had heard about the Resurrection and it penetrated also in their hearts, but they did not receive in certainty, are

in doubt, and not yet acknowledged it. The meaning that God Said: **"...But they are worse than this, and they are blind about the Hereafter,"** is that, if they were deprived to believe in the Hereafter, it was not by their own will and not related even to them, but He was the Glorious God, Who blinded their hearts to comprehend it, as a result they will never be able to understand it.

(Almizan: V.15, P. 553.)

Denying Hereafter by Refusing Truth of God's Unity

« إِلَهُكُمْ إِلَهٌ وَاحِدٌ
فَالَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ قُلُوبُهُمْ مُنْكَرَةٌ
وَ هُمْ مُسْتَكْبِرُونَ! » (نحل: ٢٢)

**"Your God is the One,
so those who do not believe in the Hereafter,
their hearts refuse to know the Truth of Allah's Unity,
and they are The rebellious arrogant!"**

(Holy Quran, Nahl: 22.)

In this Verse, the infidel is considered to be a person who does not believe in the Day of Judgment, because the Faith in the Day of Judgment requires the Faith in the Unity of God and the mission of His Prophets.

The Phrase: **"...Their hearts refuse to know the Truth of Allah's Unity,"** expresses their hearts deny of the Truth. Those, who do not believe in the Day of Judgment, their hearts deny the Truth, and they show animus against it, and by enmity against the Truth they want to impress themselves above the Truth, therefore, for no reason or proof they refuse to obey the Right.

(Almizan: V.12, P. 333.)

Unbelievers Denying Hereafter And Refusing Charity

« وَوَيْلٌ لِّلْمُشْرِكِينَ، الَّذِينَ لَا يُؤْتُونَ الزَّكَاةَ
وَ هُمْ بِالآخِرَةِ هُمْ كَافِرُونَ! » (فصلت: ٦-٧)

**"And woe to the polytheists
Those who do not pay alms
and disbelieve in the Hereafter!"**

(Holy Quran, Fosselat: 6-7.)

This Verse threatens the group of pagans who proved partners for God and did not believe in His Uniqueness, describing them for two traits of their attributes: One, their refusing to pay Alms, the next, denying the Hereafter.

The Phrase: **"And disbelieve in the Hereafter,"** is another description of the idol worshipers, a description that was one of the requirements of their religion in denial of the Resurrection. Disbelief in the Hereafter is a pagan view.

(Almizan: V.17, P. 548.)

PART TWO

THE

INTERCESSION

Chapter One

Intercession And Its Reality in Quran

The Issue of Intercession In Holy Quran

« وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
وَ لَا يُفْعَلُ مِنْهَا شَفَعَةٌ
وَ لَا يُؤْخَذُ مِنْهَا عَدْلٌ وَ لَا هُمْ يُنصَرُونَ! » (بقره / ٤٨)

**"Beware of the day
When no soul shall compensate for another,
Neither any intercession shall be accepted from it,
Nor any ransom shall be received from it,
Nor will they be helped!"**

(Holy Quran, Baqarah: 48.)

The God Almighty on the issue of the negation of the Intercession in Holy Quran explains that:

**The day in which there is no sales,
Not a relationship of friendship!
A day when no friend helps his friend!
A day you go away from punishment,
But you have no refuge from Allah!**

Why do not you help each other? But they surrender today!
They worship something other than God that does not harm them,
nor will profit them, and they say:
These are our intercessor to God!?
- Say: Do you want to teach God what He had no trace of it in the
heavens and the earth?
- All-Exalted, All-Absolute-Pure is God that they can consider a partner
to Him!
The wicked have no friends, nor intercessors!

There are such Verses, which denies the intercession and intermidair effect on the Day of Resurrection, but in the meantime, God does not deny this in general and principle, even in some Verses we see that God proves same generally, like the following Verse:

"Your Lord is God, who created the heavens and the earth in six days, then He settled over the throne; He handles all affairs. There is no intercessor except after His leave. Such is God your Lord, so serve Him. Would you not remember?" (Yunus: 3.)

In this Verse, you can see that **God has proven intercession for himself.**

And also the Verse: **"There is no guardian or intercessor for them except Him!"(An'am:51.)**

And the Verse:

"Say: All intercession is of God!"(Zumar: 44.)

As you see, these Verses monopolize intercession exclusively to God, meantime, God publicizes it by the following Verses and proves it to non-God, too, but provided that God allows them to do so, **when He is pleased with their intercession;** and by some other conditions as in the following Verses:

"Who dares to intercede In Allah's Presence without His Leave"
(Baqarah: 255.)

"There is no intercessor save after Allah's Permission!" (Yunus: 3.)

"...And they (Angels) do not intercede save for which that Allah is pleased with!" (Anbiya:28)

"Those whom they worship besides God are not able to intercede, except for those among them who believe in the Truth (God) and who know whom to intercede for!" (Zokhrof: 86.)

"No one has the power of intercession save those who have a covenant with Ar-Rahman!" (Maryam: 87.)

"On that Day no intercession is accepted save of him who has Allah's Permission and whose word He is Pleased with!" (Taha: 109)

"No intercession is accepted in The Presence of Allah save by those who are permitted to intercede!" (Saba: 23.)

"There are so many Angels in The heavens but their intercession is not accepted unless when Allah gives Permission for the one whom He Wills And who has acquired Allah's Pleasure!" (Najm: 26.)

By the way, what is certain and there is no doubt about it is that the above Verses prove Intercession, but what matters are, as you see, make it exclusive in God. Some of the Verses also generalize it.

This mode of speech, makes us understand that, nobody except the God Almighty, possesses any of the above-mentioned perfections independently, and if someone possesses a perfection, God has granted him.

The Verses that deny intercession, relate to the intercession on the Day of Resurrection. They deny the independent intercession, and want to say: On that Day no one is independent in intercession, whether or not God allows him to intercede. On the other hand, the Verses which prove it, first prove its authenticity to God, then prove it to non-God, on the condition of having the permission of God, **thus there would be intercession for non-God, but only with the permission of God!**

To review the issue of intercession in the Holy Quran, the following points should be considered:

- What is Intercession, and its belongings, in terms of Quran?
- Who can make Intercession?
- Who are the subjects of Intercessors?
- What time the Intercession can be made?
- What is relationship between Intercession and God's Forgiveness?

What is Intercession?

Everyone knows the general meaning of **Intercession**, because all human beings live in the community, which is based on co-operation. In fact, a person who resorts to an **Intercessor**, he does not have enough power to reach his own goal alone, so he connects his power with the supreme power, and as a result he has doubled it to what he wants to achieve, so that If he did not do this, and only used his own power, he did not achieve his purpose, because his own power alone was imperfect, weak, and short.

Types of Intercession:

1- Genetic Intercession

In the two Verses of the above Verses concerning the creation of the heavens and the earth, the intercession for them will evidently be Genetic, and the Intercession in relation of the Genetic also cannot be but the causes intermediate between God and the effects, regulating their affairs and regulating their existence and survival, this is the same intercession.

The Genetic Intercession, which is evident that comes out from all the Genetic causes; all causes are intercessors with God, because they

are mediators between God and their own effects.

2 - Legislative Intercession

The following Verses conform to this type of Intercession, that is, intercession at the case of Legislation:

"On that Day no intercession is Accepted save of him who has Allah's Permission and whose word He is Pleased with!" (Taha: 109.)

"No intercession is accepted in The Presence of Allah save by those who are permitted to intercede!" (Saba: 23.)

"...But their intercession is not Accepted unless when Allah gives Permission for the one whom He Wills And who has acquired Allah's Pleasure!" (Najm: 26.)

"...And they do not intercede, save for whom that Allah is Pleased With...!" (Anbya: 28.)

"Those whom they worship besides God are not able to intercede, except for those among them who believe in the Truth (God) and who know whom to intercede for!" (Zokhruf: 86.)

3- Legislative Intercessions - Regarding Laws

This type of intercession is in the realm of Duty and Punishment, they are also two types:

1- Intercession which affects in this world

It causes the forgiveness of God, or nearness to His Presence.

2- Intercession that relates to Reward and Punishment

This type has effect on all sins, from the polytheism or the lower than it, **such as intercession and mediation of Repentance and Faith, of course repentance and faith in the world, both before the**

resurrection.

The next group is Intercessions that have effect on the punish-mint of some Sins, like the Righteous Deeds which mediate in the fading of Great Sins.

But the intercession which is in dispute is the intercession of the Prophets and others, on the Day of Resurrection, in respect of somebody, who the Computing of the Day of Resurrection made him deserving of the punishment. **This Intercession relates to the Sinners who committed the Great Sins, but they are of Believers in the Right Religion, and God is well pleased with their Religion!**

4- Who are the Intercessors?

The foregoing Verses prove the Intercession authority for a part of the servants of God, such as the Angels and some of the people, subject to the permission of God, and His Consent! This itself is a delegation of intercession authority, that with the same word, He entrusts the intercession power to some of His servants and He is capable to do it, because - To Him belongs all Sovereignty and to Him belongs all Commands!

Therefore, those servants who have given them the authority of intercession, can resort to the Mercy and Forgiveness of God, or all His other Exalted Attributes, to save a servant of the servants of Allah, who is guilty of sin, by including him in those attributes of God, and as a result, to return him back from the disaster to which he had been included in for his sins.

In this case, it is no longer a matter of punishment; it is no longer the case, since the effect of intercession is related on Ruling Power, not on the Contradiction and Contrast basis. This conforms to the Word of God, where States:

"...For such, Allah will replace their misdeeds with good deeds...!"

(Forqan: 70.)

"If you avoid the major sins that you are forbidden, We will absolve

you of your misdeeds, and admit you to a noble abode!" (Nessa: 31.)

"God does not forgive the sin of considering others equal to Him, but He will forgive other sins to whom He wills!" (Nessa: 48.)

Yes, it is also the case that whatever God wants to do is according to the expediency that needs to do, and for the cause that is mediator between God and His deeds. When it is the fact, what is the problem that one of the expediencies or causes to be the intercession of the Prophets, Devoted Worshipers, or His Nearest servants, no obstacle would be there, and no oppression or violence will happen!

It has become clear from this point that the meaning of "Intercessorship" is also true in God, since each of His Attributes is the intermediary between God and His Creatures, in endowing with Blessing and bestowing the Creation, since in fact, He is the Absolute Intercessor, as He Himself explicitly States:

"Intercession belongs entirely to God...!" (Zumar: 44.)

"...You People have not besides Him any Guardian or Intercessor...!"

(Sajdeh: 4.)

"...They will have no Protector and no Intercessor besides Allah...!"

(An'am: 51.)

Except the God Almighty, everyone who is Intercessor and has this authority, is by permission of God, and granted to him by God.

Of course this is also the case that there is Intercession in God's Presence to some extent, and some groups make intercession for the sinners. Why we said - to some extent - was because of the fact that Intercession is acceptable if no improper barrier objects it. We may explain this meaning in a clearer statement and say:

The Granting and Rewarding the benefactor is a fact which the intellect consider it to be correct, consider it a right of the benefactor, the right which has proven on a Master, as the right of punishment and the concealment of mercy against the offender servant is also a right for the same Master, but between these two rights there is a difference from the

viewpoint of the intellect, and that is, the intellect does not consider the invalidation of the other's right to be correct, because it is oppression, but it does not regard an oppression to cancel one's own right and abandon it. Therefore, the reason justifies it if the Master overlooks his right to punish his servant for the sake of intercession of an intercessor.

This is the very Truth of Intercession!

5- Who are the Subjects of Intercession?

(The Companions of Right Hand)

To specify clearly and exactly the type of persons whom would be interceded, is not compatible with religious teachings, the religious teaching requires that it would be vaguely expressed, as the Holy Quran also expresses it vaguely, and States:

"Every soul will be in captivity for its deeds

Except the people of the Right-Hand

Who will be in Paradise

And will ask of the criminals: What led you into hell?

They will reply, We did not pray, nor did we feed the destitute

We indulged and persisted in useless disputes

And rejected the Day of Judgment

Until death approached us!

That is the time no intercession of the intercessors benefit them!"

(Moddasser: 38-48.)

In this Verses God Says:

- On the Day of Resurrection, each one is indebted to the sins he has committed and is arrested for the sake of the faults he has done before, but the Companions of the Right Hand, have been freed from it, and have been stationed in Paradise.

The Verses continue:

This Companions, while are in Paradise, see the sinners in the hell, who are indebted to their deeds, and ask them from the cause of their punishment. The hellions tell some about the causes of their captivity and few attributes of it, then they conclude this statement to the result that, the intercession of the Intercessors did not benefit for them.

The requisite of this statement is that, the Companions of the Right Hand do not have those attributes that prevented the Hellion to take benefit of Intercession. When there were no obstacles the intercession would release them. It is evident that the Companion of Right Hand had no such problem therefore they were released from the captivity of their deeds, and they are no longer indebted to their sins and crimes; then it turns out that the people of Paradise have also been guilty of what their intercessors have freed them from captivity of their sins. Indeed, in the Quranic Verses, the Companions of the Right Hand have been interpreted to those who do not have the characteristics of the Hellions.

The people of Hell are in captivity because of four traits:

Their Quitting the Prayers for God.

Abandoning the donation in the way of Allah.

Involvement in the amusements of the world.

Denial of the Day of Judgment.

These are the four attributes of affairs that destroy the pillars of religion, and, on the contrary, having the opposite of those traits, will establish the religion of God.

The necessity of these attributes is to regard God and offer servitude to Him, trying to provide the necessities of society. We can interpret the first requisite to Prayer and the second requisite to the donation in the way of God. **Indeed, the consistency of religion from the two aspects of Knowledge and Practice is due to these four attributes,** and these four traits hold the rest of the pillars of religion too, because if a person who is not monotheist or denies the prophecy, he is not possible to have

these four attributes!

So, the Companion of the Right Hand are those who will enjoy the intercession, those who are, according to the religion, the group that God is content with their religion and beliefs, whether their deeds were acceptable to God and need no intercession on Resurrection, or not. In any case, those who are meant to be interceded are this group.

Thus, it turned out that **the Intercession is a means of saving the sinners of the Companions of the Right Hand**, as the Holy Quran Says:

*"If you avoid the Grave Sins
Which you are forbidden to do,
We will remit from you, your Misdeeds!"
(Nessa: 31.)*

It is clear that the purpose of this Verse is to denote that God will forgive the small misdeeds and they do not need Intercession. Therefore, the subjects of intercession are those of the Companions that some great sins of them will remain until the Day of Resurrection, and did not remitted by Repentance or Good Deeds .

So it turns out that the intercession is related to the Great Sins from the Companions of Right Hand, as the Messenger of Allah (PBUH) had also said:

*"My intercession is for the owners of Great Sins of my Ummah,
But the good-doers have no trouble!"*

The other thing to be noted is that the God Almighty, in a Verse of His Holy Word, has proved that the grace of intercession is for one who God is pleased with him, and does not restrict this satisfaction in any condition, and does not specify what those people has done, or who these people are? From here we understand that God's Consent of them is in fact His Consent of their Religion, not of their deeds! **In short, the people of Intercession are those, whom God is satisfied of their Religion, and has nothing to regard their deeds!**

6- Who are the Sinners on the Day of Judgment?

On the other hand, God has Stated in the other Verse:

**"On the Day of Judgment, when the pious people will be brought into the presence of the Beneficent God as the guests of honor!
And the criminals will be driven and thrown into hell!
No one will be able to intercede for the others except those whom the Beneficent God has given authority!" (Maryam: 85-87.)**

It turns out that not all sinners are infidel to go to Hell, because God Said:

**"The dwelling place of one who comes into the presence of his Lord as a criminal will be hell wherein he will never die nor enjoy his life!
And those who come to Allah as Believers who have done good deeds, such people will have the high ranks as their Reward!"
(Taha: 74-75.)**

It turns out from the above Verses that whoever is a Believer, but has not done good deeds, is also a sinner, so the sinners have two groups: One, who did not believe in God and did not do good deeds, and the second are those who believe in God but they have not done good deeds, therefore, a group of sinners were in the Right religion, but they have not done good deeds, these are the ones, who the following Phrase includes them: **"... Save those who have a covenant with Ar-Rahman!" (Maryam: 87,)** because those are the ones who have the covenant of God, the covenant that is mentioned in the Verse: **" Children of Adam, did We not command you not to worship Satan. He was your sworn enemy!
And to worship Me that this is the Straight Path?" (Yassin: 60-61.)**

So this group, which we said, had faith, but did not do good deeds, those who had taken a covenant of God and entered into hell for their evil deeds, but saved them from the fire for the sake of intercession.

Also the following Verse considers same issue:

"They have said: Hell fire will never harm us except for just a few days! Ask them: Have you made such agreement with God...?"

Therefore, this Verse also reverts to the previous Verses, and both of them indicate that the subjects of intercession, that is, those who get the intercession on the Day of Resurrection, are the Religious sinners, who believe in True religion but are sinners, and they are those, whom God is in consent of their religion.

7- Time and Place of Intercession:

1- Intercession in the World

There are several kinds of Intercessions and mediators between God and servant in the life of this world:

First - The Intercession of the Repentance in this World:

Repenting from the sin is itself a Healer, because it causes the forgiveness of the sins:

"Tell my servants who have committed injustice to themselves, do not despair of the Mercy of God. God certainly forgives all sins. He is All-forgiving and All-merciful!

Turn in repentance to your Lord...!"

(Zumer: 53-54.)

The generality of this Verse includes also the polytheism, since the repentance eliminates even the sin of the polytheism.

Second - Intercession of Faith to the Prophet of God:

Belief in the Prophet Muhammad (PBUH) is one of the Intercessors, as God Stated in the following Verse:

"Believers, have fear of God and believe in His Messenger. God

will grant you a double share of Mercy, a light by which you can walk, and forgive your sins...!" (Hadid: 28.)

Third - Intercession of the Righteous Deeds in this World

Another Intercessor is a Righteous Deed, which God introduced it as follows:

"...God has promised forgiveness and a great reward to the righteously striving believers!" (Fat'h: 29)

"Believers, have fear of God. Find the means to approach Him!" (Maedeh: 35.)

Fourth - Intercession of the Holy Quran in this World

Another Intercessor is the Holy Quran, which is mentioned in it:

"To show the way of peace to those who seek His pleasure, to bring them out of darkness into light through His will and to guide them to the Straight Path!" (Maedeh: 16.)

Fifth - Intercession of the Belongings of Righteous Deeds in this World

One of the other Intercessors is the appurtenance of the Righteous Deeds or everything that is related to them, such as: Mosques, Sacred Places and Times, Prophets and Apostles of Allah, who seek forgiveness for their people, as God has stated about the Prophets:

"...If they ever do injustice to themselves and come to you asking for God's forgiveness and if the Messenger also was to ask God to forgive them, they would certainly find God All-forgiving and All-merciful!" (Nessa: 64.)

Sixth - Intercession of Angels in this World

Another Intercessor in this world is the Angels, who seek forgiveness for the Believers, as God Said:

"The bearers of the Throne glorify their Lord with His praise. They believe in Him and ask Him to forgive the believers!" (Ghafer: 7.)

"...The Angels glorify their Lord with His praise and seek forgiveness for those who live on earth. God is certainly All-forgiving and All-merciful!" (Shoura: 5.)

Seventh - Intercession of the Believers in the World

One of the other Intercessors is the very Believers, who seek forgiveness for themselves, and for their faithful brothers, and the God Almighty States in this respect:

"...Pardon us! Grant us Forgiveness! Have Mercy on us! You are our Guardian...!" (Baqarah: 286.)

2- Intercession in the Hereafter

The second group of the Intercessors is those who intercede on the Day of Resurrection, the Intercession in the sense that we already mentioned, now, we see who these Intercessors are?

First - Intercession of Prophets in the Hereafter

The first group of Intercessors is the Holy Prophets.

The two following Verses refer to their Intercession, in the meantime, to the Intercession of the Angels, too. The reason for this second reference is the faith of polytheists to Angels being the daughters of God, and the belief of Jews and Christians in Christ and Ezra as the son of God:

"And they say: The Beneficent God has taken to Himself a son, Allah is far above having children, rather they [The Angels] are the

honored Worshipers of Allah...And they do not intercede save for whom that Allah is pleased with...!" (An'biya: 26-28.)

One of them is Jesus the son of Mary (SA,) who intercedes on the Day of Resurrection. God Says:

"Those whom they invoke besides Him have no power of intercession, except those who are witness to the truth and who know for whom to intercede!" (Zukhruf: 86.)

Second - Intercession of the Angels in the Hereafter

The other groups, who are entitled to intercede on the Day of Judgment, are the Angels.

"There are many angels in the heavens whose intercession will be of no benefit unless God grants such permission to whichever of them He wishes and is satisfied with him!" (Najm: 26.)

And:

"On that day no one's intercession will be of any benefit unless he has received permission from the Beneficent God and whose word is acceptable to Him!" (Taaha: 109.)

Third - Intercession of Witnesses and Believers in the Hereafter

The other group of the Intercessors on the Hereafter are Martyrs(Witnesses,) as stated in the following Verse:

"Those whom they invoke besides Him have no power of intercession, except those who are witness to the truth and who know for whom to intercede!" (Zukhruf: 86.)

Since this group has also witnessed rightly, then every martyr is an intercessor who is entitled to bear witness, but what does matter is that this witness relates to the deeds, not the martyrdom in battle field. Thus it becomes clear that the believers are also of the intercessors of the Day

of Resurrection, because the Almighty God has announced that the believers also join the martyrs on the Day of Resurrection, Saying:

"Those who believe in God and His Messenger are the truthful ones and are witness to the deeds of others before their Lord!"

(Hadid: 19.)

(Almizan: V.1, P. 232-283.)

What does intercession

Belong to?

We explained above that intercession have two kinds: One, the Genetics, which is the effect of any Genetic Causes in the world of Causes; the other was Legislative, which is related to the Reward and Punishment.

Of this second kind, some effects in all sins, from the polytheism to the lower of it, such as intercession and mediation of Repentance and Faith; of course repentance and faith in the world and before the Resurrection!

Some others have effect in elimination of the punishment of some of the sins, such as the Righteous Deed that mediates in the fading of sins, but the intercession that is in dispute, that is, the Intercession of the Prophets and some others on the Day of Resurrection, to take away the punishment of the one whom the account of the resurrection has deserved him to punishment, as we have already said in the discussion of (the Subjects of Intercession,) that this intercession is related to the great sins of the religious people, whom God is well-pleased with their religion.

(Almizan: V.1, P. 232-283.)

When does the Intercession Benefit?

Here, we discuss about the Intercession in dispute, the Intercession that eliminates the punishment of the Day of Resurrection from the criminals, but the answer to this question is that the Holy Verses state:

**All people will be held in pledge for their Deeds!
except the people of the right hand!
who will be in Paradise! and will ask of the criminals!
"What led you into hell?" (Mod'dather: 38-42.)**

It indicates those whom the intercession is effective to, and whom are deprived? But it does not indicate more than that the Intercession is effective only in freedom of the fire or everlasting in the hell, but it has no effect in the premature disturbances of the time of accounting, the horror of the Resurrection, and its disturbances. Nothing indicates that the Intercession is effective in them, but it can be said that the Verse implies that **Intercession is only effective in the torment of Hell**, and is not effective in troubles before that.

It should also be noted that the Verses mentioned above indicate that this question and answer relates to the aftermath of the Judgment, consideration of the accounts, and after abiding the people of Paradise in Paradise, the people of Hell in the hell. **It is the time that the Intercession has already involved a group of criminals and rescued them from the fire.** Since the word "Garden of Paradise," implies their abiding in the Paradise.

But the proofs evidencing the presence of the Prophet Muhammad (PBUH), and the Imams (AS) at the time of believers' death, at the time of questioning in the graves, and the Prophet's help to them in the hard hours, which are narrated following the Verse: "And there shall not be any one of the people of the Book, but must certainly believe in him (Jesus,) before they meet their death; and on the Day of Resurrection, he

will be a Witness against them [as their Prophet,] has nothing to do with the intercession in God's Presence. But it is as of the governmental possessions given to them by the Almighty God, so that by His permission they will carry out whatever judgment they run, and to possess what they wish, as it has been mentioned in the Verse:

"There will be people on the heights (A'araf,) who know everyone by their faces and who will say to the people of Paradise: "Peace be upon you!" They hope to enter Paradise but are not yet therein...!

The people of the Heights will say to those in hell, whose faces they recognize: Why did your supporters and your pride not help you?

They will also say: Are these the people of Paradise, the ones of whom you swore would receive no mercy from God? They will continue: People of Paradise, live therein without any fear or grief!"
(A'araf: 46-49.)

Also the following Verse:

"On the day when We call every nation with their leaders, those whose record of deeds are given to their right hands...!" (Essra: 71.)

It also comes out from this Verse that: Imam is the mediator in calling and inviting. Giving the book is the same as the governmental authority that God has given to them.

So, this result comes out from the above mentioned discussion on the Intercession that: **The Intercession is used at the final stages of the Resurrection Day, either the sinful releases by Intercession from the fire, or even does not enter it, therefore the Intercession causes the Forgiveness of God to respect the position of the Intercessor!**

(Almizan: V.1, P. 232-283.)

Position and Consent of the Messenger of Allah in Hereafter

« وَ لِلْآخِرَةِ خَيْرٌ لَّكَ مِنَ الْأُولَى،
وَ لَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى! » (ضحى: ٤-٥)

**"And certainly your Hereafter will be better For you,
than this present life;
Your Lord will soon grant you sufficient favors
to please you!"**

(Holy Quran, Zu'ha: 4-5.)

The provisions of the previous Verse proves the position of the Dignity and Divine attachment to the Messenger of Allah (PBUH,) in the world, but in this Verse, God remarks that: Though you have so dignity in this world life, and so much Grace that your Lord bestowed to you, but still it is a very low life in front of the life of the Hereafter, and your life in the Hereafter is much better than it in the world.

"Your Lord will soon grant you sufficient favors to please you!"

This Verse confirms the previous Verse and states: In the life of the Hereafter, the Almighty God will so much grant you to make you pleased!

In this Verse, the mention of the Granting of God is Absolute, and the Satisfaction of the Prophet Muhammad (PBUH) is also absolute.

In the Islamic Traditions, it is narrated in "Dorr-el-Manthor" from Imam Muhammad Baqir (AS) ...that the Holy Messenger of God said:

"I will intercede so much from my nation that the Allah Almighty Says:

- O Mohammed, have you been satisfied? I offer:
- Yes, my Lord, I was pleased!

Then Imam Baqir (AS) said to the narrator: "You are saying to the

Iraqi people: From all the Verses of the Quran, the most promising Verse is the following Verse that Says:

"Say: O, you human Creatures of Mine who have wronged your own souls, do not lose hope in Allah's Mercy, indeed Allah forgives all Sins, since He is the Merciful Forgiving!" (Zumar: 53.)

I replied: Yes, we believe so! He said: But, we, the Household of the Prophet, say that among all the Verses in the Book of Allah, the most promising Verse is the following, which concerns the Intercession:

"Your Lord will soon grant you sufficient favors to please you!"

(Almizan: V.20, P. 523.)

Intercession in Islamic Traditions

Many other Narrations is quoted in Almizan in respect of the Intercession, from many reliable sources, however because of their lengthy we did not quote them in this translation.

At the end of this issue, Allameh says: The narratives quoted both through the Imams of the Household, as well as from the Sunni sources, regarding the details of the Intercession by the Holy Prophet on the Day of Resurrection, are so much that have reached to the level of frequency, irrespective of their text, all indicate the same meaning, that is, on the Day of Resurrection, those who have faith but are sinful will be released from punishment through the intercession, either they will be saved from entering the fire, or that they come out after entering. What is certain is that the criminals of the believers will not remain in the eternal fire, as we found out the same implication from the Verses of the Holy Quran.

(Almizan: V.1, P. 232-283.)

Chapter Two

A Philosophical Discussion

About the

INTERCESSION

The detail of the Resurrection issue is not something that can be achieved by rational Arguments and prove the details of the Resurrection mentioned in the Book of God and the Traditions. The reason is what Bu-Ali Sina said: The Preliminaries which the Rational Arguments should prepare then to conclude the result of each details, is not accessible to human reason, but with the consideration of this meaning that the human being, after death and separation of his soul from his body, will find a rational and exemplary abstraction, and the rational arguments have access to this abstract and exemplary person, therefore, the virtues and perfections that this man will receive in the future, in both ways of Happiness or Misery, are also accessible to the rational arguments.

Indeed, from the very beginning of human's life, every act that he performs, a form or state of it develops in his soul, both from Happiness or Misery. Of course, you better know that the meaning of Happiness is a situation or something that is desirable for man for the reason that he is a human being; and

the meaning of Misery is a situation or something that is undesirable and harmful for man for the reason that he is a human being.

Then, if the same act is repeated, gradually the said state that comes from every deed in the self will be intensified and imprinted in the soul, turns into a habit or, say, a second nature, then this habit increasingly creates either a happy form or a miserable form in the soul, which develops to be the origin of the carnal faculties and forms of the soul. Whenever it is a happy habit, its effects are existential, consistent and agreeable with the new form, together with a self that in fact is a material capable, susceptible to accept it. But if it is a miserable one, its effects are non-existential affairs, which, with a rational analysis, return to loss and evil.

So, the Happy Self enjoys what effects appear from him, as we said: His self is a human self, and his effects are also the effects of his humanity. He finds out that at any moment, his humanity grants him a new reality and existence.

On contrary, all effects of the miserable self are non-existential, this by a rational analysis leads to loss and evil. So, as we said: The Happy self actually enjoys the humanely effects which reveals from himself, since it is a human self; but the miserable self, even though his effects are suitable with his self, because the effects are his own effects, but as he is a human, actually the inhumane effects bother him.

This issue relates to the perfect selves, on the both sides of

Happiness and Misery, namely, a person whose essence is Righteous and Happy, and his deeds are also righteous; and a person whose essence is Miserable, and his deeds are also corrupt and evil, but in comparison with the imperfect selves, which are both incomplete in their Happiness and Misery, it should be said that such selves are of two kinds: One is a self that is inherently Happy but actually miserable, and the second is the self which is inherently Miserable, but is Happy regarding his deeds.

The first kind, which their essences have a Happy form, namely, they possess the Right Beliefs, which are of constant issues, but they have gotten the inferior and Miserable forms due to the sins and crimes that they have gradually committed from the beginning of their lives. Since these forms are not compatible with their essences, the endurance of such forms in the self is not natural, and the rational argument has proved this meaning that non-natural does not last, so this kind of self will restore its intrinsic purity, either in this world, or at purgatory, or at the Resurrection, depending to the extent that such Miserable forms penetrated in their souls.

The same is the case of a Miserable self, which essentially is a miserable soul, but by virtue of the good deeds has found the happy forms, since these forms and appearances are not compatible with the self, they are unnatural for it, as we said, the unnatural does not last forever, soon or late, either in this world, or at purgatory, or at the Resurrection, these righteous forms will be lost, and what remains is the self itself, without

any reality taken through the happiness or misery, and left the world with its defects and weak points.

These selves are examples of "... those who wait for Allah's Decree," till what God deals with them!

This is what the rational arguments about the reward and punishment on the deeds are upright on it, and is accepted as a result and effect of the deeds, because finally the nominal and legislative relations will have to lead to existential and real relations.

Another issue accessible to the rational arguments is that it considers the extent of the existential perfection as different: Some are incomplete, some are perfect, some are intensive and some are weak, which this intensity and weakness is defined in the scientific term as uncertainty; like the light that is the subject of uncertainty, it goes from a candle up to the high levels of light. The human selves also are different in achieving the Nearness of God, that is the source of all perfections and upmost level of it, and being in lowest level and far away from Him.

Some of the selves achieve a high progress in their evolutionary movement towards the source from which they have come from, but others are less and less, and this is the condition of the causative causes, which some are above others. Each causative cause is an intercession to transfer the Grace of his Superiors to his subordinates, which in the philosophical terms it is called "Mediation." Therefore some of the selves

who are the perfect selves, such the Prophets, especially those who achieved all degrees of perfection, will mediate between the Source of Grace and the underlying causes, so that they will also purify the ugly and miserable forms that unlike their essence have been found in their weak selves. This is the very intercession, but of course for the sinners.

(Almizan: V.1; P. 232-283 - Subject to the Verse:48, of Surah Baqarah.)

Chapter Three

A Social Discussion

About the

INTERCESSION

What the social principles imply is that the human community cannot survive at all and continue its existence, except by laws which are considered to be valid by the community itself, so that those laws supervise the state of the community and govern the actions of each individuals of the country. Of course, it must be a law that has come out from the nature of community and individuals of society, and has been set up in accordance with the existing conditions of the society, so that each classes to be able to continue their course to the perfection of life according their social status, and as a result, the society can rapidly move forward to its perfection, and in this way, the various classes, with exchange of their actions and different effects, and through establishing the social justice, to help each other to improve their road to progress.

On the other hand, it is certain that when this co-operation and social justice could be established that its laws to be legislated according the both types of material and spiritual

interests, and in making the laws, the spiritual interests also to be considered, (because the material and spiritual happiness of mankind is like the two wings of a bird, which needs both of them in its flight. If there would be no spiritual perfections such as the moral virtues in mankind, and consequently the deeds of the people do not improve to be righteous, it resembles to a bird that wants to fly only by a single wing.) Since we all understand that this is the moral virtues that establish the truth, trueness, faithfulness, goodness, loyalty, and many other righteous acts.

Since the laws and the regulations that are legislated for the social system are the man-made and non-real laws, they cannot give their effects by themselves (because the rebellious and liberal nature of human beings always wants to escape from the rule of law,) therefore, in order to fill out the effect of these laws, it requires other criminal laws to protect those laws to be violated or neglected by a group of irresponsible people.

That is a fact that we see the more the government (whatever government it is,) fulfills the penal provisions, the less the society stops in its development, and the individuals are less deviated and misguided in their own paths to reach to their destination.

On the contrary, the more the government is weaker, the chaos becomes more in the community, and the society becomes more deviant from its course, so for this reason, one of the teachings that must be established in the community is the reminder of the punishment rules, so that everyone knows:

What punishments they encounter with in case of the violation of the law. Another important issue is the creation of the belief in the laws in individuals; and the other is to heavily oppose this hope that the outlaws could ignore the laws by bribes and breaking them.

The same reason was also the motive to reject the Christianity by the intellectuals in west, because in this religion they say to the people that: Jesus Christ offered himself to be sacrificed in order to relieve his people from the sins. They inspired this meaning to their followers that if you deal with his agents and request them to relieve you from the torment of the Day of Resurrection, the agent will intercede and give you the salvation! It is evident that such a religion will destroy the foundation of mankind; it turns human civilization into a path of retreat into savagery.

As they say: The statistics show the liars and transgressors are more among the Religious than among the others, and this is because they do always justify the truth of their religion, they talk about the intercession of the Christ on the Day of Resurrection, so they have no care to commit any crime, but, in contrary, the others who did not receive such inductions in their thoughts from outside, they are as simple as their nature and spiritual instincts, without destroying the natural decrees by wrong teachings, they do definitely condemn any violation of the laws which are proper to their humanity and the utopia of the humankind.

It may be some men of argument in Islam also, to relieve

from such illegal adjustment, have interpreted the issue of Intercession in Islam in the way far from the real meaning of Intercession in Islam, while the Intercession issue is clearly mentioned in Holy Quran, and the traditions about it are also consistent.

To my own life, neither Islam has proven the Intercession in the sense that the Christians have justified, which have nothing to do with intercession, nor does Islam accept the intercession which coincides with the breaking of law, that is, a ridiculous and ugly issue.

This is where a man of knowledge, who wants to discuss on the Islamic religious teachings, and to adapt what Islam has legislated with the spirit of a righteous community and the utopia; he must count all the principles and laws coincide with the society, and also knows how to adapt them to the community, then he can access to the issue of intercession in Islam:

First, what does intercession mean in Islam? Secondly, at what place and time this promised Intercession will be fulfilled? Thirdly, what situation does it maintain among other Islamic teachings? If he observes this way, he understands that, firstly, the Intercession which the Quran has proved is that on the Day of Resurrection, the believers, whose religion is pleased with God, will not stay perpetually in the hell, but as we said, it is provided that the man meets his Lord having the satisfactory faith and the True Religion. Therefore, it turns out that this promise given in Quran is conditional, not absolute, (then there is no one who is certain that his sins will be forgiven by intercession, and he can also not find such certainty.)

In addition, the Holy Quran implies that it is not easy to observe these two conditions together, because it is very difficult to preserve the faith, safeguarding it from sins, especially from the great sins, finally from the repetition and continuation of sins which is a great risk. The Faith of a Believer is constantly on the edge of a fall, because the prejudicial factors are constantly endangering him to destruction.

Considering the above fact, a Muslim always is afraid that he may lose his most valuable asset of salvation, and at the same time, he saves this hope to maintain it by repentance and compensating the lost, **therefore such a person will constantly live between the Fear and Hope**, and he worships his God also both of fear, and of hope! Consequently this Believer has a moderate life, between despair, which is the origin of inactivity, and between the confidence in intercession, which is shortcomings and indisposing; he is not fully hopeless and not full confident, not afflicted with the bad effects of that disappointment, and not affected by the effects of this certainty.

Secondly, he understands that Islam has established the social laws that provide both the material aspects of mankind and the aspect of his spirituality, so that these laws cover all the movements of the individual and the society, and has provided for each of them proper punishments and appropriate rewards, if it is a sin that is related to the rights of the people, Islam has decreed the atonements or blood money, if it relates to religious and Divine Rights, Islam has determined the punishments and sanctions, to the extent to deprive him from

all benefits of social life, and makes him entitled to blame and denounce.

In order to preserve these rules, Islam has established a government and has set the governors, and, moreover, it has dominated people on each other, and has given the sovereignty, so that a person (even though he is a member of the lower social group) can call mankind to virtue and enjoin what is good and forbid someone else what is wrong (even though they are from the upper classes of the community.)

Islam has kept this domination alive by inspiring the spirit of the religious invitation, since the religious invitation that is the duty of the scholars of the nation, entails the preaching and warning about the punishments and rewards in the Hereafter, thus Islam provides the foundation of the education of society based on the inspiration of the teachings about the source and the resurrection.

This was the purpose of Islam from its religious teachings, which the Holy Prophets brought it, and was experienced both during the time of his Prophecy and afterwards. The Holy Prophet implemented and put it into effect during his Prophecy, not even a disadvantage or unfavorable point was found in its applicability or application. After the death of the Prophet it was used also for a long time. But later on, the Caliphate was handed over to the usurpers of the Umayyad dynasty and their followers. The rulers of Umayyad with their tyranny, played with the rules of religion, cancelling Divine Decrees and religious policies brought a great loss to the

progress of the religion of Islam, thus all the freedoms that Islam had presented was destroyed, and finally replaced with a Western civilization, which there was nothing left of Islamic religion among the Muslims, except as much as the moisture that remains after emptying the bowl of water.

This obvious weakness that was found in the strategy of religion and the backwardness of the Muslims, made them degenerate in terms of virtues and morality, they suffered from moral and practical degeneration, they fall in the slough of lusts and sensual pleasures, consequently they broke the legal limits of Islam and committed the sins that even the unbelievers are ashamed of.

This was the cause of the degeneration of Muslims, not the religious teachings, which have no effect other than human prosperity in the life of this world and the Hereafter.

We hope God will guide all Muslims to observe and practice His Divine Teachings and laws of this religion.

(Almizan: V.1; P. 232-283 - Subject to the Verse:48, of Surah Baqarah.)

Chapter Four

Main Factors Effective in Intercession

Qualifications of Intercession Parties

« وَ لَا يَمْلِكُ الَّذِينَ يَدْعُونَ مِنْ دُونِهِ الشَّفَعَةَ
إِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ يَعْلَمُونَ! » (زخرف: ٨٦)

**"Those whom they worship besides God are not able to intercede,
except for those among them who witness in the Truth
and who know whom to intercede for!"**

(Holy Quran, Zukhruf: 86.)

This Holy Verse specifies clearly that the issue of Intercession is a reality:

The Qualification of the Intercessors:

Apart from God, no one possesses the authority to intercede, neither the Angels, nor the Jinn, nor Human Beings, nor other deities and gods.

The word "Truth" in the above Phrase: **"Who witness in the**

Truth," refers to the True Religion of Monotheism, and being witness in the Truth, means confessing to such religion.

Since the required knowledge in the Phrase: **"Who know whom to intercede for,"** is absolute, therefore the intercessors require having absolute knowledge to the truth about the one who is subject to the Intercession.

Thus, the only one who can intercede provided that he confesses to the monotheism, and possesses the absolute knowledge about the condition of life and the truth of the acts of the person whom he wants to intercede for, as it is said elsewhere in Quran: **"...None shall speak save those who are permitted by Ar-Rahman; and he will speak only what is right!"** (Nessa: 38.)

Entitlement and Conditions of the Subjects to Intercession:

"...Them who witness in the Truth," the Intercessors cannot possess the authority to Intercede unless after their testimony to the Truth, and as we said above, the meaning of the word "Truth" here, is the religion of monotheism, and testifying to the Truth is to confess to that religion. Therefore, the Intercessors cannot intercede except to the People of Monotheism, as it is mentioned in the Holy Quran: **"...And they do not intercede, save for whom that Allah is pleased with!"** (An'biya: 28.)

(Almizan: V.18; P. 192.)

Glorified Position of Mass Intercession

At Hereafter for the Messenger of Allah

« وَ مِنَ النَّبِيِّ فَتَهَجَّدُ بِهِ نَافِلَةً لَّكَ
عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَاماً مَحْمُوداً! »
(اسرى: ٧٩)

**"And in parts of the night
keep awake to offer additional prayer
which is incumbent only on you,
So that your Lord may promote your rank
to a Highly Praised Station!"**

(Holy Quran, Essra: 79.)

In this Verse God has introduced the Glorified Position of His Holy Prophet as absolute, without any condition, which indicates that this position is one that everybody loves it. It is evident that when all the people glorify a position it means that they love it, and they will benefit of it, that is why they have interpreted it to a position that all creatures glorify it, and it is the Position of **Mass Intercession** of the Holy Messenger of Allah, where he will be positioned there, on the Day of Judgment.

(Almizan: V.13; P. 242.)

Hajj, a Cause of Intercession

And Forgiveness of Sins

It is narrated from Imam Sadiq (AS) that: "When the Hajji returns from Hajj, all his sins are forgiven!" (From:"Man-La'yahzar'hol-Faqih")

In the commentary of "Ayashi," the same narrated also from Imam Sadig (AS) that: "He returns from the Hajj pilgrimage, while his sins are forgiven, of course God forgives the sins of someone who has piety!"

(Almizan: V.2; P. 127.)

No Right to Intercede Without God's Permission!

« اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ
لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ
مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ...! »
(بقره: ٢٥٥)

**" God exists. There is no God but He,
the Everlasting and the Guardian of life.
Drowsiness or sleep do not seize him.
To Him belongs all that is in the heavens and the earth.
No one can intercede with Him for others except by His permission...!"**
(Holy Quran, Baqarah: 255.)

From the beginning of the above Verse several attributes of the Allah Almighty have been mentioned:

- 1- There is no god other than Him
- 2- He is the Everlasting and the Guardian of life
- 3- Not any factor like the drowsiness or sleep disables His Domination
- 4- He Owns what is in the heavens and the earth,
- 5- No one has the right to intercede without His permission.

In setting up these attributions a logical order has been observed: First, the Unity of God in Divinity, then His Guardianship has been mentioned, because the Guardianship is not complete without Unity; later is mentioned the God's Ownership to the heavens and the earth in order to imply the perfection of Guardianship, because the Guardianship is complete when the Guardian possesses the real ownership of the heavens and the earth and the creatures in their between.

In the last two Phrases, i.e., the Ownership of the heavens and the earth, and the issue of Intercession, for each one, a sequential Phrase like an adverb, has been added that, by these sequences, it has eliminated a possible illusion that may thought: For the issue of Ownership, i.e. **"To**

Him belongs all that is in the heavens and the earth," there added the sequential Phrase of: **"He knows about people's present and past."** For the Phrase: **"No one can intercede with Him for others except by His permission,"** there added the sequential Phrase: **"No one can grasp anything from His knowledge besides what He has permitted them to grasp!"**

(Almizan: V.2; P. 500.)

Causes and God's Permission in Events

The Possession of Causes in the creatures and effects is itself an Intercession in the Possession of God, not their own possession, in other words, the Causes in case of Effects are the intercessors who intercede with the Permission of God. Intercession (which is an intermediary in delivering good or repelling evil, it is a kind of possession of Intercessor in the case of one who is the subject of intercession,) when it comes in conflict with the Divine Domination and Divine Possession that it does not lead to the Permission of God, and negates the Trust in the Providence of God and feels independence from God; while it is not so, and there is no cause of causes unless its effect is by God and its quality of effect requires the Permission of God, in fact the effect is a grace of God, so it is still true that in the Universe, apart from the Monarchy of God and His Absolute Guardianship, there is no monarchy and no Guardianship! (He is All-Glorified!)

(Almizan: V.2; P. 500.)

The Meaning and the Language of Intercession

According to what we said, intercession consisted of mediating in the world of Causes, whether it is by Genetic, such as the intercession that the Causes have, or by the language, and the intercessor requests God by his own language to Forgive the sin of the sinner. This kind of Intercession has been mentioned in Quran and in the Traditions that will be applied at the Resurrection.

So the Phrase: **"No one can intercede with Him for others,"** is the answer to the same illusion, because this Phrase is mentioned after the issue of God's Guardianship and His Absolute Ownership, which the Absoluteness of that Ownership includes both the Genetic and the Legislation, and it can even be said that the Guardianship and Ownership are apparently related to the Genetic, and there is no reason why we should specify these two to legislative Guardianship and Ownership, so that the issue of Intercession also to be special to legislative and linguistic intercession on the Day of Resurrection.

Consequently, the context of the Verse which may also include the Genetic Intercession, is like the context of the following Verses, which they also include both forms of intercession:

"God is your Lord who has created the heavens and the earth in six days and established His Dominion over the Throne.

He maintains order over the creation.

No one can intercede for others without His permission!"

(Yunus: 3.)

"God is the One who created the heavens and the earth and all that is between them in six days,

then He established His dominion over the Throne.

No one besides Him is your Guardian or Intercessor!"

(Sajdeh: 4.)

In discussion of Intercession, you also noticed that its limit conforms to the intercession by language as coincides with the Genetic causation, so any cause of the causes is also an Intercessor who intercedes with God for his own effect, appealing to God's attributes of Grace, Generosity, and Mercy, to catch blessing of Existence and endow it to its effect; so the System of Causation is in fact in accordance with the System of Intercession, as it is also in accordance with the System of Prayer and Supplication, because in the following Verses, God has considered all of the creatures as possessors of Request and Prayer, as is the human beings, then it turns out that the Request is not limited to the linguistic request, but also the same is in the Genetic. Now, the Verses are:

**"Everyone in the heavens and the earth asks Him.
Every day He is engaged in some work!"**

(Rahman: 29.)

"He has given you everything that you asked Him for...!"

(Ibrahim: 34.)

**"He knows about people's present and past. No one can grasp
anything from His knowledge besides what
He has permitted them to grasp...!"**

(Baqarah: 255.)

The context of this Phrase, considering that the issue of Intercession had already been mentioned, is close to the context of the following Verse, which states:

**"...They (Angels) are only His honorable servants...
Allah knows their present as well as their future
and they do not intercede save for whom,
that Allah is Pleased With...!"**

(Anbiya: 26-28.)

The appearance of the Phrase: **"...Their present as well as their future..."**, refers to the Intercessors that referred to in the previous Verse, and indicates that the Knowledge of God is ultimately surrounded

over them, so that they cannot use the Permission of Allah to do what God is not consent to happen in His Kingdom, others also cannot misuse their intercession to do something in God's Property to intervene and do something that God did not ordain.

The following Holy Verses refer also to the same context:

"We do not descend except by the command of your Lord.

To Him belongs whatever is before us and whatever is behind us and whatever is in between that, and your Lord is not forgetful!"

(Maryam: 64.)

"Knower of the Unseen, He does not disclose His Unseen to anyone!

Except to an Apostle He approves of.

Then He dispatches a sentinel before and behind him so that He may ascertain that they have communicated the messages of their Lord, and He comprehends all that is with them, and He keeps count of all things!"

(Jinn: 26-27.)

These Verses represent God's Surround to the Angels and the Prophets, in order to guard the Prophets and Angels not to act or descend without His Command, and the Prophets do not notify anything other than what He has revealed. Thus, the meaning of the Phrase: **"To Him belongs whatever is before us ...,"** is those behaviors that is evident from the Angels and Prophets, and the meaning of: **"And whatever is behind us...,"** are the things that are absent from the Prophets, the events that occur after them, so these two Phrases refer to the same meaning of: "The Seen" and "The Unseen!"

In short, the Phrase: **"He knows about their present and past,"** refers to the God's Knowledge to whatever is present with the Intercessors and available to them, as well as whatever is absent from them and will happen after them, therefore, following that Phrase God Stated: **"No one can grasp anything from His knowledge besides what He has permitted them to grasp...,"** to explain the complete surround-

ings of God and His Divine Sovereignty, and to make them realize that the God Almighty is Environment to them and to their knowledge, and they have no surrounding in the Knowledge of God, except to the extent that He has Granted them.

The Devising of the Universe is of God, because He is the only One Who knows the relationships between His Creatures, as He has Created those Creatures and their relationships, but the rest of the Causes, specially the Intellectual Causes, whom are the owners of reason, even though they have knowledge, effect, and possession, but whatever they have and use it, it is a degree of the Divine Knowledge, whatever they possess, it is a state of the possessions of God and a Grace of God's Devisings, so that no one can allow himself to take a step contrary to the Will of Allah and the Ruling Policy in His Sovereignty, and if it is taken, it is also from the Devisings of God.

(Almizan: V.2; P. 500.)

Intercession Subject only to God's Permission and Consent

« وَ كَم مِّن مَّلَكٍ فِي السَّمَوَاتِ لَا تُغْنِي شَفَعَتُهُمْ شَيْئاً
إِلَّا مِّن بَعْدِ أَنْ يَأْذَنَ اللَّهُ لِمَنْ يَشَاءُ وَ يَرْضَى ! »
(نجم: ٢٦)

**"How many an angel there is in the heavens
whose intercession is of no avail in any way
except after Allah grants permission to whomever
He wishes and approves of!"**

(Holly Quran; Najm: 26.)

This Verse intends to say: The Angels have no Intercession Authority from their own area, to intercede without any permission of

God, as the idol-worshippers believe in, because all affairs are in the Authority of Allah, therefore, if there would be any power of Intercession for any Angel, it will be after God's Consent with his intercession and permits him. The difference between Permission and Consent is that the Consent is an inner matter and is the mild state of the consented self with what is pleased of, but the Permission is an external affair, and is the declaration of the possessor of the Permission, who wants to declare that there is no obstacle from my part for you to do that, and this goes along with both having the inners consent or not, but the Consent is not applicable without Permission, whether the potential or the actual satisfaction.

(Almizan: V.19; P. 62.)

Chapter Five

False Intercession

Quran's Disapproval with False Beliefs about Intercession

« وَ اتَّقُوا يَوْمًا لَا تَجْزِي نَفْسٌ عَنْ نَفْسٍ شَيْئًا
وَلَا يُقْبَلُ مِنْهَا شَفَاعَةٌ
وَلَا يُؤْخَذُ مِنْهَا عَدْلٌ
وَلَا هُمْ يُنصَرُونَ! »
(بقره: ٤٨)

"And fear the Day when no person shall be recompensed for another,
and No ransom shall be accepted,
nor shall Intercession be of any use to the sinners,
nor shall they be helped!"

(Holly Quran; Baqarah: 48.)

1- Intercession or Favoritism

In human societies, although they consider the crime subject to punishment, it is possible to abandon the implementation of the ruling of the punishment either for the most important purpose, or for the insistence and appeal of the convicted to the judge to arouse his emotions, or bribes and the like; in such cases the judge may violate the right to sue and arrange for punishment, or the sinner sends an advocate

or Intercessor to mediate between him and the Judge, or if the judge was not influenced by such agents, the accused sends a party or interposition to the executer of the ruling to restrain him to execute the sentence, or if the need of the ruler for the money is more than his need for a criminal punishment, the criminal exchanges his punishment with the money, or the family and tribe of the offender rise to help him and release him from punishment; or the other factors like that, which can abolish the rulings and laws of the state. This is a current and habitual tradition among human communities.

2- Intercession, and Deviating Beliefs in Historical Societies

Among the old nations of the idol-worshippers and others, there was a thought that the system of life in the Hereafter is likewise the worldly life system, and that the law of cause and effect, and the influence of natural material, is also present in that life, therefore, in order to remit their crimes and sins, they offered sacrifices and gifts for the idols, so that they would provoke them to fulfill their needs, and make them complicit, or idols intercede for them, or sacrifice something instead of punishing themselves, they demanded the gods for their help with a live life or a weapon, even buried some adornments with their deads, so that to live with them in the other world, and not to be needy, or they buried a variety of weapons with their deads in order to defend themselves in that world, and possibly sometimes they buried a girl slave with a dead man to be his intimate, or a hero to help the dead. Nowadays, in the museums of the world, there are a lot of such things among their grave works.

3- Intercession and Deviant Beliefs in Some Islamic Nations

Among the Islamic nations, with all the differences in race and

language, there are a variety of beliefs that are similar to the superstitious beliefs of the past, apparently remained as inheritance, and maybe in the past centuries it has also taken various colors for itself. In Holy Quran, all these kinds of false opinions have been abrogated and abolished. God Says in the Verse:

"It will be a Day that no one shall be of any benefit for another, since on that Day the Command will totally belong to Allah, the Almighty!"

(Infitar:19.)

"They would see the Chastisement, and all relations between them would be cut off!"

(Baqarah: 166.)

**" Certainly you have come to Us alone,
just as We created you the first time,
and left behind whatever We had bestowed on you.**

**We do not see your intercessors with you those whom
you claimed to be Our partners in deciding your fate.**

**Certainly all links between you have been cut, and what you used to
claim has forsaken you!"**

(An'am: 94.)

**"There, every soul shall realize what he Has sent before;
and they shall be brought back to Allah,
their True Guardian;
and what they fabricated will vanish away!"**

(Yunus: 30.)

All these Verses express this fact that on the Day of Resurrection, there is no Effect of the worldly Causes, and the Natural Connections that exists in this universe between the creatures will completely been interrupted there. This is a main Principal that many requirements resulting from it that are the same false and superstitious beliefs. The Holy Quran, then, describes, in detail, each of these false beliefs, and abolished them.

(Almizan: V.1; P. 233.)

Rejecting False Intercessors

"To God Belongs all Intercessions!"

« أَمْ اتَّخَذُوا مِنْ دُونِ اللَّهِ شَفَعَاءَ
 قُلْ أَوْلُوا كَانُوا لَا يَمْلِكُونَ شَيْئاً وَلَا يَعْقِلُونَ،
 قُلْ لِلَّهِ الشَّفَعَةُ جَمِيعاً
 لَهُ مُلْكُ السَّمَوَاتِ وَالْأَرْضِ ثُمَّ إِلَيْهِ تُرْجَعُونَ! »
 (زمر: ٤٣-٤٤)

"Have they chosen intercessors besides God?

Say: Would you choose them as your intercessors even though they do not possess anything and have no understanding?

Say: Intercession belongs to God.

To Him belongs the heavens and the earth and to Him you will all return."

(Holy Quran; Zumer: 43-44.)

In fact, the Intercessor is the Glorious God, and the other Intercessors who can truly intercede, their intercession is by the Permission of God.

The reality of the Intercession will eventually lead to one of the attributes of God, appealing it to mediate between God and the intercessor to alter his state, such as mediating God's Mercy and Forgiveness between Him and His sinner servant, so that to relieve his guilt and save him from the punishment and torment.

The idolaters, instead of Allah, have taken the gods as their intercessors; they worshiped them so that they may intercede with God. In this Verse, God instructs His Holy Prophet to reject their words because of its incorrect attribution, since it is obvious that intercession when is applicable that the Intercessor has a knowledge about the subject, and knows that what he should request from his Master to heal the subject, he must understand from Whom he wants and for whom he wants! Therefore, it does not make sense that a handful of unconscious stones that they have named them as Intercessors, to be the real Inter-

CESSORS.

Additionally, the intercessor needs to possess the authority of intercession, and this has been granted him through his Master.

"Say: Intercession belongs to God. To Him belong the heavens and the earth...!" This Phrase implies that every supposed intercession is a possession of God, because the Owner of all things is He, unless He allows other one to have something, in this case that one will own it, but even the real Owner is still God. What they believe that some of the servants of God, like the Angels, who own the authority of intercession, there is no reason for it, but God have Himself explicitly stated: **"No one can intercede for others without His Permission!"** (Yunus: 3.)

(Almizan: V.17; P. 409.)

Rejecting Payments as Sacrifice or Bribe On the Day of Resurrection

« إِنَّ الَّذِينَ كَفَرُوا وَمَاتُوا وَهُمْ كُفَّارًا
فَلَنْ يُقْبَلَ مِنْ أَحَدِهِمْ مِلَّةٌ الْأَرْضِ ذَهَبًا وَ لَوْ افْتَدَى بِهِ
أُولَئِكَ لَهُمْ عَذَابٌ أَلِيمٌ وَمَا لَهُمْ مَنْ نَصِرِينَ! »
(آل عمران: ٩١)

**"From those who have rejected the truth and died in disbelief,
no ransom will be accepted
even though they may pay a whole earth of gold.
They will suffer a painful torment and no one will help them!"**

(Holy Quran; Ale-Imran: 91.)

This Verse, in addition to the negation of the helper, who is in fact the same intercessor on the Day of Resurrection, it also denies the "Sacrifice," because both the helper and the sacrifice means the exchange, which is used to pay where something is lost, and the purpose of this Verse is to describe that they have lost something in this world

that there is nothing to compensate it on the Hereafter, and it is the repentance that nothing can compensate it.

In this Phrase, the earth is thought to be a big cup full of a large amount of gold, if we assume that such an assumed cup is found, it will never do any help to the sinners, because the gold has only its value in this world but it will be worthless in the Hereafter, which is a heavenly world with no value for material!

(Almizan: V.3; P. 527.)

Rejecting Intercession without Divine Covenant

« لَا يَمْلِكُونَ الشَّفَعَةَ إِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمَنِ عَهْدًا! »
(مریم: ۸۷)

**"No one has the power of intercession
Save those who have a covenant with Ar-Rahman!"**

(Holy Quran; Maryam: 87.)

The fact is that nobody can intercede to whom he likes, for that reason takes her as a goddess for himself, and she also becomes his healer, but whoever intercedes that he has beforehand a covenant with God and this covenant is not available but only for a group of the closest servants of the God's Presence! As God Said:

"Those whom they worship besides God are not able to intercede, except for those among them who believe in the Truth [God] and who know whom to intercede for!" (Zukhruf: 86.)

(Almizan: V.14; P. 152.)

Rejecting Angels' Intercession Of the Idolaters

«... يَعْزَمُ مَا بَيْنَ أَيْدِيهِمْ وَ مَا خَلْفَهُمْ
وَلَا يَشْفَعُونَ إِلَّا لِمَنْ ارْتَضَى
وَهُمْ مِّنْ خَشْيَتِهِ مُشْفِقُونَ» (انبيا: ٢٨)

**"Allah knows their present as well as their future;
and they do not intercede save for whom that
Allah is Pleased with;
and they are in the state of Awe due to Allah's Exalted Stand!"
(Holy Quran; Anbiya: 28.)**

The Phrase: "...**They do not intercede save for those that Allah is Pleased with,**" refers to the intercession of Angels for Non-angels, this is a matter that is very much considered by disbelievers of the idolatry, who said: "**These (idols) are our intercessors before God...!**" (Yunus: 18,) or: "**We only worship them so that they may make our positions nearer to God!**" (Zumar: 3.)

The God Almighty rejects their beliefs in this Verse and Says: The Angels do not intercede for anyone, they intercede only for those whom God is satisfied with them, that means to have a True and acceptable religion that satisfies God, as He Said: "**Surely Allah does not forgive that anything should be associated with Him, and forgives what is besides that to whomsoever He pleases...!**" (Nessa: 48,) so believing in God without polytheism is a satisfied belief which the polytheists lack it, because they are polytheists. The most astonishing fact is that they consider the Angels as partners to God, but the same Angels do not intercede except non-polytheists!

(Almizan: V.14; P. 389.)

Despair of Intercession through Angels

On the Day of Gathering

« وَ يَوْمَ يَحْشُرُهُمْ جَمِيعاً ثُمَّ يَقُولُ لِلْمَلَكَةِ أ هُوَ لَاءِ إِيَّاكُمْ كَانُوا يَعْبُدُونَ! »
(سبا: ٤٠-٤٢)

"And on the Day that Allah will gather all of the polytheists,

He will state to The Angels:

"Did these people worship you...?"

(Holy Quran; Saba: 40-42.)

In the above Verse, when the God Almighty asks the Angels, He does not question of the Principle of Angelism, but it is a question of the satisfaction of the Angels that: Whether they were satisfied with the worship of the idol worshipers and their humble worship before them, or not? The purpose of this statement is to make it clear to those worshipers that their hope to the intercession of Angels were in vain, they should be disappointed of such intercessions forever; and whatever they worshiped in the world, all are wasted, and are of no benefit.

"They will reply: All Glory belongs to You. You are our Guardian, not they. They had been worshipping the Jinn and most of them had strong faith!" The Angels replied that: We do not consider any Guardian for ourselves except You, our Guardian is Only You! Thus the Angels rejecting any other Guardian for themselves, in the meantime they disclosed their dissatisfaction of the polytheists. Then, according to the Holy Quran, they said: **"They had been worshipping the Jinn and most of them had strong faith...!"** The Jinn are those ones whom the polytheists considered them as the source of evils and origin of any corruption in the world, therefore they worshiped them in order to be safe from their evils, as well as they considered the Angels as the source of the goodness, they worshiped them so that their charities may flow to them.

"None of them can help or harm each other on this day. We shall

tell the unjust ones: Suffer the torment of the fire which you had called a lie!" In this Verse, and in some other Verses of the Holy Quran, God has Stated that In general, on the Day of Gathering, every obedient becomes disgusted of his own obeyed, and also any obeyed of his own obedient, as God Said: **"On the Resurrection Day they will deny Your partnership...!"** (Fater: 14,) and: **"...But on the Day of Judgment you deny each other and you curse each other...!"** (Ankaboot: 25.)

(Almizan: V.16; P. 581.)

PART THREE

لقاء الله

MEETING WITH GOD

Chapter One

Return To GOD

Long Day of Ascension

(Return of Angels and all Worlds to God)

« مَنْ اللَّهِ ذِي الْمَعَارِجِ !
تَعْرُجُ الْمَلَائِكَةُ وَالرُّوحُ إِلَيْهِ فِي يَوْمٍ
كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ... ! » (معارج / ٣-٤)

" ... From Allah, the Owner of The Ways of Ascent
to His Presence!

To Allah ascend the Angels and The Spirit on the Day,
the duration of which is fifty thousand Years...!"

(Holy Quran, Ma'arj: 3-4.)

The purpose of the ascension of the Angels and the Holy Spirit toward God on that day, is to return to God Almighty when all the world returns to Him. Since the Day of Resurrection is the day when all causes and devices disappear and the relations between them and their effects will be vanished, then the Angels, who are the agents responsible for the world of things and events, when the relation between the causes and effects is cut off by Allah, they all will return to Him. They will rise to their ascensions, circling the environs of the Throne and line up there, as God Said: **"And you will see the Angels who turn round circling the Divine Throne of Arsh!"** (Zumar: 75,) and also God Said: **"On that Day the**

Holy Spirit and The Angels will stand in ranks!" (Naba'e: 38.)

It appears from the appearance of the Verse that the Spirit referred to, is the Spirit that God mentioned in the Verse: "**The Spirit is from the command on my Lord!**" (Essra: 85,) and named it **of His Command**, it is a Non-angelic Soul, besides the Angels. It also is apparent from the appearance of the Verse: "**Allah sends down Angels and the Spirit By His Command!**" (Qadr: 4,) that the Spirit has a clear difference from the Angels; therefore what some commentators said the meaning of the Spirit is Gabriel, is not correct.

(Almizan: V. 20 , P. 7.)

From Creation To Return

« وَ هُوَ الَّذِي أَنْشَأَ لَكُمْ السَّمْعَ وَ الْأَبْصَرَ وَ الْأَفْئِدَةَ قَلِيلًا مَّا تَشْكُرُونَ
وَ هُوَ الَّذِي دَرَأَكُمْ فِي الْأَرْضِ وَ إِلَيْهِ تُحْشَرُونَ،
وَ هُوَ الَّذِي يُحْيِي وَ يُمِيتُ وَ لَهُ اخْتَلَفَ اللَّيْلُ وَ النَّهَارُ أَ فَلَا تُعْقِلُونَ؟
(مومنون: ٧٨-٨٠)

"It is God who has created ears, eyes, and hearts for you.

Little are the thanks that you give!

It is God who has settled you on the earth,

and before Him you will all be assembled!

It is He who gives life and causes death,

and it is He who alternates night and day.

Will you not then understand?

(Holy Quran, Mumenoon: 78-90.)

These three Verses refer to a complete course of Human Devising from the day they are created until the day they return to their Lord.

The result of this is the proof of the meaning that the Glorious God is the Owner and Deviser of the Human, because this Devising is a Genetic Devising not separate from Creation, and this Devising is an

interaction running due to the various relations that have been formed among them. So it is the Glorious God, Who is the Creator, Lord, and the Deviser of the Human Affairs and their Return is to Him.

The Verse describes that: The God Almighty has created for you sense and wisdom, and established your existence on the earth for the purpose that to gather you again and return you to His Presence and Meeting.

"It is He who gives life and causes death," it means that when God created you with eyes, ears, hearts, and finally bestowed you the knowledge and life, then established your existence on the earth so to be gathered to Him, therefore, it necessitates that giving life and causing death to be a constant tradition, because the knowledge is contingent on granting the life, and Gathering is contingent on causing to death.

"And it is He who alternates night and day," it means that as the living, then dying, does not occur except over the time and through the coming of the night after day and day after night, until the lifetime comes to its end, and the deadline appears.

Thus, the context of these three Verses follow each other, and each depends to its foregoing Verse, because the creation of ears, eyes, and heart, which are the very human senses and reason, will not be realized except by the material living and abiding on the earth for a certain time. Returning to God, which also depends on the life and death, requires a living period that its deadline comes with the time expiration, as well as the necessity for sustenance with which the man can make a living.

(Almizan: V. 15 , P. 77.)

Return to God

For Judgment and Retribution

« وَ هُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ
لَهُ الْحَمْدُ فِي الْأُولَى وَالْآخِرَةِ

وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ! (قصص: ٧٠)

"He is Allah, there is no god except Him.

All praise belongs to Him in this world and the Hereafter.

**All judgement belongs to Him,
and to Him you will be brought back!"**

(Holy Quran, Qassass: 70.)

"...And to Him you will be brought back!" Returning to God is for the sake of Judgment and Retribution. Since He is the only Authority, Who makes judgment, and gives reward or punishment, and there is no one other than Him to do so, therefore, He is the only God to be worshiped, the worship that should be done according the rituals of His Religion.

"...To Him you will be brought back," is also the Phrase justifies the monopoly of worship in God. The Phrase: **"All Praise belongs to Him in this world and the Hereafter,"** does also justify the same monopoly by stating that any Perfection that exists in the world and the hereafter is the Blessing descended from the God Almighty, that for each of them He is deserved to be glorified with the best Praises! The Beauty of each of these Bestowed Blessings is generated from His Inherent Perfection and Intrinsic Attributes, for which He is also deserved to be highly praised. Except the God Almighty, there is no creature and no one independent to Glorify or Praise God, and if there is anyone whoever praises God, his Praise also leads to the Permission of God. Since the worship is also the verbal and practical Praise of God, therefore He is the Only One deserves to be glorified and worshiped.

"All judgment belongs to Him!" The Glorious Allah is the Absolute Owner of the entire Universe. He is the Owner both at the stage of Legislation and Credibility, as well as the stage of Genesis and Reality. An effect of His Ownership is that: He Commands His servants and worshipers not to worship anyone other than Him.

(Almizan: V. 16 , P. 100.)

***"Everything is Perishable except God.
To Him Belongs Judgment and to Him
You will all Return!"***

« ... لَا إِلَهَ إِلَّا هُوَ
كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ،
لَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ! »
(قصص: ٨٨)

**"Do not worship anything besides God.
He is the only God.
Everything is to perish except His Face.
To Him belongs Judgment and to Him you will all return!"**
(Holy Quran, Qassass: 88.)

"The Face of God" is what with which He is manifested to His creatures, and with which also His creatures attend to His Presence. These are the same Bountiful Attributes of God as: Life, Knowledge, Power, Seeing, Hearing, as well as any Attribute of His Attributes of Act, like: Creating, Providing Sustenance, Bringing to Life, Causing to Death, Forgiving, Blessing, and Showing Mercy, as well as the Signs denoting God, from the point view of their being Signs: All of these are the Face of God.

Therefore, any being thought to be, is destined to be vanished, and it has no Truth other than what has been entrusted to it through the God Almighty, therefore, what is not attributed to Allah Almighty is completely empty of Truth.

The Vanishing of objects is the nullification of their primary existence, so that this world will be emptied of their existence, and all to be transmitted to the world of the Hereafter and return to God, and live with Him, but the absolute nullification, after coming to the existence is not correct, because the Holy Quran explicitly denied it, and its Verses constantly say: The return of all beings is to Allah, and Allah is the End, and the return is to Him:

"Indeed He originates the creation,

then He will bring it back...!" (Yunus: 4.)

"To Him belongs Judgment and to Him you will all return!" (Qassass: 88.)

(Almizan: V. 16 , P. 135.)

All Humans Die, and Return to God!

« كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ
وَ نَبْلُوكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً
وَ إِلَيْنَا تُرْجَعُونَ! »
(انبياء: ٣٥)

**"Everyone will eventually taste death,
And We shall make a trial for you of Happiness or misfortune;
and to Us you will return!"**

(Holy Quran, Anbyia: 35.)

Every living human being will taste the death. The life of the world is based on examination and intrigue, as there is no eternal intrigue and eternal testing; then everyone should return to his Lord in order to be compensated according the result of his tests.

The generality of this Holy Verse includes only the humans, and does not include Angels, Jinns and other animals.

In this Verse the God Almighty has also pointed out the Certainty and Inevitability of the death, and that, basically, the life of every being is a probative and trial life, and it is evident that the exam has an introductory aspect, the main target does not belong to introduction, but it belongs to the prelude of introduction. It is also clear that each introduction has a prelude of Introduction, and after each exam there is a position in which the outcome of the examination turns out, so for every life-holder there is a certain death and a return to the Glorious God, to be

judged on that return.

(Almizan: V. 14 , P. 402.)

With God is Knowledge of Hour, And Return is Towards Him!

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

**"Blessed is He to whom belongs the heavens,
the earth and all that is between them
and who has the knowledge of the Hour of Doom.
To Him you will all return!"**

(Holy Quran, Zukhruf: 85.)

This Holy Verse is a Praise for the Almighty God for His having the Great Bounty, because the meaning of His being Blessed is that He is the Source of the Great Bounty.

Why the Verse monopolized exclusively the knowledge to the Resurrection to the Almighty Allah, the reason is clear, because the Resurrection is the final home to which all beings move towards, how could He be the One, Who is the Deviser of the whole universe, to have no knowledge of the end of His Own creatures?

But why God stated that His creatures will return to Him? The reason is that the return to God is for Judgment, and this is the final stage of His Devising and Arrangement. It turns out that the One, Who is the Devisor of the universe, the Return of the universe is also to Him, and the One to Whom is the revert of Devising and Returning, the Lordship belongs also to Him.

(Almizan: V. 18 , P. 191.)

Bringing Back to God!

« يُعَذِّبُ مَنْ يَشَاءُ
وَيَرْحَمُ مَنْ يَشَاءُ
وَإِلَيْهِ تُقَلَّبُونَ! » (عنكبوت: ٢١)

**"He punishes whom He Decides,
and He bestows His Mercy upon whom He Decides,
and to Him you will be inverted"**

(Holy Quran, Ankaboot: 21.)

"...Inverted," means transposition or inversion of everything from the state that they should have, like putting upside down, or back and forth. Turning back and forth is a suitable meaning like what is in the Phrase: **"On the day when all secrets will be made public,"** which it is also for introducing the Day of Judgment.

It is mentioned in the Commentary of Majma'ol-bayan that the meaning of **"inverted"** is **"to rejected back,"** that means you are returned back from the home of causes to the life in the Hereafter, where besides Allah no one possesses his own benefit or loss. This is a subtle meaning that returning to God and rejected back to Him is interpreted to such a meaning; since on the Day of Resurrection they will be placed in a position where all causes have fallen out of their ability and causality, there is no Commander except Allah, thus the Holy Verse is in the meaning of the following Verse, which states: **"...And they shall be brought back to Allah, their True Guardian; and what they fabricated will vanish away!"** (Yunus: 30.)

(Almizan: V. 16 , P. 174.)

Presenting Humans to their Lord – An Emergent Presence!

« وَ مَنْ أَظْلَمُ مِمَّنْ افْتَرَى عَلَى اللَّهِ كَذِباً
أُولَئِكَ يُعْرَضُونَ عَلَى رَبِّهِمْ
وَ يَقُولُ الْأَشْهَادُ هَؤُلَاءِ الَّذِينَ كَذَّبُوا عَلَى رَبِّهِمْ
أَلَا لَعْنَةُ اللَّهِ عَلَى الظَّالِمِينَ! »
(هود: ١٨)

**"Who are more unjust than those who ascribe falsehood to God?
When such people are brought into the presence of their Lord,
the witness will say: These are the ones who told lies about their Lord.
Certainly God will condemn the unjust!"**
(Holy Quran, Hood: 18.)

On the Day of Resurrection, the veils of materiality, selfishness, and the ugly habits derived from them and other than those, which have been blocked between the polytheists and their Lord, will be removed aside by emerging the Divine Signs, the Truth then, will explicitly shine, without any causer to engage them to themselves or prevents them to forget the Signs' of God! The humans will be present there to be judged by the God Almighty between themselves, between them and their generations, between them and God and His Sincere Worshipers. Since this presence will be an emergency presence that the people themselves do not interfere with, therefore, in the Verse God interpreted this presence as an exposure of humans to their Lord, as in other Verse for the sake of other point this presence was interpreted as their emerging to their Lord: **"The day when they will emerge [from their graves,] nothing about them will be hidden from Allah...!"** (Ghafer: 16,) and: **"...They will emerge for God Alone, the One yet the Dominant Over all powers!"** (Ibrahim: 48.)

Therefore, when God Said: **"When such people are brought into the presence of their Lord..."** it means that on that Day, the Angels commissioned on the polytheists will bring and leave them in a position where there is no veil between them and their Lord, so that the Almighty God to judges between them.

(Almizan: V. 10 , P. 279.)

" Verily, to Allah we Belong and To Him we shall Return!"

« انا لله و انا اليه راجعون! »
(بقره: ١٥٦)

"Verily, to Allah we belong and to Him we shall return!"

(Holy Quran, Baqarah: 156.)

In Islamic Narratives, it is quoted from Ali (AS,) when he heard a man says: **"Verily, to Allah we belong and to Him we shall return!"** Ali said:

"O man, when we do say: Verily, to Allah we belong! It is a confession of us that we are the Possession of God!"

And when we say: "...And to Him we shall return!" It is a confession of us that someday we will be perished!"

(Quoted from book: "The Ethos" by Seyyed Razi.)

It is also narrated from Imam Sadiq (AS) that the Holy Prophet (PBUH) said: The Glorious God States: **"I borrowed the world to my servants, whoever lends me anything from the world, I give ten to seven hundred times more the rewards, and anyone who does not borrow me, I will take Myself, by force, something from him, then will give him three things instead of it, that if I Granted only one of these**

three things to My Angels, they would be satisfied with Me. "

Then Imam Sadiq said: And these three things are the same as mentioned in the following Verse:

**"Those who when afflicted with calamity they say:
Verily, to Allah we belong and to Him we shall return!"**

**"Those for whom are the Blessings and Grace from their Lord;
And they are the guided ones indeed!"**

The above Verse refers to the three things promised by God: First, is **Blessings**, the second is **Mercy**, and the third is **Guidance**!

(Quoted from book: "Kafi" - Islamic Traditions)
(Almizan: V. 1 , P. 575.)

God's Closeness to Man, and Man's Return to Him

« وَاعْلَمُوا أَنَّ اللَّهَ يَحُولُ بَيْنَ الْمَرْءِ وَقَلْبِهِ
وَ أَنَّهُ إِلَيْهِ تَحْشُرُونَ! »
(انفال: ٢٤)

**"...And know that Allah Stands between man and his heart
[And knows man's intentions through His Embracing Knowledge]
And Eventually you all shall be gathered to His Presence!"**

(Holy Quran, Anfal: 24.)

In Terminology of the Holy Quran, the word "Heart" is used as the "Self" of a person, which with equipping the innate powers and emotions performs its biotic works.

The God Almighty stands between the human being and each particle of his existence, as well as all its subsidiaries, between him and his heart, between him and his ears, between him and his eyes, between him and his body, between him and his soul, upon them He Possesses

either through creation or by Granting Ownership to them, to what extent and by what means as He Wishes, or Restraining it to the extent that He Wills.

For this reason, God ended the Verse with the Phrase: **"And eventually you all shall be gathered to His Presence!"** Because the Time of Gathering and Resurrection are the Time in which it will be revealed to anyone that God is the true Owner, and the Real Kingdom belongs to Him alone, there is no partner for Him. In that Time all apparent ownerships and the absurd kingdoms will be cancelled, and there remains only His Property and Ownership, as He Said:

**" Whose is the Dominion of the existence On that Day?
It does belong to Allah!
The One yet the Dominant over all things and Beings!"**

(Ghafer: 16.)

**"It is a day when no soul will be of any avail to another soul and
all Command that day will belong to Allah!"**

(Infitar: 19.)

So it seems that the above Verse wants to say: You should know that the God Almighty is the True Owner of you and your hearts, He is most closest to you than anything, and you will soon return to Him, and it will be revealed to you that He is your Real Owner and how He is Dominant on you, and nothing can make you needless to Him.

(Almizan: V. 9 , P. 58.)

"Then you Return to your Lord!"

« قُلْ يَتَوَفَّاكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ
ثُمَّ إِلَىٰ رَبِّكُمْ تُرْجَعُونَ! »
(١١: سجده)

**"Say: The Angel of death,
who is appointed over everyone of you, will cause you to die**

Then to your Lord you will all Return!"

(Holy Quran, Sajdeh: 11.)

"...Then to your Lord you will all Return!" This Return is the same Meeting with God, and the time and place for this Meeting is the Day of Resurrection, which must be performed after the death and passing away. In order to understand us the lasting of this event, the adverb "then" is used to denote the lingering.

(Almizan: V. 16 , P. 375.)

Chapter Two

Roads to Return And Meet with **GOD**

All Roads Lead to God!

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ
لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ
إِلَى اللَّهِ مَرْجِعُكُمْ جَمِيعاً
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ! »
(مائدة: ١٠٥)

"O, you who believe!

It is a duty on you the care of your own Selves:

For if you have the right guidance, no one who strays can harm you.

You will all return to God

Who will tell you about what you have done!"

(Holy Quran; Ma'eda: 105.)

The Holy Quran expressly states that all the human beings, either the prosperous or astray, both are on the way towards God.

The requirement of this issue is to say: All the courses that are followed, either the Path to Guidance, or the Detour to Misguidance, both will eventually lead towards God, because the end and final destination is with Him, but what matters is that these ways are different, one guides man to his felicity and salvation, the other leads to a maleficent end; as well as the Nearness to God or Farness from Him, as

God Stated:

**"O, man! Verily, you who toil and strive in the Path of your Lord,
Surely you are going to Meet Him!"**

(Inshiqaq: 6.)

"The Party of God will certainly have everlasting happiness!"

(Mujadeleh: 29.)

**"As for those who do not believe, they are deaf and blind.
It is as though they had been called from a distant place!"**

(Fussilat: 44.)

(Almizan: V. 6 , P. 238.)

Self of Believer, Path Leading to God

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسُكُمْ ...! »
(مائده: ١٠٥)

"O, you who believe!

It is a duty on you the care of your own Selves:

(Holy Quran; Ma'eda: 105.)

It is well understood from the Phrase: **"...Care of your own Selves,"** where God Commands the believers to care of their Selves, that the Path which God has ordered to follow, is the Self of the Believer, because when it is said that: Care not to lose the Path! It means caring to stay in the Path itself, not to separate from the fellow-travelers, therefore, here also when God Says: **"...Care of your own Selves,"** it turns out that the Selves are the very Paths, not the fellow-passengers, as the same meaning is mentioned in the following Verse: **"This is My Path and it is Straight. Follow it and not other paths which will lead you far away from the Path of God!"** (An'am: 153.)

If the God Almighty, in order to persuade the believers to preserve the path of Guidance, Commands them to care their own Selves, it turns out that the believer's self is the very Course he should walk, **therefore this is the Self of the Believer that is the path and course that leads to his Lord! The Self of Believer is the way of his Guidance, a way that brings him to his happiness.**

The Human Self is in motion and moving the distance, the end of his motion is the Glorious God, since with Him is the best Reward, the Paradise.

The Holy Messenger of God (PBUH,) in a narration, narrated by both Shi'a and Sunnī, said: **"One, who knows his self, he knows his Lord!"**

We understood from the Verses that the path of human being towards God is his very Self, because there is nothing more than the self of a man to be his Path, it is his self that has various evolutions and different stages: One day he is in germinal stage, the other day he becomes as a child, once he is a young man the other time an old one, then he continues his life in the purgatory, finally he reaches in the Resurrection, then goes to Paradise of the hell.

This is the distance that every human being traverses it from the very beginning to the end of his journey, according the Holy Verse: **"And that truly to your Lord is the ultimate end!"** (Najm: 42,) that the Ultimate End is the Sacred Presence of the God Almighty.

This Course, like the other paths is not optional, in principle, there is no similar way to this one, that one can chose one or the other, but this way, as it is evident from the following Verse is an emergency path: **"O, man! Verily, you who toil and strive in the Path of your Lord, Surely you are going to meet Him!"** (Inshiqaq: 6,) and there is no other choice but to travel it. It is a Path that everyone, either believer or disbeliever, informed or ignorant, in short, everyone must participate in travelling it.

This training is a Genetic Education, such as the education that the

Almighty God has enforced in the non-human beings and in all the creatures in their Course that they all have towards their God, as He Said: **"O, people! Do know that all Affairs are directed to Allah's Will!"** (Shura: 53.) There is no difference between the creatures in the fulfillment of this training, because this Path is a Straight Path, a similar matter, including the whole universe, as it is said in the Verse: **"You can see no difference in the creation of the Beneficent God!"** (Mulk: 3.)

The God Almighty has related the end of the Human affairs, in respect of his Prosperity or misery, and his Salvation or torment, to their status and sensuality, the status which itself is based on those deeds of man that are of two types of the Righteous or immoral, and Piety or depravity, as in the following Verse:

**"And by the Self and the One Who Created it,
and gave order and perfection To it!
And inspired to it both its wrong and its Right!
That the one who Purified it, received salvation!
But the one who polluted It with sin and corruption
Became the hopeless failure!"**

(Shams: 7-10.)

The above Verses represent the "Self" as a moderate and simple being, an entity that the virtue or immorality is attributed to it, an entity that is polluted by depravity and purified by virtue; indeed, the self is the creature with which the human being will be deprived or blessed. This is the same meaning that is expressed by the Holy Quran, and is in accordance with the principles of Genesis, but it is not so that the common people may have equal understanding of this meaning:

**"Say: Are those who know equal to those who do not know?
Only men of reason are reminded by these words of Revelation!"**

(Zumar: 9.)

The reason for this difference in understanding is that the man of reason who is reminded by the words of Revelation, when he thinks he

remembers his own position in regards of God, and what relation he has with other components of the world, he finds his "Self" free and cut off from non-God; while the man who is not reminded by the words of Revelation does not have such a perception, and this reminded man also, before being reminded was in the same position that found his "Self" clasped to the material world. The reminded man finds that there are veils against which no one has access except his Lord, and only his Lord is able to remove those veils, it is his Lord who removes them from behind and from front, thus by means of His Power and Guidance pulls man toward Himself. The reminded man found his "Self" meeting his Lord in privacy, where no other friend or associate is for him.

Thus, the meaning of the Phrase: **"To Allah will be the return of you all, whereat He will inform you concerning what you used to do,"** (Maedah: 105,) and also the meaning of the following Phrase is clarified, which He said: **"Can the dead to whom We have given life and light so that they may walk among the people, be considered equal to those who can never come out of darkness?"** (An'am: 122.)

This is where the perception and intelligence of the "Self" changes and the Self has migrated from the horizon of the polytheism to home of the servitude and the status of Monotheism. If the Grace of God helps him and his success goes on, then the polytheism, belief in delusions, farness from God, satanic arrogance, and imaginary magnanimity will all be changed to Monotheism, understanding the truth, closeness to God, devotional humbleness, need to God, and the servitude.

Although we cannot well understand these facts because of being an earthly creature, interesting in matters prevent us to do so. We are mostly engaged in the worldly affairs that the God Almighty has considered them as an amusement in His Holy Word and Said: **"The worldly life is but useless amusement and play...!"** (An'am: 32,) and: **"That is the ultimate reach of their knowledge!"** (Najm: 30.) In spite of the above mentioned obstacles, if we deeply consider the Truth, we find that by the help of a correct credit, full argument, and sufficient thinking we will be

able to certify briefly these facts, in general, even though we may not be able to surround it in detail. (May Allah Guides Us!)

(Almizan: V. 6 , P. 242-248.)

All their Ways Lead to God!

اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ
(حمد: ٦)

**"Guide us on the straight path!"
(Holy Quran; Hamd: 6.)**

The Glorious God in His Holy Book has introduced a Path for mankind and for all His creatures, where they all walk this way towards their Lord:

In case of the human beings He Stated:

"Human being! You strive hard to get closer to your Lord, and this endeavor - whether it's disbelief or belief - will eventually lead to meet Him!" (Inshiqaq: 6.)

In case of all other creatures He Said:

"...And toward Him is the return!" (Maeda: 18.)

And:

"And that truly to your Lord is the ultimate end!" (Najm: 42.)

There are other Verses that clearly indicate that all beings have taken a way for themselves, and all their ways lead to God!

(Almizan: V. 1 , P. 44-66.)

One Straight Path, and Other Roads towards God

« اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ!
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ!
غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ
وَلَا الضَّالِّينَ! »
(حمد ٦-٧)

**"(Lord,) guide us to the right path!
The path of those to whom You have granted blessings!
Those who are neither subject to Your anger!
Nor have gone astray!"**
(Holy Quran; Hamd: 6-7.)

The path to God is two, one far and one near: The near Path is the path of the believers, and the far way is the way of others than believers, and according the above Verse, both ways are the way to God, but the Verse explains that one way leads to highness, but the other ways lead to the meanness. There is another third group, their way is neither to highness nor to meanness, but they have lost the way at all, and become amazed

Those, who are on their way to highness, are those who believe in the Signs of God and never refuse His obedience and worship, the others whose way leads to meanness, those are the ones that God is enraged with them, and those who lost the way and got astray, they are the astray!

The paths leading to the God Almighty are different in terms of perfection, deficiency, dispositions, and their distance or proximity to the source of the truth, the straight path, such as the way of Islam (the submission,) faith, worship, sincerity, and purity.

Just as the Straight Path is the dominant and above all the paths,

the Companions of the Straight Path that God has placed them on that path are also dominant and above all the other mankind, since the Almighty God has Himself undertaken their affairs, has placed the affairs and the guidance of the people at their disposal.

As the Paths are different, the Guidance also varies according their difference. Since the guidance is towards the paths, so for any path, there is a guidance before it and specific to it:

**"As for those who strive in Us,
We shall surely guide them in Our ways,
And Allah is indeed with the Virtuous!"**

(Ankabut: 69.)

There is a difference between what the servant strives in the Cause of God, and the one who strives in God! At first, the striving man wants the safety of the path and removing its obstacles, but in the second case, the striving one wants the God Himself, and seeks His Consent, then God continues to guide him to the Path, of course, the Path that he deserves for and has the talent to obtain it. God guides him from a Path to other, as well, to the extent that specifies him to His Own Sacred Essence!

The privilege of the Companions of the Straight Path on the others, as well as the advantage of their Path over the others, is only in Knowledge, not in Deeds, since they have the knowledge to the Position of their Lord that the others have no not:

**"Allah will promote the degrees of The believers
and those who have been Bestowed knowledge...!"**

(Mujadeleh: 11.)

**"To Him ascends the good word,
And He elevates Righteous conduct!"**

(Fater: 10.)

**What goes up to Allah is the Purest Word and the Knowledge,
but the Righteous Deed helps the Knowledge to rise up!**

(Almizan: V. 1 , P. 44-66.)

Jihad in the Path of God, Ends to God!

« وَ الَّذِينَ جَاهَدُوا فِيْنَا
لَنَهْدِيَنَّهُمْ سَبِيلَنَا
وَ إِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ! »
(عنكبوت: ٦٩)

**"As for those who strive in Us,
We shall surely guide them in Our ways,
And Allah is indeed with the Virtuous!"**

(Holy Quran; Ankabut: 69.)

Here, the Almighty God shows the paths and roads towards Him, and whatever the paths are, they lead finally to His Holy Presence, because the reason why they name somewhere a road is that it leads to the owner of the road, and that owner of the road is the main purpose of the way.

Therefore, the Paths of God are those that make man near to Him and guide to Him, thus, when the Jihad on the way of God is itself guidance, naturally God's guidance to the Paths, means guidance over the previous guidance.

The meaning of: **"... Those who strive in Us,"** is that their Jihad is always in our path, and this refers to the fact that their Jihad is in the affairs belonging to the God Almighty, whether their Jihad is in the way of belief, or in the way of deeds, since, their Jihad is in the cause of God, nothing can prevent them from believing in God and obeying His orders and forbids.

(Almizan: V. 16 , P. 228.)

Two Ways to Return to God:

Path to Happiness, Path to Misery

« كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ! »
(بقره: ٢٨)

**"How dare you deny the existence of God
Who gave you life when you initially had no life.
He will cause you to die and bring you to life again.
Then you will return to His Presence!"**

(Holy Quran; Baqarah: 28.)

Man is a creature brought up in the cradle of Geneses, evolving in its course, his nature and creation relates to the Command of God and His kingdom, the human beings in their recurrence and return to God are divided into two Groups:

- 1- The Way to Happiness
2. The Way to Misery.

The Glorious Quran regards the Path of Happiness as the closest route, namely, the Straight Path, which leads to the Ultimate Highness. This passage raises mankind ceaseless to a higher and lofty level to bring him to his Lord. On contrary, the Holy Quran introduces the path of Misery a distant journey, ultimately leading to the lowest of low, until the God of the worlds, and God overlooks them beyond the owners of this way.

(Almizan: V. 1 , P. 175.)

Man's Quest for Meeting his Lord

« يَا أَيُّهَا الْإِنْسَانُ
إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدْحًا
فَمُلَاقِيهِ! »
(انشقاق: ٦)

**"Human being!
You strive hard to get closer to your Lord,
And so you will certainly Meet Him!"**
(Holy Quran; Inshiqaq: 6.)

The word "Strive" means laboring and endeavoring to the extent of being tired, in the meantime this word refers to the quest and move. The word "Meeting" indicates that the last goal of this movement is the Glorious God, since He has the Lordship, namely the human being as a servant and worshiper does constantly try to move towards His Lord, because the Lord is his Lord, Owner, and Deviser of his affairs, since the servant does not possess anything for himself, neither a will or a deed, therefore he most wish what his Lord Wills, and do not act except what He Commands, thus a servant is responsible in both his will and deed.

From here it turned out:

First, the Phrase: **"You strive hard to get closer to your Lord,"** is itself a proof of Resurrection, because the Lordship of Allah does not end except through the worship of servants, and the worship of servants does not make a sense but except with responsibility, and the responsibility also cannot be fulfilled except by returning to God and the Judgment of deeds, this will not be fulfilled except by receiving award or punishment.

Secondly, it turns out that the purpose of Meeting the Lord is to reach him, that is, to reach where there is no judgment other than His Judgment, and there is no obstacle to prevent the enforcement of His

judgment.

Thirdly, this Verse is addressed to the human being, but not from all aspects, rather from this aspect that he is a human being. Therefore the meaning of this term is the kind of man, because the Lordship of the God Almighty is general and universal, includes every thing and all the humans.

(Almizan: V. 20 , P. 401.)

Man's Move to Monotheism, and Nearness to God's Presence

«الر
كِتَابٌ أَحْكَمَتْ آيَاتُهُ ثُمَّ فُصِّلَتْ مِنْ لَدُنْ حَكِيمٍ خَبِيرٍ،
أَلَّا تَعْبُدُوا إِلَّا اللَّهَ إِنِّي لَكُمْ مِّنْهُ نَذِيرٌ وَبَشِيرٌ،
وَ أَنْ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَتَّعاً حَسَناً إِلَىٰ أَجَلٍ مُّسَمًّى وَ يُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ
وَ إِنْ تَوَلَّوْا فَإِنِّي أَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيرٍ،
إِلَى اللَّهِ مَرْجِعُكُمْ وَ هُوَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ! «
(هود: ١-٤)

"Alif. Lam. Ra!

[This Quran is] a Book which its Words of Revelation are Decisive and have been Expounded by Allah, the Absolute Aware Sovereign!

You should not worship but Allah! Verily, I am sent to you from His Presence as a Warner and A Bearer of glad-tidings!

Seek forgiveness from your Lord and turn to Him in repentance for your sins. He will provide you good sustenance for an appointed time and will reward everyone according to his merits!

If you turn away from God, I am afraid that you will suffer torment on the great Day of Judgment!

To God you will all return. God has power over all things!"

(Holy Quran; Hood: 1-4.)

If the Holy Quran speaks of Divine Teachings; if it speaks of ethical virtues; if it legislates rules on the general principles of worships,

transactions, policies and administrations; if it speaks about the qualities of the creatures like the throne, tablet, pen, sky, earth, angels, jinns, devils, plants, animals, and the man; if it speaks about the beginning and the end of the creation, and considers the return of everything first to the death, then to the Glorious God, and gives information about the Day of Resurrection and before the Resurrection, namely, the world of grave and purgatory; gives information about the Day that everyone will rise to the Presence of Allah by His Command, everyone will gather in a field to see the stages of questioning, witnessing, and judgment; and finally, they will be led in groups to the Paradise or to the hell, the hell and paradise with different degrees and verities; if it considers the relation between the man and his deeds, as well as between his deeds and his happiness and misery, his blessings and privation, his degree in paradise and hell; and considers the relation between the belongings of his deeds such as promise and threat, good news and warning through the amicable preaching, controversy and wisdom, and talks about those relations; all of which rely on a Fact, the fact that like a spirit flows through all the teachings of Quran, this Fact is the Principle and all of the aforesaid facts are its branches; that Fact is the foundation, and all those that constitute the religion of God has been established on that foundation, **and that Only Fact is the Monotheism of God Almighty!** Of course, the Monotheism that has been introduced by Islam and Quran.

The Phrase: "**You should not worship but Allah,**" is the invitation of man to the Monotheism in Worship, and the Phrase: "**Seek forgiveness from your Lord and turn to Him in repentance for your sins,**" commands to seek forgiveness from the same Almighty God, that for the sake of Him they abandoned the worship of non-God. Then instructs them to repent and return to the Presence of God having righteous deeds. One thing would be obtained from all these commands, and that is: **People in their lives would take the natural way, and if they do so, they will lead to the Divine Presence.**

And the natural way of life for human beings is to abandon the

fake deities, and seek the remission of Allah Almighty, who is the Real God, and to purify his self and soul to go to His Presence, and then return to Him with righteous deeds.

"He will provide you good sustenance for an appointed time!"

The "appointed time," is the moment that the life ends, and does not violate it at all. "The good sustenance for an appointed time," is not anything but a good living in the world.

The enjoyment of a good and pious life till the appointed time is that the human beings use their life in a way that the nature of humanity accepts it, the beloved life of the human nature is a life that all individuals could take advantage of it in a medium condition, in the light of beneficial knowledge and righteous deeds. This is in comparison to the pure life of the individual in the society, but in comparison with the complex, is the common enjoyment of the community from the advantages of a pure worldly life, that means, the achievement of each individual belongs to him, of course, in a complex that its components are close and sympathetic to each other, without any class differences, contradictory, and conflict between them.

(Almizan: V. 10 , P. 199.)

Return to God, the Last House of Man's Course

« كَيْفَ تَكْفُرُونَ بِاللَّهِ وَ كُنْتُمْ أَمْوَاتًا فَأَحْيَاكُمْ
ثُمَّ يُمِيتُكُمْ ثُمَّ يُحْيِيكُمْ
ثُمَّ إِلَيْهِ تُرْجَعُونَ! »
(بقره: ٢٨)

**"How dare you deny the existence of God
Who gave you life when you initially had no life.
He will cause you to die and bring you to life again.**

Then you will return to His Presence!"

(Holy Quran; Baqarah: 28.)

These Verses refer to the Houses where man is travelling in the way of his own existence, namely: **The life of the world, then death, and after that the life in the purgatory, then death again, and the life of the Hereafter, and then return to God, and that this is the Last House in the human travelling!**

In course of this statement, the Holy Verse mentions some of the qualities and benefits of the Genesis and the Legislation, that the God Almighty has bestowed on the mankind, and states: The human being was a dead without soul, God gave him Life, He will cause him to death, and Revives him again, **so that at the end He will return all of them toward Himself.**

(Almizan: V. 1 , P. 170.)

Chapter Three

Hope to Meet GOD

And its Results

Expectation of Meeting God, And its Effects

« ... الَّذِينَ يَظُنُّونَ أَنَّهُمْ مُلْقُوا رَبَّهُمْ
وَ أَنَّهُمْ إِلَيْهِ رَاجِعُونَ ! »
(بقره: ٤٦)

**"Those who in certainty believe that they will surely meet their Lord
And that verily, to Him they shall Return.**

(Holy Quran; Baqarah: 46.)

In the Teachings of the Holy Quran, the Belief in the Hereafter is a case that everyone should gain certainty about it, as Stated: **"They have attained the certainty of Faith about the Hereafter!"** (Baqarah: 4,) but whether to find humility in the heart of man, is it enough to have even assumption of coming the Resurrection and meeting with God?

If a person realizes that he has a Lord, to Whom may some day he return and visit, to avoid any opposition and to observe the caution, he never waits to gain certainty, but the same assumption forces him to be cautious.

The above Verse in its context coincides with the following Verse:

« فَمَنْ كَانَ يَرْجُو لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا! »

"Whosoever is anxious to Meet his Lord should do righteous deeds!"

(Kahf: 11.)

(Almizan: V. 1 , P. 228.)

Hope to Meet God, and Its Conditions

« مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ
وَهُوَ السَّمِيعُ الْعَلِيمُ! »
(عنكبوت: ٥)

"Let those who have the desire to be in the Presence of God

[on the Day of Judgment] know that their day

will certainly be coming!

God is All-Hearing and All-Knowing!"

(Holy Quran; Ankabut: 5.)

It is stated in these Verses that everyone who believes in God, in the hope of returning to Him and reaching His Meeting, must know that the Day of His Meeting will come, and also must know that God hears his speech and is aware of his status and deeds. He, therefore, should be careful and believe in God with a true faith, the faith that no sedition or temptation could affect on his belief, no accusation or offence from the enemies of God could weaken his Faith. Such a man must really struggle and fight in the cause of GOD. He should comprehend in fact that one who benefits from his Jihad is he himself, and God has no need to him, neither to his faith, nor to his Jihad, nor to his existence, even not to any one of the worlds!

One must know that if he believes in God and works righteously, God will soon forgive his sins and reward his actions, and these two latter understanding emphasizes the former comprehension, and justifies

its necessity for obligation of Faith and resistance against the intrigues in the Path of Allah.

So, the Phrase: **"Who have the desire to be in the Presence of God,"** indicates the return of the former expression to the condition of one who says: I believe! It makes us to realize that such a person believes, even his claim is rather correct, because he has hope that one day he will return to his God, and that is the Day of Resurrection, for if there would not be the Resurrection, then the religion and faith would be totally canceled and useless.

(Almizan: V. 16 , P. 150.)

Believe in Resurrection, and Hope to Meet God

« قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ
فَمَن كَانَ يَرْجُوا لِقَاءَ رَبِّهِ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَلَا يُشْرِكْ بِعِبَادَةِ رَبِّهِ أَحَدًا! »
(كهف: ١١٠)

**"Say, I am only a mortal like you but I have received revelation
that there is only one Lord.**

**Whoever desires to meet his Lord
should strive righteously
and should worship no one besides Him!"**

(Holy Quran; Kahf: 110.)

The Phrase: **"Whoever desires to meet his Lord should strive righteously and should worship no one besides Him!"** includes the brief of the religious invitation, which is the righteous deeds for the satisfaction of Allah, then related this meaning to the desire of meeting with the Almighty God and returning to Him, because if there would not

be the Judgment of the Day of Resurrection there will not be any obligation for people to follow the religion and to gain the right belief and good deed.

If the Verse related the desire to meet God to the Phrase: "...**That there is only One Lord,**" is to indicate that returning the worshipers to the Glorious God is of the Completeness of the Meaning of Divinity, because the God Almighty Owns all the Desired Perfections and every Finest Attributes, one of which is His Act of Justice and Command to Justice. These two Attributes require Him to return His servants to His Presence and Judge among them.

(Almizan: V. 13 , P. 556.)

Meeting God with Complete Faith And Incomplete Faith

« وَ مَا كَانَ اللَّهُ لِيُضَيِّعَ إِيمَانَكُمْ
إِنَّ اللَّهَ بِالنَّاسِ لَرَءُوفٌ رَحِيمٌ ! » (بقره: ١٤٣)

**"God did not want to make your previous prayers worthless;
God is Compassionate and All-merciful!"**

(Holy Quran; Baqarah: 143.)

It is narrated from Imam Sadiq (AS) that he said:

"... Whoever fears God and preserves his own nature, that is, his eyes, ears, abdomen, tongue, and sex, and consumes and uses every organ of his body where God has appointed for him, and fulfills the obligatory action of each organ of body in its proper place, he will meet God with Full Faith, and he will be of the companions of the Paradise.

If anyone betrays these obligations and violates what God has Commanded, he will meet God with incomplete faith."

(From Interpretation of Ayashi; Almizan: V. 1; P. 500.)

Chapter Four

Concept of Meeting with GOD

How Man Meets His God?

« مَنْ كَانَ يَرْجُوا لِقَاءَ اللَّهِ فَإِنَّ أَجَلَ اللَّهِ لَآتٍ
وَهُوَ السَّمِيعُ الْعَلِيمُ! »
(عنكبوت: ٥)

**"Let those who have the desire to be in the Presence of God
[on the Day of Judgment] know that their day
will certainly be coming!**

God is All-Hearing and All-Knowing!"

(Holy Quran; Ankabut: 5.)

Meeting everything means to find knowledge of its existence, and on the Day of Resurrection, people will find the knowledge to the Truth of God, and they will obtain scientific concept of meeting.

The purpose of Meeting with God is the positioning a worshiper in a Presence that there would be no longer any veil between him and his Lord, as it is the Day of Resurrection, because the Day of Resurrection is the Day of the Appearance of the Truth.

"God's Appointed Time," is the destined time that God has set for His Meeting, and that time will come, there is no doubt about it.

"...Those who do not hope Meeting with Us would say...!"

(Furqan: 21.)

In the above Phrase the word "Meeting" has also been used in the same meaning, that is, going towards One that between you and Him there would be no Veil. The meaning of the Meeting in the above Phase is the "Meeting with God," that is, returning to God on the Day of the Resurrection, and why it is called "Meeting," the purpose is that on that Day people will appear towards God in the state that there would be no veil of ignorance or neglect between them, since on the Day of Resurrection the Divine Majesty tears all Veils, as He Stated:

"...And they shall know that Allah is the Manifest Reality!"

(Noor: 25.)

(Almizan: V. 16 , P. 150 and V.15; P.273.)

Concept of Manifesting and Removing Veils on Resurrection Day

In some of the Traditions it is stated that: The Glorious God manifests for the people of Resurrection, with the effect that makes them far from anything but Himself, while He is in manifestation, the people pay no attention to anything but Him.

This manifestation is the removal of all the veils that exist between them and their Creator, rather than looking by eyes, because seeing by eyes is done only through coinciding with directions and dimensions, but as God has no direction, such seeing is impossible in regards the God Almighty.

(Almizan: V. 17 , P. 156 –Islamic Tradition.)

Knowledge of Sighting And Seeing God

« وَ لَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَ كَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ
قَالَ لَنْ تَرَانِي!
وَ لَكِنْ أَنْظُرْ إِلَى الْجَبَلِ فَإِنِ اسْتَقَرَّ مَكَانَهُ فَسَوْفَ تَرَانِي
فَلَمَّا تَجَلَّى رَبُّهُ لِلْجَبَلِ جَعَلَهُ دَكًّا
وَ خَرَّ مُوسَى صَعِقًا
فَلَمَّا أَفَاقَ قَالَ سُبْحَانَكَ تُبْتُ إِلَيْكَ وَ أَنَا أَوَّلُ الْمُؤْمِنِينَ! »
(اعراف: ١٤٣)

"During the appointment, the Lord spoke to Moses.

He asked the Lord to show Himself so that he could look at Him.

The Lord replied: **You can never see Me!**

But look at the mountain.

If the mountain remains firm only then will you see Me.

When the Lord manifested His Glory to the mountain,

He turned it into dust and Moses fell down upon his face senseless.

After regaining his senses, Moses said:

Lord, You are all Holy. I repent for what I asked you to do
and I am the first to believe in You!"

(Holy Quran; A'araf: 143.)

The Almighty God has proved in His Word a kind of "Vision" other than seeing by eyes or observing by sense, but a kind of understanding and perception with which the Truth and Essence of everything is understood, without the use of the eye or thought, a kind of Consciousness with which the man can perceive the Existence of His Lord and believes in, other than the belief that by way of thinking and reasoning attains to the Existence of his Lord, but he comprehends his Lord with his conscience without any curtain or veil, and if he does not, it is because he has been engaged in himself and has undergone the sins he has committed. This failing to perceive is, of course, through the neglect of an existing and evident issue, but not his knowledge is completely

vanished.

In nowhere in the Holy Quran we can find a Verse denoting to the decline of knowledge, but everywhere in Quran this ignorance has been interpreted to negligence, which means one has engaged himself in some other knowledge, consequently, has forgotten remembering God, rather than vanishing the knowledge of the Existence of God at all. This is what the Holy Word of Allah has expressed it and the human reason has also confirmed it by clear proofs. This is also conforms to the traditions narrated from Imams of the Holy Household of the Prophet.

Of course, as we understand from the Holy Word of God, this knowledge, which is interpreted as **"Vision" or the "Meeting,"** is only available to **the righteous servants of God,** and **only on the Day of Resurrection,** as God Said:

**"On the Resurrection Day,
Some faces will beam in brightness of happiness,
They look towards the Light of their Lord with hope!"**

(Qiyamah: 22-23.)

Yes, the Resurrection is the place of such Honor of Visiting, not the world in which a person is busy to cultivate his own body and to acquire his own natural necessities.

The world is the place to travel and to follow the course to meet God and to acquire the necessary knowledge to His Signs, but if the man not to be transmitted to another world, he will not be able to meet his Lord, as He has Said:

**"Human being!
You strive hard to get closer to your Lord,
And so you will certainly Meet Him!"**

(Inshiqaq: 6.)

In this meaning, there are many other Verses that indicate the recourse and return of all creatures are towards God, and everyone is trying to reach Him.

This is the same Special Necessary Knowledge that the God Almighty has proven regarding Himself, and has interpreted it to "Vision" or "Meeting."

When the issue of Seeing God in the sense of what was said has been proved in some parts of the Quran for the Day of Resurrection, its eternal rejection in the Phrase: **"You can never see Me,"** will be about the world, and it means that: as long as man is in worldly life and naturally he is busy to manage his body and to bring forth its imperative necessities, he will not be able to have such a Vision of God, until he would cut off completely from his body and from its functions, that is, he dies, and you, Moses, will never have the ability to see me and the necessary knowledge of me in the world, unless you are dead and meet me, then you will find the necessary knowledge that you ask me!

The reversal of the negation of seeing to the negation of patience and power on it is in the Phrase: **"But look at the mountain,"** in which looking at God is resembled to the looking Moses to the mountain, and Says: My appearance and manifesting to mountain is like my manifest to you, that, if the mountain with its greatness and firmness can stand and survive in its ground, you can also bear the display of your Lord!

The Phrase: **"But look at the mountain, if the mountain remains firm only then will you see Me,"** is not an argument that manifestation is not possible, because God made a manifestation to the mountain, but the purpose of this is to show and make understand that Moses does not have the power and endurance of manifestation, and if the manifestation of God is performed, Moses could not stand in his place! God wants to tell him if I manifest, your whole life will be destroyed, as you saw the mountain disappeared, since when the Almighty God manifested the whole mountain destroyed and transformed into particles of soil, missing its identity as a mountain.

In that scene, God's wrath is embodied in Moses and in front of his request and he saw himself overlooking it, which he lost so oddly that could not stay even a moment on his stand. The excuse that he made

after his healing again is a witness to this fact.

He realized that the request he had made was timeless and that God made him aware of his mistake, and, by virtue of His Divine Favor, practically taught him and understood him that he had made an impossible request.

(Almizan: V. 8 , P. 310.)

Appearing without Veil

In Presence of God

« وَبَرَزُوا لِلَّهِ جَمِيعًا...! »
(ابراهيم: ٢١)

**"[On the Day of Resurrection,]
All the people shall appear before Allah!"**
(Holy Quran; Ibrahim: 21.)

The meaning of the Phrase: **"All the people shall appear before Allah,"** is that: They will appear in Presence of God in such a way that there is no Veil or obstacle between God and them.

The difference which is between the world and the hereafter, and the people's way of thinking about their being in veil from God in the world and appearing without veil in Hereafter relates only to the belief the people, but they will find out in the Hereafter that they were in mistake, because they will find that they were apparent to the God Almighty both in the world and in the Hereafter. No creature is in veil for God neither in the world nor in the Hereafter, as He Stated:

**"Verily, nothing is hidden from Allah,
On the earth or in the heaven!"**
(Ale-Imran: 5.)

(Almizan: V. 12 , P. 59.)

Islamic Narrations about Seeing and Meeting God

It is narrated from Imam Sadiq (AS) that he stated in reply to a question asked by "Muawiya bin Vahab," regarding the seeing God by the Holy Prophet, and by the Believers in the Paradise.

Imam said: How ugly is it for a man of seven to eighty years of age to live in Property of God and enjoy His blessings, and do not know God as he should?

Then he said: Muhammad, the Messenger of God (PBUH) did not see his Lord, God is greater than seeing by eyes. It must be understood that the seeing is of two kinds: One by sighting, the other by heart. One whose purpose is Sighting by heart, he is right and not mistaken, and whoever asserts the seeing by eyes, he lies and disregards the Allah Almighty and His Signs, because the Messenger of Allah (PBUH) said that Whoever likened God to the Creatures of God he is a disbeliever!

Imam added: A person asked from Amir al-Mu'minin Ali (AS) that: O, the Brother of the Messenger of Allah, have you seen your Lord? Ali (AS) said: I will never worship a God whom I have not seen, but eyes do not see Him as observing openly, but the hearts see Him by the truth of Faith.

"O, Muawiya!" How can a believer see his Lord by his eyes? Because everything that can be seen by eyes and is visible it undoubtedly is a creature, and a creature must inevitably have a Creator, so whoever makes such a claim he thinks God is a creature, and whoever likens Him to creatures he takes a partner for God.

Woe on such a people! Whether they have not heard the Word of God that Said: **"No mortal eyes can see Him, but He can see all eyes. He is All-attentive, All-aware!"** And His other word that had addressed to Moses: **"You can never see Me! But look at the mountain. If the mountain remains firm only then will you see Me. When the Lord**

manifested His Glory to the mountain, He turned it into dust and Moses fell down upon his face senseless!" It was still a very minute manifestation of God's Light on the mountain, which brought the mountain in such a way that it destroyed into powder and collapsed to the land, Moses fell in fear and died, but died and fell. "After regaining his senses," that is, when God returned the soul of Moses to his body, he said: Lord, You are all Holy. I repent for what I asked you the same as disbelievers think of, that you come to the eyes, but by the insight that I had I knew that you would not come to eyes, now I return to you and say that: "I am the first to believe in You!" I am the first person to believe that You are seeing and are not seen and that You are in the Highest Perspective and You are Dominant to whole universe.

The author, Allameh Tabatabaii says:

Firstly, the vision by eyes, so far as it remains in the same way as it has been until now, or in the course of progress it takes on changes, but as long as it remains as a material issue, and belongs only to the objects, colors, and forms, in short, as long as the "Seeing" will be performed by use the muscles and lenses of the eyes and by receiving and reflecting the light, it is impossible to attribute it to Allah Almighty and, as a result, the human being cannot see God. In this sense there is no difference between the world and the Hereafter, and all the rational arguments, the Holy Verses, and the Traditions also refer to this meaning.

Yes, in this regard, there is an essential and special knowledge that belongs to the God Almighty, which is also called "Seeing," and the purpose of the Verses and narratives that prove the "sight of God," according the very clear indications within them is **the same Essential Knowledge, which is not available for man but in the Hereafter**, and this is not that essential Knowledge which could be attained through the reasoning.

The Manifestation of the God Almighty is a possible issue, but it is only the diminution and destruction of where and what God manifests at, which prevents God from Manifesting Himself, and if this was

not an obstacle, God would Manifest Himself to anyone who deserved to see Him, as it is in most of traditions from the Imams of the Holy Household that the Almighty God will manifest to the each people of Paradise, and the people of Paradise each Friday will succeed in meeting the Glorious God, as is confirmed by the following Verse: **"On the Resurrection Day some faces will beam in brightness of happiness! They look towards the Light of their Lord with hope!"** (Qiyama: 22-23.)

It is well understood by the narrations that the meaning of "Vision" is not the sight of the eyes, as well as it is not even the belief and faith is attained by the heart through the arguments. If the word "Vision-Seeing" does not mostly apply in regards of God, its reason is that this term translates the meaning of physical sight into the mind of common people, and in short, the fear of misleading people prevents the prevalence of the use of this term in relation to God, otherwise, the truth of "Sight-Vision," which is the observation of something other than by way of reasoning is proven and established, but also some of the traditions that deny the sight of God, they deny in such a discourse that the Glorious God will not be known and recognized by use of thought.

(Almizan: V. 8 , P. 329. Islamic Traditions.)

Chapter Five

Deprivation Of Meeting with GOD

Concept of being in Veil from God On the Day of Resurrection

« كَلَّا إِنَّهُمْ عَنْ رَبِّهِمْ يَوْمَئِذٍ لَمَحْجُوبُونَ! »

**"Surely on the Resurrection Day,
They will be deprived from Meeting their Lord!"**

(Holy Quran; Mutaffifin: 15.)

The meaning of being in veil is not that they are in veil of the Knowledge of God, since on the Day of Judgment all veils will be eliminated, that is, all the apparent causes that were mediated between God and people in the world they will be inactivated, therefore, all the creatures will find the complete knowledge to the God Almighty, as God Stated: **"To whom does the kingdom belong on this Day? The kingdom belongs to Allah, the One yet the Dominant over all things and Beings!"** (Ghafer: 16,) and also Said: **"...And they shall know that Allah is the Manifest Reality!"** (Noor: 25.)

The meaning of their being in veil with their Lord on the Day of

Resurrection, is their deprivation of the Glory of Nearness and His Presence.

(Almizan: V. 20 , P. 386.)

Punishment for Denying God's Meeting and Day of Judgment

« إِنَّ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا وَرَضُوا بِالْحَيَاةِ الدُّنْيَا وَاطْمَأَنَّنُوا بِهَا
وَ الَّذِينَ هُمْ عَنْ آيَاتِنَا غَفْلُونَ،
أُولَئِكَ مَأْوَاهُمُ النَّارُ بِمَا كَانُوا يَكْسِبُونَ! »
(يونس: ٧-٨)

**"Verily, those who do not expect hopefully to meet Us,
and are pleased with life of this world and feel rested in it;
and those who are heedless about Our Signs and Miracles,
their abode shall be the Hell Fire because of what they used to do!"**

(Holy Quran; Yunus: 7-8.)

The denial of God's Meeting and forgetting the Day of Judgment makes man happy with the life of this world, confident and enthusiastic on it instead of the Hereafter, then his knowledge, cognition, wish and will become confined to the limits of this very tight world.

Belief in Resurrection is one of the principles upon which the foundation of religion is founded, because with the fall of this foundation the rules of religion like bidding to good and forbidding from evil, promising and warning, even the principle of Prophethood and revelation will be abandoned, thus it turns out that with the fall of these the Divine Religions will be totally null and void.

This Verse refers to their punishment, and states that their punishment for the deeds they have made is the eternal fire.

(Almizan: V. 10 , P. 16.)

Disbelief Caused by Denial of God's Meeting

« أَوْ لَمْ يَتَفَكَّرُوا فِي أَنْفُسِهِمْ
مَا خَلَقَ اللَّهُ السَّمَوَاتِ وَالْأَرْضَ وَمَا بَيْنَهُمَا إِلَّا بِالْحَقِّ وَأَجَلٍ مُّسَمًّى
وَإِنَّ كَثِيرًا مِّنَ النَّاسِ بِلِقَائِ رَبِّهِمْ لَكٰفِرُونَ! »
(روم: ٨)

"Have they not thought that God has not created the heavens and the earth and all that is between them but for a genuine purpose to exist for an appointed term?"

"Many people do not believe in their meeting with their Lord!"

(Holy Quran; Room: 8.)

The last line in the above Verse refers to the return of humans to Meet with their Lord in the Day of Judgment. If God has named it "Meeting" wants only to show their disbelief more astonishing. God wants to remind them that when their beginning of existence is from God why they deny their return to Him. Therefore He emphasized the issue to point out that disbelief to the Resurrection in itself is something that is not acceptable.

**"Allah originates the creation,
then He will bring it back,
then you will be brought back to Him**

(Room: 11.)

The meaning of creation in the above Verse is all creatures; therefore, the Verse refers to the Return of all creatures to God. The Origination and Return of all creatures are by the Command of God, and everyone will return to Him.

(Almizan: V. 16 , P. 237.)

Losers, Who Forgot Day of God's Meeting

« قَدْ خَسِرَ الَّذِينَ كَذَّبُوا بِلِقَاءِ اللَّهِ! »
(انعام: ٢٩-٣١)

**"Losers are those who have denied their meeting with God!
When the Day of Judgment suddenly comes upon them,
they will sink under the burden of their sins
in grief for their neglecting that day.
Terrible indeed will be their burden!"**

(Holy Quran; An'am: 29-31.)

The previous Verses explained the issue of human Resurrection and Gathering in Presence of God, in the above Phrase the same is interpreted to their Meeting with Allah, then instantly mentioned the issue of the Hour, in order to understand that it means the Hour of their Meeting with Allah.

In this Verse God blames the polytheists because of their bargaining the peaceful enjoyment of the Hereafter and the satisfaction of the Meeting with Allah with denying the Resurrection Hour and the retribution of it, and thus made themselves of the Losers of that Hour.

The other Verse states:

"And on the Day when Allah gathers them together, it will seem as if they had not stayed [in this world,] but an hour of a day. They will Recognize each other. Losers indeed will be on that Day those who denied the Meeting with Allah; and were not Guided aright!"

(Yunus: 45.)

The Verse states: They should not be proud of the appearances of this material life, considering its duration very long, and imagining the day of their death to be far away, because they will soon be gathered to the Almighty God, and see that the life of the world was not but small enough, and their stay in the world was not but a short time of the days

they count themselves.

So, on that day, they feel that their miseries of the day are the outcome of their denial of the Meeting with Allah, since on that day the interpretation of Religion will come and the Truth will be revealed, the light of Monotheism will emerge as it is, and everyone will clearly understand and see that the Kingdom is solely of Allah, the One, All-Dominant over all!

(Almizan: V. 7 , P. 77 and V.10, P.98 .)

Deprivation Resulted by Doubts on God's Meeting

« أَلَا إِنَّهُمْ فِي مِرْيَةٍ مِّن لِّقَاءِ رَبِّهِمْ
أَلَا إِنَّهُ بِكُلِّ شَيْءٍ مُّحِيطٌ !
(فصلت: ٥٤)

**"Know that, the disbelievers are in doubt
Regarding the Meeting with their Lord!
And know that Allah is the One
Whose Knowledge encompasses all Things!"**

(Holy Quran; Fusselat: 54.)

What is understood by the context of the above Verse is that it warns the pagans that they deny the Unity of God without attention to the fact that He is Witness to all things, although this is the clearest proof of the issue of Monotheism, if only they think. The problem is that they are in doubt about the issue of the Resurrection and Meeting with God, that is why they cannot understand that the Almighty God is Witness on everything, and that He, and His Attributes and Acts are not covered from anyone of His creatures.

Then He warns that **"Whose Knowledge encompasses all Things,"** in order to eliminate this doubt from their hearts. The warning is that: God Almighty Encompasses everything, of course not the kind of

encompass that we have on something, but the Encompass that is worthy of His Sacred Presence, so there is no place empty of God, and nothing is hidden to Him, and He is not inside anything.

(Almizan: V.17 , P. 615.)

Result of Forgetting the Day of God's Meeting

« الَّذِينَ اتَّخَذُوا دِينَهُمْ لَهْوًا وَ لَعِبًا وَ غَرَّتْهُمْ الْحَيَاةُ الدُّنْيَا
فَالْيَوْمَ نَنْسَاهُمْ كَمَا نَسُوا لِقَاءَ يَوْمِهِمْ هَذَا
وَ مَا كَانُوا بِآيَاتِنَا يَجْحَدُونَ! »
(اعراف: ٥١)

**"On that Day We will neglect those who were deceived by
the worldly life and who treated their religion as a useless game,
because they had forgotten such a day
and rejected Our revelations!"**

(Holy Quran; A'araf: 51.)

The meaning of "Neglect" in this Verse is not what we mean, because God does not forget something and does not ignore anyone, but it means that, as these people in the world have forgotten us, we will not pay attention to their living things today.

(Almizan: V.8 , P. 166.)

Unbelievers Ignored The Resurrection Day

« وَ قِيلَ الْيَوْمَ نَنْسَاكُمْ كَمَا نَسَيْتُمْ لِقَاءَ يَوْمِكُمْ هَذَا
وَ مَاؤَاكُمُ النَّارُ وَ مَا لَكُمْ مِّنْ نَّصِيرِينَ! »
(جاثية: ٣٤)

"They will be told: On this day We shall forget you in the same way

**that you had forgotten your coming into Our presence.
Your dwelling will be hell fire and no one will help you!"**

(Holy Quran; Jathiya: 51.)

In this Verse, the "Forget" means Negligence and Carelessness. God's forgetting the disbelievers on the Day of Resurrection is in fact His lack of attention on them, and leaving them alone in the disasters of the Hereafter. The unbelievers forgetting the Day of Judgment means their neglecting it in the world and rejecting the preparations for that day.

(Almizan: V.18 , P. 275.)

Chapter Six

ON THE DAY OF Meeting with God

Beginning of Meeting Day, With Salute of God and Angels

« هُوَ الَّذِي يُصَلِّي عَلَيْكُمْ وَ مَلَائِكَتُهُ لِيُخْرِجَكُمْ مِّنَ الظُّلُمَاتِ إِلَى النُّورِ
وَ كَانَ بِالْمُؤْمِنِينَ رَحِيمًا،
تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهُ سَلَامٌ
وَ أَعَدَّ لَهُمْ أَجْرًا كَرِيمًا! »
(احزاب / ٤٣-٤٤)

"Allah is the One
Who sends you Grace and Greetings as do His Angels,
that He May bring you out from the darkness of
[Ignorance and polytheism,] into the Light of Guidance,
since He is Grace-Bestowing to the believers!
The believers' Salutation on the Day that they Meet with Allah,
will be "Salam";
and He has prepared for them A Valuable Reward!"
(Holy Quran, Ahzab:43-44)

The day when the Believers meet their Lord, they will be welcomed

by Greetings and Salutes from God and from His Angels. It means that they are in safety and security on the Meeting Day of God, and there will be for them no grieving nor torment: **"And He has prepared for them a valuable reward!"** God has prepared a great and honorable Reward for them.

(Almizan: V. 16, P. 494)

And God's Throne Becomes Visible to People!

« رَفِيعُ الدَّرَجَاتِ ذُو الْعَرْشِ
يُلْقِي الرُّوحَ مِنْ أَمْرِهِ عَلَى مَنْ يَشَاءُ مِنْ عِبَادِهِ
لِيُنذِرَ يَوْمَ التَّلَاقِ!
يَوْمَ هُمْ بَارِزُونَ لَا يَخْفَى عَلَى اللَّهِ مِنْهُمْ شَيْءٌ
لَمَنْ الْمُلْكُ الْيَوْمَ لِلَّهِ الْوَاحِدِ الْقَهَّارِ! »
(غافر: ١٥-١٦)

**"Allah, the Owner of the Supreme Stand and the Divine Throne of Arsh,
He casts the Spirit of His Command Upon whomever of His servants that
He wishes,**

That he may warn them of the Day of Meeting!

**The Day in which all men will appear to the Divine Presence;
Not a single thing of their life and deeds is hidden from Allah.**

Whose is the Dominion of the Existence On that Day?

It does belong to Allah, The One yet the Dominant

Over all things and beings!"

(Holy Quran, Ghafer: 15-16.)

The God Almighty has a Throne, therefrom all affairs of creatures are being controlled, and the Commandments about the people descend from there. Of course, that position also, according to the values of the creatures of God has higher values and levels, perhaps those levels are the Heavens which the God Almighty in His Holy Book has introduced

them as the **abode of the Angels**, which the Commands of God are descended from the Throne towards them, **and it is the same Heavens that are hindered between the people and the Throne of God.**

Then God States: The Day - which is the Day of Meeting - will come that on that day, no longer a veil will remain between God and the people, it is a day that the eye-covers will be removed aside from the eyes and insights of the people, and the curtains will be unveiled. **It is the same day that the Heavens will be scrolled by hands of Allah, and the Throne of God will be revealed to the people.** Upon that day it becomes clear to all, that He is the Only Sovereign of every things, and that there is no Kindom other than His; and in such a day He makes Judgment among the people.

Therefore - according to the above explanation - the Levels are Stages from which they Ascend to the Throne of God. So, the Phrase: **"The Owner of the Supreme Stand And the Divine Throne of Arsh,"** is a metaphorical indication for the Highness of the Throne of the Kingdom of God, from the horizon of the people's sight, and being Hidden from the creatures before Resurrection - the Absence most high in Level and most far away in Distance!

"...Warn People of the Day of Meeting!" The meaning of the Day of Meeting is the Day of Resurrection. The reason why they named it Day of Meeting is that on that Day the people will see each other, or the Creator and the creature meet together, or the inhabitants of the Heavens and the Earth come together, or the oppressed and the oppressor encounter with each other, or on that day everyone will be faced to his deeds - of course, for each of these issues there are proofs from Quran - as for the second comment, namely, meeting the Creator with the Creatures, it may be confirmed on basis of many subjects repeatedly discussed in Quran that on **the Day of Resurrection, people will see their Lord.**

One of the Verses that remind us of this theme is the Verse:

"...They deny the Meeting With their Lord." (Sajdah: 10.) One of the other Verses is: **"...They shall surely meet with their Lord!" (Hood: 29.)** And the other Verse is: **"O, man! Verily, you who toil and strive In the Path of your Lord, surely you are going to meet Him!" (Insheqaq: 6)**

The meaning of the "Meeting" is that: On that day all the causes that occupied the mind of the people in the world would cease, and on that day this Truth will be revealed that the Only Doubtless Right is God, and on that day also the Truth of everyone will be revealed to God: **"The Day in which all men and their deeds will appear to the Divine Presence; not a single thing of their life and conduct is hidden from Allah...!" (Ghafer: 16.)**

This Verse interprets the "Meeting Day," and explains that the Meeting Day is the day in which the inner nature of People will reveal.

The meaning of the revealing people for God is not that God did not know the inner nature of them in the world and on that day it reveals to him, but it means: the people, who were engaged in the false causes in the world and were in veil from Knowledge of their Lord, and did not realize that the Kingdom of God has surrounded them, and the Only Ruler over them is God, the Only One in Lordship and Divinity. On the Day of Resurrection, because of annihilation of those false causes, these meanings will be revealed to them.

So the Verse: **"The Day in which all men and their Deeds will appear to the Divine Presence...,"** **refers to the disappearance of any cause that prevents understanding the Truth.**

And the Phrase: **"...Not a single thing of their life and conduct is hidden from Allah,"** is the interpretation of the same **"Appearance to God,"** and explains its meaning, it denotes that their hearts and deeds were all under the control of God, their appearance and reality was evident to God. All that they remember and what they have forgotten, are obvious and apparent to God!

"Whose is the Dominion of the Existence On that Day? It does belong to Allah, the One yet the Dominant over all Things and Beings!" The Almighty God states the Truth of the Day of Resurrection, which is the Day of Manifestation of the Kingdom and Reign of God to the people, the Absolute and Unconditional Kingdom!

If the Verse describes God as: **"The One, yet the Dominant over all Things and Beings,"** it shows that the Dominion is exclusive in God, and the reason for this description is that: The Dominion of God due to the divestment of authority from everything is Dominant over it, and since God is One, then the Dominion is Only for Him!

In Islamic Traditions, Ali (AS) says in Nahj-ol-Balaghah:

The Almighty God will remain Alone on the Day after the inexistence of the world as the time immemorial. There will be nothing with Him, as Alone as the Day before Creation, and will remain Alone also after its annihilation, while no time will remain there, no instance, and no place. It is the time that all terms, times, years, hours will be wiped out, and there would remain nothing but Allah, the One yet the Dominant over all things and Beings, the Return of all matters are to Him. The Creation of them started without their own power, and without their refusal, their existence will be destroyed, and if only they had power to refuse the inexistence, their survival would have continued!

It is also narrated from Imam Sajjad that somebody asked him about the gap between two Blows (of Trumpet in Resurrection Day.) He replied: So long as God Wants! Then Imam stated the condition of blowing and dying the inhabitants of the earth and the sky, as far as he said: The people will continue to remain so until God wills, then He will Command the sky to shake tremendously, and the mountains to move with rapid movements, as He Said: **"...The Day when the heaven will shake Tremendously, and the mountains will move with rapid movement!"** (Tur: 9-10,) namely, the mountains will be widespread, and the earth will be changed to the other land, so that no longer it will be

blamed for the sins committed on its back, the earth will be paved, so that no longer a mountain nor a plant will remain there, just like the day when the earth did spread for the first time, and the Throne of God will also be placed on the Water like the first day, due to the Greatness and Power of God.

Imam said: This is when The Dominant - The Owner of the Celestial Kingdom - with a loud voice coming on High Area, calls the heavens and the earth so that to hear Him all:

"Whose is the Dominion of the Existence Today?"

Nnobody could answer!

At this time, The Dominant, The Owner of the Celestial Kingdom Self-Replies as:

"It does belong to Allah, the One yet the Dominant over all Things and Beings!"

(Quoted from Bin Abi-Fakhta, in the Commentary of Qomi.)

Paying attention to the above traditions leads man to the point that what perishes from the creatures is the independence of their existence, their connections, and the relations existed among them, as the Verses of the Holy Quran also refer to this point, and guide us to the fact that the Spirits do not die, and there is no interval between two Blowing, (because when the sky collapsed, there will be no longer the solar system or moving, that can form the movement of the night and day, or morning and evening!) - **Do not neglect these points, please!**

In the narratives of this issue, there are subtle references that only those who are thoughtful of them understand it!

(Almizan: V. 17, P. 482-488.)

Status of the Pious In Presence of God

« إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَ نَهْرٍ،
فِي مَقْعَدٍ صِدْقٍ عِنْدَ مَلِيكٍ مُّقْتَدِرٍ! »
(قمر: ٥٤-٥٥)

**"But the pious are in the Gardens of Paradise
by the flowing streams!
In the abode of Truth and in the
Presence of the Omnipotent Sovereign!"**

(Holy Quran, Qamar: 54-55.)

This Holy Verse promises the Pious that they will have the Blessings of God and will achieve the Presence of their Lord, the Omnipotent Sovereign God, and then so recounts that: This promise and this habitation is a Truthful assembly that no lying is in it.

"But the pious are in the Gardens of Paradise by the flowing streams!" That is, the Pious will be in the Heavenly and the indescribable Paradises of Allah, and such stream therein.

"In the abode of Truth and in the Presence of the Omnipotent Sovereign!" The meaning of the word Truth is the right action and faithful belief of the Pious, or, in other words, the veracity of the Pious in their actions, and their honesty in their assertion of Belief, therefore, there is a relationship between their habitation and the truth of their actions and beliefs. It may also be the meaning of Truth is the Position of the Pious, and whatever they have in that Position is a Pure Truth not mixed with a falsehood, a Presence not mixed with absence, a Nearness without farness, a Blessing with no deprivation, a Pleasure with no sorrow, and a Survival that there is no mortality with it.

(Almizan: V. 19, P. 146.)

Position of Truth with God And its Possessors

« وَبَشِّرِ الَّذِينَ ءَامَنُوا
أَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ...! »
(يونس: ٢)

"...And give good news to those who believe, that they will have a
Foothold (Position) of Truth with their Lord.!"

(Holy Quran, Yunus: 2.)

The meaning of "Foothold of Truth," is the true and real position and standing, like as God Said in the Holy Verse: "**In the abode of Truth and in the Presence of the Omnipotent Sovereign...!**" (Qamar: 55,) and made us to understand that the Believers will have a Truthful Habitation in the Presence of the Omnipotent Sovereign of the heavens and the earth, because when the Faith can form an Exaltation and Position of the Nearness with the God Almighty, naturally the Truth in Faith would also be the reason for the Truth in such Exaltation and Position with God, so the same as the Faith of the Believers is True, the same their Position is Faithful.

(Almizan: V. 10, P. 8.)

Effects of the Nearness With the Glorious God

« إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ
وَ إِذَا تُلِيَتْ عَلَيْهِمْ ءَايَاتُهُ زَادَتْهُمْ إِيمَانًا
وَ عَلَى رَبِّهِمْ يَتَوَكَّلُونَ،
الَّذِينَ يُقِيمُونَ الصَّلَاةَ
وَ مِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ،
أُولَٰئِكَ هُمُ الْمُؤْمِنُونَ حَقًّا
لَهُمْ دَرَجَاتٌ عِنْدَ رَبِّهِمْ وَ مَغْفِرَةٌ وَ رِزْقٌ كَرِيمٌ! »
(انفال: ٢-٤)

"When God is mentioned, the true believers begin to feel fear of Him in their hearts and when His revelations are recited to them their faith strengthens. In God alone do they trust!

They are steadfast in prayer and spend part of what We have given them for the cause of God!

Such are the true believers! Their reward from their Lord will be high ranks, forgiveness, and a generous provision!"

(Holy Quran, Anfal: 54-55.)

The heart feeling is fearing and trembling of heart when mentioning God, and this faith continues to expand and begins to root in the heart, and as a result of reviewing the Revelations proving the God Almighty, as well as the Verses leading man to the Right Teachings outspreading in heart, so that as much as the Believer continues to contemplate in those Verses, his faith becomes stronger and substantial, until he reaches the stage of certainty.

When the faith of man comes to an extent to achieve the perfection and recognizes the Position of his Lord and the status of himself, and realizes that every affairs are in the hands of the Almighty God, and He is the Only Lord that all the beings will return to Him. At this stage, he considers it an obligatory right for himself to place his confidence in God, and to obey His Will, entrusting Him all affairs and pleasing himself to what He Ordains in the course of his life, and will act according to His Laws and Decrees, and fulfill His commandment and forbidding.

When the Faith is fully placed in the heart, naturally the mankind will incline towards the servitude and will worship his Lord with purity and humility, that this worship is the same Prayer, at the same time he turns to the community and try to meet the needs of his people and compensate their deficiencies and shortcomings by spending on them the money, knowledge, and what else God has Granting him.

"Such are the true believers! Their reward from their Lord will be

High ranks, Forgiveness, and a Generous Provision!"

The above Verse, firstly refers to God's forgiveness of their sins, secondly refers to the Heavenly Blessings which the Righteous feed by. This interpretation is repeated also in some other parts of Quran.

It turns out from the above Verse that the meaning of the Values and Degrees in the Phrase: "**Their reward from their Lord will be High Ranks...**" are the Values of Nearness, the Moral Positions and Degrees, and so is it, because the Forgiveness and Paradise are the effects of the Values of the Nearness to Allah, and are of its requirements.

Of course, the Degrees which the God Almighty proves in this Verse to the believers, all of them are not for all of the Believers, but the sum of them are for sum of the Believers, because the said Degrees are the effects of Faith and its requirements, and since the Faith has different degrees, therefore, the Degree that God Grants for each of them is different, some of the Believers are those who have only one of those Degrees, others have two Degrees and some of them have more Degrees, according to the differences in their Levels of Faith.

The meaning of these Degrees is the Honor of the Nearness to God, though these Levels are also associated with the Levels of Paradise.

(Almizan: V.9, P. 10.)

What is with God Is Everlasting!

« وَ مَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا وَ زِينَتَهَا
وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَ أَبْقَى
أَفَلَا تَعْقِلُونَ؟ »
(قصص: ٦٠)

"Whatever thing you have been given is the enjoyment

**Of the present life and its adornment
And what is with God is better and more enduring!
Will you not understand?"**

(Holy Quran, Qessass: 60.)

The "**Enjoyment of the present life,**" means something that is to be utilized in this world. The word: "**Adornment,**" means anything added to something else grants it beauty, and the "**wordly life,**" means a transient and short term life, which is closer to us than the life of the Hereafter, and the opposit of it is the life of the Hereafter, which is Eternal and Everlasting. The Phrase: "**And what is with God is better and more enduring,**" refers also to same Blissful life of the Hereafter, which is beside God, therefore it is counted so good and and so perpetual.

(Almizan: V. 16, P. 89.)

**Dar-es-Salam - the Abode of Peace
Near the God Almighty**

« لَهُمْ دَارُ السَّلَامِ عِنْدَ رَبِّهِمْ
وَ هُوَ وَلِيُّهُمْ بِمَا كَانُوا يَعْمَلُونَ! »
(انعام: ١٢٧)

**"For them shall be the Abode of Peace near their Lord
And He will be their guardian because of what they used to do!"**

(Holy Quran, An'am: 127.)

The God's Devoted Friends are feeling in this world also, the Promise of Paradise and the Abode of Peace that God has promised for them, that is, the world is also for them as the Abode of Peace, because such persons do not know anyone as Possessor of the world except Allah, therefore they do not feel themselves as a possessor of something

so that they may feel fear by its loss, or they feel grief by the death or miss of it, as Allah Almighty Said about them:

"Indeed, the Devoted Friends of God will certainly have nothing to fear, nor will they be grieved!"

(Yunus: 62.)

They do not mind anything but their Lord, their lives are all in peace with Him, therefore, they are in the Abode of Peace in this world, too, Allah is their Guardian, He directs them in the path of life to the Light of Guidance, the same Light that has shined from their hearts and has illuminated their intuitive eyes.

(Almizan: V.7, P. 476.)

Dar-il-Karamat - the Honored Abode of Believers in Sublime Heavens

« يَا أَيُّهَا النَّاسُ !
 قَدْ جَاءَكُمْ مَوْعِظَةٌ مِّن رَّبِّكُمْ
 وَشِفَاءٌ لِّمَا فِي الصُّدُورِ
 وَهُدًى وَرَحْمَةٌ لِّلْمُؤْمِنِينَ ! »
 (يونس: ٥٧)

"O mankind!

**There has certainly come to you an advice from your Lord,
 and a cure for what is in the breasts,
 and a guidance and mercy for the faithful!"**

(Holy Quran, Yunus: 57.)

If we consider these four attributes that the Almighty God has mentioned in this Verse of the Holy Quran: Preaching, Healing the sickness of hearts, Guidance, and Mercy, and compare them with each other, then refer them together to the Holy Quran, we shall find that the Holy Verse is a comprehensive statement for all the good and pure effects of the Quran which are illustrated in the Self of the Believers.

The Holy Quran imprints that effect in the heart of Believers from the first instant that the Believers listen to it till the last stage in their lives.

The Holy Quran in its first encounter with the Believers finds that they are immersed in the sea of neglect, the waves of astonishment surrounded them on every side, as a result, their insight is fully dark by the darkness of doubts and misgivings, their hearts are sickened through types of vices and wicked attributes and moods, therefore, Quran gives them the fine preaching to wake them up from sleep of neglect, forbid them from any corrupt intention and ugly deed, and direct them to a good and blissful life.

In the second stage, the Holy Quran begins to purify their inner nature from any evil and ugly traits, and tries to disinfest permanently their pests of reason, and eliminate illnesses from their hearts one after another, to the point where to uproot all inner vile traits of the Believing mankind.

In the third stage, the Holy Quran directs them to the Right Teachings, Morality, and the Righteous Deeds, a Guidance along with the Grace and Kindness, in the sense that in its Guidance the degrees of the Believers are observed, taking their hand, guiding them step by step to their Prosperity and happiness, and finally brings them to the Position of Nearness, Granting them the kind of Salvation which is special for the God's Chosen servants.

In the fourth stage, God will wrap them with His Cover of Mercy, dwell them in His Abode of Honor, and instate them on the Throne of Prosperity, until joins them to the Holy Prophets, the Truthful, the Martyrs, and the Righteous: **"What an excellent Companionship!"** (Nessa: 69,) and finally gathers them with His Nearest servants in the A'ala-Illyin (Sublime Heavens!)

The Holy Quran is the Connected Cause between God and His creation, so it is the Quran, which is the Healing, Mercy, and Guidance for the Believers! (Attention Please!)

(Almizan: V.10, P. 116.)

Believers, who Entered The God's Mercy!

« وَ مِنَ الْأَعْرَابِ مَنْ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ
وَيَتَّخِذُ مَا يُنْفِقُ قُرْبَتٍ عِنْدَ اللَّهِ وَ صَلَوَاتِ الرَّسُولِ
أَلَا إِنَّهَا قُرْبَةٌ لَهُمْ
سَيُدْخِلُهُمُ اللَّهُ فِي رَحْمَتِهِ
إِنَّ اللَّهَ غَفُورٌ رَحِيمٌ! »
(توبه: 99)

"Some of the desert dwelling Arabs
believe in God and the Day of Judgment.
Whatever they spend for the cause of God
they consider it as a means of getting nearer to God
and have the prayers of the Messenger in their favor.
This, certainly is a means to get nearer to God.
God will admit them into His mercy.
God is All-forgiving and All-merciful!"
(Holy Quran, Taubah: 99.)

Some of the Bedouin people are those who believe in God and admit His Unity, they do not consider any partner with Him, they believe in the Day of Judgment and its reward and punishment, and they consider the charity and donations in the way of God as a means of approaching their Lord, which the same is the salutation and prayer of the Prophet requesting Blessing of God for them.

Beware that this charity and the prayer of God's Holy Prophet is their means of Nearness to God, and God has promised to bring Mercy upon them, for God is forgiving of sins and merciful with His obedient servants and worshipers.

(Almizan: V.9, P. 502.)

Blessings Saved with God For Believers

« فَمَا أُوتِيتُمْ مِّنْ شَيْءٍ فَمَتَّعُ الْحَيَاةَ الدُّنْيَا
وَ مَا عِنْدَ اللَّهِ خَيْرٌ وَأَبْقَى لِلَّذِينَ ءَامَنُوا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ! »
(شورى: ٣٦)

**"So whatever you people have been given
is only means of this temporal life,
But what is in Allah's Presence is better and more enduring for those
who Believe and put their trust in their Lord!"**

(Holy Quran, Shura:36.)

The common sustenance is the materials that God has given both to the believer and the disbeliever, but the dedicated sustenance is what God stored it only for the Believers in the Hereafter.

Material blessings are discontinued one day and they are not stable and durable: **"But what is in Allah's Presence is better and more enduring for those who Believe and put their trust in their Lord!"** The meaning of: **"What is in Allah's Presence,"** is the rewards that God has saved for the believers to Grant them in the Hereafter.

The reason for preference of rewards saved by God is because of their being pure with no mixture of miseries, and its durability is for the reason that it does not end up as the blessings of the world by the end of the world.

(Almizan: V.18, P. 91.)

Fear of God and His Meeting Day

« وَ اتَّقُوا اللَّهَ وَ اعْلَمُوا أَنَّكُمْ مُّلْقَوُهُ وَ بَشِّرِ الْمُؤْمِنِينَ ! »
(بقره: ٢٢٣)

**"...And fear from the disobedience of Allah's Commands
and know that you are to meet Him [eventually!]
and [O, Messenger!] Give glad-tidings to the believers!"**

(Holy Quran, Baqarah: 223.)

The meaning of the Phrase: **"...And fear from the disobedience of Allah's Commands,"** is encouraging the man to the Piety and describing the meaning of Piety, and says: Fear from the Day of Meeting with God, and from the worse account on Judgment, as Stated in the Phrase: **"...Have fear of God for He is All-aware of what you do!"** (Hashr: 18.)

(Almizan: V.2, P. 320.)

"And that the Final End Is unto Thy Lord!"

« وَ أَنْ إِلَى رَبِّكَ الْمُنْتَهَى ! »
(نجم / ٤٢)

"...And that the final end is unto thy Lord...!)"

(Holy Quran, Najm: 42)

Since this Verse considers absolutely the ultimate end of everything to God and this absoluteness includes all the Devising too, then inevitably, we must say that the Holy Verse includes both ends of everything. One end in terms of the beginning of creation, that when we go back to the creation of everything, it leads to the God Almighty; and on the other end is the Resurrection that when we go to the future, we see that the creatures will again return and all together come to God.

This Verse as well as its subsequent Verses, up to twelve Verses, count the cases in respect of ending the Creation and Devising to the God Almighty: **"...And that the final end is unto thy Lord...!)"**

The One Who Grants laughter and tears!

The One Who gives Life and causes Death!

The One Who created the pairs, Male and female!
From a sperm-drop poured in The womb!
The One Who with Him alone is the Second Creation!
The One Who gives both Contentment and wealth!
The One Who is the Creator of Sirius Star!
The One Who destroyed the former `Ad people!
And of Thamud people He did not Leave any one on
the earth!
And of the people of Nuh aforetime who were the
most rebellious and transgressors of the disbelievers
of the old!
And the overthrown cities did He overthrow!
So there covered them that which covered [by stones!]
Which of your Lord's Bounties will you then dispute
about?

(Holy Quran, Najm: 42-55)

(Almizan: V.19 , P. 77.)