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

**A CLASSIFICATION OF**

**ALMIZAN**

**THE INTERPRETATION OF HOLY QURAN**

**BY: Great Allameh Seyyed Muhammad Hussein Taba’tabaii**

**Complete Translation**

**BOOK SEVEN**

**JINN & SATAN**

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**2021**

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&

His Masterpiece:

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



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

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### Introduction

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

**إِنهُ لَقُرْآنٌ كَريم في‏ كِتابٍ مَكْنُون‏ لا يَمَسُّهُ إِلاَّ الْمُطَهَّرُون**

**This is an honorable Quran**

**Preserved in a Hidden Book which**

**No one can touch it except the purified ones!**

TEACHINGS OF QURAN IN ALMIZAN

**This is a "Reference Book"**

**or the "Theological Encyclopedia of the Holy Quran," Classified and Summarized from Allameh Tabatabaii's most famous Commentary of Quran, the:**

**"Almizan"**

**About 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***](http://www.goodreads.com/book/show)***...,***) where the people introduce their most interested books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first** **volume of** **"Teachings of Quran in 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 Almighty God.

These Topics and Rules have all been mentioned and developed throughout the Verses of the Holy Book, during the twenty three years of its Revelation according to the conditions of places and times, of course, without 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 there was a need to categorize the materials, these classified books served to comply with that 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 books in **Farsi** language, and after publishing a few early editions of it, he began to simplify them in Farsi and set them up in his Website, later on he started to prepare another abridged editions in English language and published them also at his website.

At this new attempt, the author tried to present the Complete Translations of these Valuable Classified Commentaries of Holy Quran to the International readers of Muslims and non-Muslims all around the world.

Up to this date the complete English Translations of the following editions has been published in the under-mentioned website**:**

**BOOK 1 - INTRODUCING GOD, HIS COMMAND AND HIS CREATION,**

**BOOK 2 -**[**DEVISING, PREDESTINATION, AND DESTINY**](http://almizanref.epage.ir/images/almizanref/content/files/2-ALMIZAN%20English%20CLASSIFICATION%20-COMPLETE-%20Devising%20Predestination%20Destiny%20.pdf)

**BOOK 3 - DIVINE DECREE AND DIVINE TRADITIONS**

**BOOK 4 - START AND END OF THE UNIVERSE**

**BOOK 5 - CREATION SYSTEM**

**BOOK 6 – ANGELS**

**BOOK 7 – JINN AND SATAN (Present Volume)**

**BOOK 29 - MUHAMMAD Last Messenger of Allah**

**BOOK 31 - Specifications of HOLY QURAN - Revelation, Collection, Interpretation**

**BOOK 38 - ISLAMIC FAMILY LIFE**

**BOOK 41 - ISLAMIC SOCIETY**

**BOOK 42 - BASIS OF ISLAMIC ETHICS**

**BOOK 54 - PARADISE**

**BOOK 56 - MEETING WITH GOD**

Please refer to **the Editor's Website**

[**www.almizanref.ir**](http://www.almizanref.ir)

[**www.almizanref.epage.ir**](http://www.almizanref.epage.ir)

And the following digital libraries:

<https://library.tebyan.net/fa/170080/>...

[www.ghbook.ir/index.php?option=com\_dbook&task](http://www.ghbook.ir/index.php?option=com_dbook&task)...

[www.tafsirejavan.com/index.php/.../](http://www.tafsirejavan.com/index.php/.../)

https://cafebazaar.ir/.../com.abrar

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

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

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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 85, 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 Belief and Religion.**

**Seyyed Mehdi** **Amin** (Habibi)

TEHRAN.

**July 5, 2021 – August 12, 2021.**

**An Introduction to the Book 6-7**

# A Research on People’s Mind on Angels, Jinn, and Satan

When we speak of "Angel" what comes to our mind is an image of an innocent child or a young girl with colorful feathers and wings, painted in the vaults and walls of the churches or in paintings of artists.

When we talk about "Jinn" what is in our minds are goblins and sometimes very small and invisible creatures that are depicted from the quotation of cowardly children, or grandmothers' tales, or witches and exorcists.

And when we talk about the "Devil" the image of an ugly and hideous giant beast with sharp horns on both sides of his shoulders is immediately imagined in the mind of a person, driven form the old story books which showed devil in such form. The historical background of these images dates back to the times of polytheism and human ignorance, which worshiped statues of such giants with horns and tails to get rid of evil and bad events.

# Teachings of Holy Quran about Angels, Jinn, and Satan

What the teachings of Holy Quran provide us in this regard, you will clearly find in the various sections of this book, so according to the classifications that have been made, the nature of the duties and the effects of the actions of these creatures are explained.

What needs to be added is that, at the time of reading and thinking on this book, those primitive and ignorant mindsets, church images, and paintings must be removed from the mind and a new thought must replace with the truths stated by the Creator of the universe. The Scientists may also consider the new ideas in this book to make it a base for their scientific theories.

Today's knowledge discovers so many new factors that accept the hidden existence of them, such as sound waves, radio waves, light waves, the gravitational force, and the like. Although these factors are not seen, but all people feel their effects. These facts are named waves because of the similarity of their movements to the sea waves, and others are called forces based on their previous knowledge of other forces. However, one thing is certain that:

**- First**, these factors are present,

- **Second**, they are not seen and are Unseen,

-**Third**, the works and activities of these factors are evident in everyday life of humans and in the visible universe. Some of them record and broadcast our speech and image, and proceed it by an unimaginable speed. Some preserve the heavenly spheres and coordinate their motion and set them altogether, for billions and billions of years, without the slightest violation of their duty.

If we compare these concepts with the contents of the book and the explanation that God Almighty has given about these factors in the Holy Quran, how easy it is to remove the preoccupied images of Angels, and the spread wing girls of the painters, or sculptures of the devils.

**(See Chapter 5, the duty of Angels to protect human, his deeds, and words.**

**Also, Chapter 1, the nature and duties of the Angels.)**

# Why We Do Not See These Factors?

Human beings cannot see the Essence of objects, but only if the light hits an object, its image is transmitted to the brain through the eyes. If the light intensity is more or less than what the eye can see, nothing can be seen. On the other hand, we know that the Radio frequency broadcast with a staggering speed of 300/000/000 kilo-meters per second, which is much more than what the human ear uses. We only hear frequencies from 60 to 4000. So, these factors and forces can only be understandable by our eyes and ears when we can lower and limit them to the extent and frequency of our perception tools, or empower our perception tools enough to reach their limit and frequency.

This is the reason why we do not see these factors governing the affairs of the world of creation and human life. If one day this limitation disappears or man leaves his body and the limitations of this material body, many invisible things will be visible to him.

# Effects of Angels' Works

If we do not use the name that we call “Angel” (The spiritual beings and messengers of God,) in case of these creatures, and instead of it we try to find a word or combination to imply the sense of the "Divine Kingdom Agents” we can feel a better concept of power and rule which lies in the sense of this combination.

The Holy Quran calls these Agents, who run the world, as "Malak.”Quran introduces the "Malaks” as the Intermediaries in devising the world affairs and God’s Messengers, whose power of act and speed in movement, is unthinkable for us.

We do not insist on using the words like "Power" or "Waves" and other similar pre-used words, to define the "Malaks” (Angels) running our Universe, but we insist to create the concepts of these "Divine Kingdom Agents" in the readers mind.

What about "Jinn" and "Satan" should be added is that, there are some agents whose intentions and services are in contrary with the Angels. While the Angel’s intentions and functions are in the service of man and in perfection of his life and happiness, those agents, because of their different nature and creation, act against the human and his happiness, but they do not interfere in the management of the world or have the power to disrupt its system. We must change our mentality about them and gain a new knowledge of them based on the contents of the present book.

**(Amin)**

PART One:

Teachings of Quran

In Recognition of

**Jinn**

### 

### 

### CHAPTER ONE

## Nature of Jinn and its Potentials

# What is Jinn?

«قُـلْ اوُحِـىَ اِلَـىَّ اَنَّهُ اسْتَمَـعَ نَفَـرٌ مِنَ الْجِـنِّ فَقـالُوا اِنّا سَمِعْنـا قُرْانا عَجَبا!»

(1 / جن)

**"Say: it has been revealed to me that a party of the jinn listened,**

**and they said: Surely we have heard a wonderful Quran!"**

**(Holy Quran. Jinn: 1.)**

The word "Jinn" means a kind of God’s creatures that are hidden from our senses and the Holy Quran has acknowledged the existence of such creatures, and has stated the following about it:

1. These kinds of creatures were created before mankind.

1. These kinds of creatures have been created from fire, just as human beings have been created from dust: **“And We created the jinn earlier out of a piercing fire!” (Hijr: 27.)**
2. This kind like humans has life and death and Resurrection: **“Such are the ones against whom the word became due concerning the nations that have passed away before them of jinn and humans!” (Ahqaf: 18.)**
3. This type of living beings, like other living beings, have male and female, marriage, procreation, and reproduction: **“And there were men from among mankind who used to seek help from the men among the Jinn!” (Jinn: 6.)**
4. This type, like the human race, has intelligence and will, and in addition, they can do fast and hard deeds, which are not made by the human race, as in the Verses related to the stories of Solomon (AS) and that the jinn were subjugated to him, and it is also mentioned in the story of the city of Saba.
5. The jinn, like human, have believers and disbelievers, some are righteous and some are corrupt, and in this regard we read the following Verses:

**"I did not create the jinn and the humans except**

**that they may worship Me!”**

**(Zariyat: 56.)**

**"Indeed we heard a wonderful Quran,**

**which guides to rectitude. Hence we have believed in it…!”**

**(Jinn: 1-2.)**

**"Some of us are Muslims**

**and some of us have deviated from the Truth!”**

**(Jinn: 14.)**

**"Among us some are righteous…!”**

**(Jinn: 11.)**

**"O, our people! Indeed we have heard a Book**

**which has been sent down after Moses,**

**confirming what was before it.**

**It guides to the truth and to a straight path!**

**O, our people! Respond to Allah's caller and have faith in Him!”**

**(Ahqaf: 30-31.)**

And other Verses that refer to other characteristics of the Jinn.

**(Almizan. V. 39, P. 190.)**

# Creation of Jinn and its Raw Material

«وَ الْجانَّ خَلَقْنــاهُ مِــنْ قَبْـلُ مِـنْ نـــارِ السَّمُــومِ.»

(27 / حجر)

**“And We created the jinn earlier out of a piercing fire!”**

**(Holy Quran. Hijr: 27.)**

The God Almighty Says: We swear that we created the human kind from a dry mud that was previously a watery, unsettled, and smelly mud, and We created the kind of Jinn from a very hot wind, which was ignited by the intensity of the heat and set on fire.

The appearance of a confrontation between the Phrases: "**Certainly We created man out of a dry clay drawn from an aging mud,” and: “We created the jinn earlier out of a piercing fire!” (Hijr: 26-27,)** indicates that the first Phrase seeks to express the principle of human creation, and the second Phrase seeks to express the same meaning, the result is that the creation of Jinn was originally from a poisonous fire.

If in the Verse under discussion the God Almighty considers the origin of the creation of Jinn from a poisonous fire, it does not contradict the Verse: **"And created the jinn out of a flame of a fire!" (Rahman: 15,)** which called the creation of Jinn from the flame of fire, because the flame of fire is a flame that is accompanied by smoke, so the both two Verses describe the origin of the creation of Jinn from a poisonous wind that has been ignited, and has become a glow of fire.

**(Almizan. V. 23, P. 225.)**

# Reproduction of Jinn and their Sexual Relation

«وَ الْجانَّ خَلَقْنــاهُ مِــنْ قَبْـلُ مِـنْ نـــارِ السَّمُــومِ.»

(27 / حجر)

**“And We created the jinn earlier out of a piercing fire!”**

**(Holy Quran. Hijr: 27.)**

Are the next generations of "Jinn" also like their first one from fire, unlike the man whose first person was from a dry clay but the next generations are from his sperm, and or the Jinn are like man, there is nothing mentioned in this regard in the Word of God.

The only thing that can be seen in the Holy Quran and find a way to respond this question is the following Verses in which God has a remark to their offspring and their death**: "Will you then take him and his offspring for guardians in My stead…!” (Kahf: 50,)** and: **"…As it did against the nations that passed away before them of jinn and humans!” (Fussilat: 25.)**

From these two signs it can be understood that reproduction is also present among the Jinn, because the custom of every living thing that has offspring and death is that it also has reproduction, but something that is still unanswered is that: Whether the reproduction of Jinn, like humans and other living beings, is done by the act of sexual relation or by some other means?

**(Almizan. V. 23, P. 224.)**

# Relationship of Jinn and Satan - (Jann and Ibliss)

«وَ الْجانَّ خَلَقْنــاهُ مِــنْ قَبْـلُ مِـنْ نـــارِ السَّمُــومِ.»

(27 / حجر)

**“And We created the jinn earlier out of a piercing fire!”**

**(Holy Quran. Hijr: 27.)**

The context of the Verse in question indicates that Iblis was a Jinn, otherwise the Phrase: **"And We created the jinn earlier...!"** **(Hijr: 27,)** would have been canceled. Elsewhere, the God Almighty has said that Iblis was a Jinn: **"He was one of the jinn, so he transgressed against his Lord's command…!" (Kahf: 50.)** What is clear from this Verse that the Jann (in the verse under discussion) was the same as Jinn, or was a kind of it. There is no mention of Jann in the Holy Quran except in these two Verses. If there is a name of a creature against man, is the name of Jinn, even if the generality of the Verse was included Iblis and his clan, such as the Phrase: **"The devils from among humans and jinn…!" (An’am: 112,)** and the Verse: **"and the word became due against them, as it did against the nations that passed away before them of jinn and humans!” (Fussilat: 25,)** and the Verse: **“Jinn and mankind, We shall certainly settle your accounts!” (Rahman: 31,)** and the Verse: **"O company of jinn and humans! If you can pass through the confines of the heavens and the earth, then do pass through…!” (Rahman: 33,)** which in all these cases it is interpreted as the word "Jinn."

The appearance of these Verses, considering that there is a confron-tation between man and Jann in one, and man and Jinn in the other, indicates that jinn and Jann are both the same, only the interpretation differs.

**(Almizan. V. 23, P. 223.)**

# Link of Jinn and Satan's Tribe

«...كانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّه... .»

(50 / كهف)

**"He was one of the jinn,**

**so he transgressed against his Lord's command…!"**

**(Holy Quran. Kahf: 50.)**

In the above Phrase the God Almighty recalls for the second time the story between God and Iblis, when He ordered the Angels to prostrate on Adam, everyone prostrated except Iblis, who was a Jinn and therefore turned away from the Command of his Lord.

The Word of God Almighty indicates that Iblis is from the kind of Jinn, and has children and tribes, because we read in the Holy Quran:

**"He was one of the jinn,**

**so he transgressed against his Lord's command…!"**

**(Kahf: 50,)**

**"Will you then take him and his offspring for guardians**

**in My stead…!”**

**(Kahf: 50,)**

**“Indeed he sees you he and his hosts whence you do not see them!”**

**(A’araf: 27.)**

**(Almizan V. 26, P. 198 and V. 39, 191.)**

# Difference in Raw Material of Jinn and Mankind

«خَلَقَ الاِنْسـانَ مِنْ صَلْصـالٍ كَالْفَخّـارِ وَ خَلَـقَ الْجانَّ مِـنْ مـارِجٍ مِـنْ نارٍ.»

(14 و 15 / الرحمن)

**“He created man out of dry clay, like the potter's!**

**and created the jinn out of a flame of a fire!”**

**(Holy Quran. Rahman: 14-15.)**

What is meant by man here is the kind of man, and the meaning of the creation of man from dry clay like pottery is that the creation of man ultimately leads to such a thing. Some have said that the meaning of man in the above Verse is the Adam (AS).

The meaning of "Jann" is the kind of Jinn like the kind of man, and if the God Almighty considers the Jinn as a creature of fire, it is because the creation of the Jinn leads to fire. Some have said the meaning of the word "Jann" is the father of Jinn, like as they have said, the meaning of man the father of human beings “Adam” (AS).

**(Almizan. V. 37, P. 201.)**

# Creation of First Jann and First Man

« وَ لَقَـدْ خَلَقْنَـا الاِنْسـانَ مِـنْ صَلْصـالٍ مِـنْ حَمَــأٍ مَسْنُــونٍ

وَ الْجانَّ خَلَقْنــــاهُ مِـنْ قَبْــــلُ مِــــنْ نـــارِ السَّمُــــومِ.»

(26 و 27 / حجـــــــــر)

**“Certainly We created man out of a dry clay drawn from an aging mud!**

**And We created the jinn earlier out of a piercing fire!”**

**(Holy Quran. Hijr: 26-27.)**

The origin of the word "Jinn" means to cover, and the same meaning is present in all derivatives of the word.

“Genies” are a group of creatures that are naturally hidden from our senses, and like us have consciousness and will. In the Holy Quran, the name "Jinn" is mentioned a lot, and strange deeds and quick movements, such as those done in the stories of Solomon (AS), are attributed to them, and also, like the humans, they are obliged to fulfill the legislated duties, and like the man, they have life and death and resurrection. All of these issues can be find in many different Verses of the Holy Quran.

What the contemplation in the Verses of the Holy Quran implies is that the God Almighty has considered the “Jann” against the “Man” in the two Verses in question, and as two kinds. This is the reason or at least points to the fact that there is a kind of relationship in the creation of these two, as is mentioned in the captioned Verses.

**(Almizan. V. 23, P. 222.)**

# Human’s Superiority over Jinn

«وَ فَضَّلْناهُمْ عَلى كَثيرٍ مِمَّنْ خَلَقْنا تَفْضيلاً !»

(70 / اسراء)

**“And given them an advantage over many of those**

**We have created with a complete preference!”**

**(Holy Quran. Isra: 70.)**

The meaning of the Verse is that we have exalted human beings over many of our creatures who are animals and jinn.

Man's "honor" is the granted "Intellect" which has not been given to any other creatures, with which man distinguishes the good from evil, beneficial from harmful, and right from wrong, and also the other blessings which is related to the intellect, such as mastering other beings, employing them to achieve his goals, such as speech, writing and the like.

The superiority of man over other beings comes from the fact that what the God Almighty has granted to other creatures has given man more than any other of them.

This Verse expresses the superiority in terms of material existence. Man is superior to animals and jinn in terms of his material existence.

**(Almizan. V. 25, P. 268.)**

**Concept of Sneaky Tempter from Jinn and Man**

«…مِنْ شَـرِّ الْوَسْـواسِ الْخَنّاسِ اَلَّذى يُوَسْوِسُ فى صُدوُرِ النّاسِ مِنَ الْجِنَّةِ وَ النّــاسِ!»

(4تا6 / ناس)

**“Say: I seek the protection of the Lord of humans!**

**Sovereign of humans!**

**God of humans!**

**From the evil of the sneaky tempter!**

**Who puts temptations into the breasts of humans!**

**From among the jinn and humans!”**

**(Holy Quran. Nas: 1-6.)**

The reason why the God Almighty has called the Satan a sneaky tempter is that he is always busy in the ceaseless tempting of humans, and as soon as man remembers God, he hides and retreats, and as soon as man neglects God, he jumps forward to tempt the man.

"**Who puts temptations into the breasts of humans!”** This Verse describes “**the sneaky tempter.”** The place where Satan puts his temptations is the chest of humans, because human consciousness and perception, according to common usage, is attributed to the human heart, which is located in the chest.

**“From among the jinn and humans!”** This Verse is an expression of “**the sneaky tempter,”** in which it refers to the meaning that some people are the ones, who due to the severity of their deviation, have become Satan themselves, and have settled in the category of the Satan, as the Holy Quran says elsewhere: **“…The devils from among humans and jinn!” (An’am: 112.)**

**(Almizan. V. 40, P. 467.)**

### CHAPTER TWO

## Infidelity and Faith in Jinn

# Different Sects of Righteous and Unrighteous Jinn

« وَ اَنّـــا مِنَّـــا الصّـــالِحُـــونَ وَ مِنّـا دوُنَ ذلِـكَ كُنّـا طَـــرائِـــقَ قِـــدَدا !»

(11 / جن)

**“Among us some are righteous and some of us are otherwise:**

**We are multifarious sects!”**

**(Holy Quran. Jinn: 11.)**

The Jinn wanted to say: Some of us are righteous, and some are not righteous, the confirmation of this appearance in the text is the clarity and expressiveness of the next Phrase which says: "**We are multifarious sects**."

If he described these groups as different sects, it was for the reason that each of those sects were cut off from others, and they led their followers to another objective than the others.

Apparently, the word "righteous" refers to those who are naturally compatible in association and dealings, not the righteous according to faith.

The meaning of the Verse is that: Some of us are righteous by nature, and some are unrighteous, and we were in different religions, or we were the owners of different religions, or we are like separate paths that each leads to a different place.

**(Almizan. V. 39, P. 200.)**

# Muslim Group and Deviant Group among the Jinn

«وَ اَنّا مِنَّا الْمُسْلِمُونَ وَ مِنَّا الْقـاسِطُونَ فَمَـنْ اَسْـلَمَ فَاُولئِـكَ تَحَـرَّوْا رَشَدا !»

(14 / جن)

**“Among us some are Muslims and some of us are perverse.**

**Yet those who submit to Allah it is they who pursue rectitude!”**

**(Holy Quran. Jinn: 14.)**

The "Muslims" in this Verse means those who say we submit to the Command of God, so Muslims are those who submitted the Command to God, and are obedient to Him in whatever He Wants and Commands. Those who are "perverse" they have deviated from the Truth and inclined to falsehood. The meaning of the Verse is that: We, the Jinn, are divided into two tribes, one is those who submit to the Command of God and obey Him, and the other is the tribes who have not surrendered to the Command of God, and have deviated.

“**Yet those who submit to Allah it is they who pursue rectitude!”** The meaning of this Phrase is that those who submit to the Command of God, they are trying to find the Truth, and to follow the right guidance.

**"However, the deviators from the Truth will be the fuel for hell,”** and they will suffer by burning in the hell, their soul will be flamed by fire, such as the deviants of humans, whom the Holy Quran named them as the fuel of their hell.

**“If they are steadfast on the path of Allah,**

**We shall provide them with abundant water!**

**So that We may test them therein…!”**

**(Jinn: 16-17.)**

**“...And whoever turns away from the remembrance of his Lord,**

**He will let him into an escalating punishment!”**

**(Jinn: 17.)**

**(Almizan. V. 39, P. 202.)**

# One Prophet for Both Jinn and Man

«يامَعْشَـــرَ الْجِـــنِّ وَ الاِنْــسِ اَلَــمْ يَــأْتِكُـمْ رُسُـلٌ مِنْكُـمْ؟»

(130 / انعــام)

**"O company of jinn and humans!**

**Did there not come to you apostles from yourselves…!”**

**(Holy Quran. An’am: 130.)**

The God Almighty Says: We will address them all on the Day of Resurrection and ask: O, people of jinn and humans, did not any Prophets come to you from your own people? Did they not recite My Verses to you? Did they not invite you to the True Religion? Whether they did not warn you from the torment of today, the Day of Judgment, and did not say to you: God will soon stop you in the Day of Reckoning and reckon your deeds, and will reward you for what you have done good and bad?

They will reply: We bear witness against ourselves that the Prophets recited your revelations to us and warned us against reaching such a day, and we disbelieved in their religion and rejected them knowing that they were righteous and without any negligence.

The meaning that we have given to the Verse clarifies some points: First, the clause "**apostles from yourselves,**" does no longer imply that the Prophets of the whole kinds were the same jinn and humans who were sent to them, and God did not send Angels as Prophets so that their people would not be afraid to see them, and meantime to understand their words which was their mother tongue, but whether or not the God Almighty has sent for the jinn any prophet from the kind of jinn and for the humans the prophets from human kind, the Holy Verse has no indication for it.

**(Almizan. V. 14, P. 225.)**

# Converting a Group of Jinn to Islam by Listening to Quran

«قُلْ اوُحِىَ اِلَىَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِنَ الْجِـنِّ فَقالُوا اِنّا سَمِعْنا قُرْانـا عَجَبـا

يَهْدى اِلَى الرُّشْـدِ فَـامَنّا بِهِ!»

(1-2 / جن)

**“Say: It has been revealed to me that a team of the jinn**

**listened to the Quran, and they said,**

**Indeed we heard a wonderful Quran!**

**which guides to rectitude.**

**Hence we have believed in it**

**and we will never ascribe any partner to our Lord!”**

**(Holy Quran. Jinn: 1-2.)**

The beginning of Surah “Jinn” refers to the story of some people from the tribe of Jinn who heard the Quran and believed in it, and acknowledged the principles of religious knowledge.

The meaning of the Verse is: O, Messenger, tell the people that it has been revealed to me - that is, God has revealed it to me - that some of the jinn heard the Quran, and when they returned to their people, they said to them: We have heard a Word to be read, which was a wonderful Word, and called for beliefs and deeds that the holder of those beliefs and deeds successes by achieving the truth of happiness.

If they named the Quran wonderfully, it is because an extraordinary Word, both in its words and in its meanings and teachings, especially considering that this Word was issued by a person who is illiterate, who can neither read nor write.

The guiding of the Quran towards rectitude and growth is the same invitation to the True Beliefs and to the deeds that cause the doer to the real happiness.

**(Almizan. V. 39, P. 188.)**

# Speed of the Jinn on Believing in Quran

«وَ اَنّـا لَمّـا سَمِعْنَـا الْهُـدى امَنّـا بِــهِ،»

و «فَـامَنّا بِهِ وَ لَنْ نُشْرِكَ بِرَبِّنا اَحَـدا!»

(13 و 2 / جن)

**“When we heard the message of guidance, we believed in it…**

**and we will never ascribe any partner to our Lord**

**(Holy Quran. Jinn: 13 & 2.)**

The meaning of the Verse: **“When we heard the message of guidance, we believed in it…,”** is that when we heard the Quran, which is the book of guidance, we believed immediately, so that whoever believes in the Quran, in fact believes in his Lord, and whoever believes in his Lord is no longer afraid, neither the fear of lack of goodness that God never imperfects goodness with the oppression, nor the fear of being surrounded by disaster, why should such a person not hurry, and not believe without delay, and hesitate to believe? Otherwise may he think when he believes he afflicts by difficulties and disasters?

**“we believed in it, and we will never ascribe any partner to our Lord!”**

This Verse informs about the believing of the jinn in Quran and their acknowledging that it is true. This Verse emphasizes their faith in Quran and understands that the faith of the jinn in Quran is the same as their faith in the God Almighty, who has revealed the Quran. As a result, their Lord is God, and their faith in God Almighty is a Monotheistic faith, that is, they do not associate anyone with God at all.

**(Almizan. V. 39, P. 191 & 201.)**

# Converting of Jinn from Religion of Moses to Islam

« وَ اِذْ صَرَفْنا اِلَيْكَ نَفَرا مِنَ الْجِنِّ يَسْتَمِعُونَ الْقُرْآنَ...

قالُوا ياقَوْمَنا اِنّا سَمِعْنا كِتابا اُنْزِلَ مِنْ بَعْدِ مُوسى!»

(29-30 / احقاف)

**“When We dispatched toward you a team of jinn**

**listening to the Quran … They said: O, our people!**

**Indeed we have heard a Book which has been sent down after Moses!”**

**(Holy Quran. Ahqaf: 29 & 30.)**

The meaning of the Verse is as follows: Remember the time when We turned away some of the jinn to you, some of them who heard the Quran. When they came to the place where the Quran was being recited, they said to one another, be silent, so that we may hear it well.

When the recitation of Quran was finished and the Prophet ended his call, the jinn turned to their people, as a Warner for them from the torment of God.

**“They said: O, our people!**

**Indeed we have heard a Book**

**which has been sent down after Moses,**

**confirming what was before it.**

**It guides to the truth and to a straight path!”**

This Verse is an anecdote of the invitation of the jinn to their people, who called them to Islam and warned them. “The book” revealed after Moses is the Holy Quran, This word indicates the fact that the mentioned groups of jinn were believers in the religion of Moses (AS) and his book. The meaning of what he said: "**Confirming what was before it**," is that the Holy Quran confirms the Torah or all the previous Books Revealed by God.

**“It guides to the truth and to a straight path!”**

That is, the Divine Book of Quran guides its followers to the Path of Truth and the Straight Path. The followers of this Path do not deviate from the Truth, neither in beliefs nor in practice.

**“O, our people! Respond to Allah's Caller**

**and have faith in God.**

**He will forgive you some of your sins**

**and shelter you from a painful punishment.**

**(Ahqaf: 31.)**

The meaning of "**Allah's Caller**" is the Messenger of God.

**(Almizan. V. 36, P. 35.)**

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### CHAPTER THREE

## The Jinn in History

# Tribes of Jinn in Composition of Solomon Army

« وَ حُشِـرَ لِسُلَيْمـنَ جُنُـودُهُ مِـنَ الْجِــنِّ وَ الاِنْـسِ وَ الطَّيْــرِ فَهُـمْ يُـوزَعُونَ.»

(17 / نمل)

**“And Solomon's soldiers were gathered,**

**comprising of humans and Jinn and birds,**

**for they were to be spread out!”**

**(Holy Quran. Naml: 17.)**

It follows from the Verse that for Solomon (AS) there were armies of jinn and birds, which, like his human armies moved with him.

The word "comprising" and also the context of the next Verses are all proofs that the army of that Prophet were consist of the special tribes of human beings, jinn and birds, because the Verse says that for Solomon gathered armies of Jinn, humans and bird.

And if in the Verse under discussion, God mentions the jinn before human and Bird, it was because the subjugation of the jinn and his coming to command is more strange for one human being than the other two, and if after the jinn, God mentioned the humans not the bird, again, the subjuga-tion of humans is more strange for a human being than the subjugation of the bird, and in addition, the confrontation between jinn and humans has been observed.

**(Almizan. V. 30, P. 265.)**

# Demon from Jinn and his Extraordinary Power

«...قـالَ عِفْــريتٌ مِــنَ الْجِــنِّ اَنَـا اتيــكَ بِه قَبْـلَ اَنْ تَقُـومَ مِـنْ مَقــامِـكَ... !»

(39 / نمل)

**“An afreet from among the jinn said:**

**I will bring it to you before you rise from your place!”**

**(Holy Quran. Naml: 39.)**

This is the words of Solomon (AS) after returning the gift of the Queen of Saba and her messengers, and in it he announced that they will come to him soon, while they surrender. In this Verse, Solomon (AS) says to the audience in the meeting: Which of you will prepare the throne of the Queen of Saba here before he comes to us? What he means by this command is that when the Queen of Saba sees her throne from several miles away in the presence of Solomon, she realizes the power that God has bestowed upon him and the great miracle of his Prophecy, as a result she would submit to God, as they submitted according the context of the next Verses. An afreet from among the jinn said: I will bring it to you before you rise from your place!

The word "afreet", as they say, means wicked and evil. The meaning of the Verse is that I am strong and trustworthy to bring it. I am strong so that I will not be tired of carrying it, and I am faithful to it so that I will not betray you in bringing it.

**(Almizan. V. 30, P. 284.)**

# Devils of Man and Jinn as Enemies of the Prophets

«وَ كَـذلِـكَ جَعَلْنـا لِكُـلِّ نَبِـىٍّ عَـدُوّا شَيطيـنَ الاِنْـسِ وَ الْجِـنِّ!»

(112 / انعام)

**“That is how for every prophet We appointed as enemy**

**the devils from among humans and jinn…!”**

**(Holy Quran. An’am: 112.)**

The word "jinn" basically means camouflage and concealment, and in the custom of the Holy Quran, it means a group of non-Angelic beings who have consciousness and will and hide from our senses.

The summary of the above Verse is that: The God Almighty Says, as We have made for you enemies from the devils of man and jinn, who secretly plot against you and mislead the people with deceptive words. We have set such an enemies for the previous Prophets too! Apparently, it means that the devils of the jinn are inspiring to the devils of mankind by temptation, and the devils of mankind are secretly revealing that revelation to each other to deceive them - or because they have already been deceived.

**(Almizan. V. 14, P. 176.)**

# Solomon's Death, and No Knowledge of Jinn to Unseen

« فَلَمّا قَضَيْنا عَلَيْهِ الْمَوْتَ ما دَلَّهُمْ عَلى مَوْتِه اِلاّ دابَّةُ الاَرْضِ...

تَبَيَّنَتِ الْجِنُّ اَنْ لَوْ كانُوا يَعْلَمُونَ الْغَيْبَ!»

(14 / سبأ)

**“Then, when We decreed death for him, nothing informed them**

**of his death until a worm kept eating from his staff,**

**so when he fell down, the Jinn realized that**

**if they had known the unseen, they would not have remained in the humiliating retribution!**

**(Holy Quran. Saba: 14.)**

It is understood from the context of the Verse that Solomon (AS) died while relying on a cane and no one noticed his death, and he was still leaning on his cane, where no one from humans and Jinn really understood what has happened, until that the God Almighty appointed a worm to eat Solomon's staff and break the staff from his waist and let Solomon fall to the ground, then the people realized that he was dead, and the jinn under-stood that if he had knowledge to unseen, he would not have been wrong about the death of Solomon to this day, and he would not have endured this humiliating torment in vain.

**(Almizan. V. 32, P. 261.)**

### CHAPTER FOUR

## Forbidding Jinn to Overhear Divine Revelation

# Forbidding Jinn’s Ascent to Sky after Islam

«وَ اَنّـا لَمَسْـنَـا السَّمـاآءَ فَوَجَـدْناها مُلِئَـتْ حَـرَسا شَـديـدا وَ شُهُبا

وَ اَنّا كُنّا نَقْعُدُ مِنْها مَقاعِدَ لِلسَّمْـعِ

فَمَنْ يَسْتَمِعِ الاْآنَ يَجِدْ لَهُ شِهابا رَصَـدا !»

(8-9/ جن)

**“And we touched the heaven, but found it full of powerful guards**

**and projectiles! And we used to sit in it in places of listening,**

**but anyone who sit now finds a projectile homing in on him!**

**And we do not know, is it evil that is intended for those on earth, or does their Lord want for them what is correct?"**

**(Holy Quran. Jinnـ: 8-9.)**

From these two Verses, it is understood that the Jinn encountered a celestial event, a new event that occurred at the same time as the revelation of the Holy Quran and appointing the Holy Messenger and Last Prophet of God. The case was that coinciding with appointing this Holy Prophet the Jinn were forbidden to catch the Unseen Heavenly informations and eavesdropping in order to obtain it.

The filling of the sky with intense guards has recently been happened, and it was not the case before, but the jinn ascended freely to the sky, and sat where the News of Unseen and the words of the Angels could be heard.

The Jinn have wanted to say: From today, whoever wants to sit and overhear from those previous points of the sky, will find meteor arrows, which is characterized by shooting in ambush.

**(Almizan. V. 39, P. 197.)**

# Jinn’s Surprise and Ignorance on Quality of Revelation

«وَ اَنّا لانَدْرى اَشَـرٌّ اُريدَ بِمَنْ فِى الاَرْضِ اَمْ اَرادَ بِهِمْ رَبُّهُمْ رَشَدا؟»

(10/جن)

**“And we do not know, is it evil that is intended for those on earth, or whether their Lord intends growth for them!”**

**(Holy Quran. Jinnـ: 10.)**

The fact that the jinn said: We do not know whether God Almighty wanted the evil of the people of the earth or their growth? It indicates the ignorance and bewilderment of them about the issue of stoning and preventing the devils from knowing the heavenly news. They understood that this incident that took place in the sky belongs to the people of the earth, now it is either for their good or their evil, if God Almighty wanted the good of the people of the earth to cause this incident, it is definitely a good thing like the guidance and happiness for the people of the earth. For this reason, in the second half of their probability, they had the opportunity to say (or their goodness,) but they said: (or their growth,) which pointing to (their Lord intends) they meant His Mercy and Care.

The Jinn in their speech pointed to the Doer of growth, but they did not mention the doer on the evil side, by this means they both observed etiquette in regards the God Almighty and to understand that He does not want anyone's evil unless man himself has done something that deserves the evil of God.

**(Almizan. V. 39, P. 199.)**

### CHAPTER FIVE

## Death and Resurrection of the Jinn

# Death of the Jinn and their Previous Tribes

«وَ قَيَّضْنا لَهُمْ قُرَناءَ فَزَيَّنُوا لَهُمْ ما بَيْنَ اَيْديهِمْ وَ ماخَلْفَهُمْ

وَ حَقَّ عَلَيْهِمُ الْقَوْلُ فــى اُمَــمٍ قَــدْ خَلَــتْ مِــنْ قَبْلِهِــمْ مِــنَ الْجِــنِّ وَ الاِنْــسِ.»

(25 / فصلت)

**“We have assigned them companions who make to seem**

**decorous to them whatever is before them**

**and whatever is behind them,**

**and the word became due against them,**

**as it did against the nations that passed away before them**

**of jinn and humans!”**

**(Holy Quran. Fussilatـ: 25.)**

The Phrase **“We have assigned them companions**" refers to the fact that the disbelievers had the talent to believe and practice piety, and for this reason the God Almighty has appointed for them companions who will strengthen and guide them more than before.

But having such a talent, they disbelieved, and committed immoral-ity, and the God Almighty, instead of those companions, gave them other companions of the devils to accompany them, and He made it as a punishment against their disbelief and immorality.

Those ill-wisher companions decorated for them both the material pleasures they had, and what they wished to have to attain in the future.

"**And the word became due against them, as it did against the nations that passed away before them of jinn and humans!”** The Word of retribution against them became fixed and obligatory, as it was in their similar nations, the nations of the jinn and the men who lived before them. It is understood from this Holy Verse that the jinn also dies like humans die.

**(Almizan. V. 34, P. 297.)**

# Nations of Jinn Doomed to Die before Resurrection

«قـالَ ادْخُلُـوا فـى اُمَـمٍ قَـدْ خَلَـتْ مِنْ قَبْلِكُـمْ مِنَ الْجِنِّ وَ الاِنْـسِ فِـى النّـارِ...!»

(38 / اعراف)

**“He will say: Enter, along with the nations who passed**

**before you of jinn and humans, into the Fire!"**

**(Holy Quran. A’arafـ: 38.)**

This address is from God Himself, not the Angels who are the medi-ators in the issue of death and others. The addressees of this address are some infidels, who before them the nations such as they were of jinn and mankind and has passed away.

This Verse indicates that there are nations from the tribe of jinn, unlike Iblis who is alive until the Day of Judgment, they will die at certain periods of time.

**(Almizan. V. 15, P. 157.)**

# Questioning the Groups of Jinn on Day of Judgment

«وَ يَــوْمَ يَحْشُـرُهُـمْ جَميعــا يامَعْشَـرَ الْجِـنِّ قَـدِ اسْتَكْثَـرْتُـمْ مِــنَ الاِنْسِ!»

(128 / انعام)

**“And on the day when He shall gather them all together:**

**O, assembly of jinn! You took away a great part of mankind!”**

**(Holy Quran. An’amـ: 128.)**

What the God Almighty Says in the above Verse means that: You, O, group of Jinn, have greatly influenced human beings and seduced many of them.

**“And on the day when He shall gather them all together,”** and on the day when He will gather them all together so that the argumentation against them may be complete, then He will say to the tribe of Satan: You have exceeded the guardianship over human beings and misled them. The human followers of the devils answered in their place and confessed the truth, saying: O, Lord, we the groups of humans has followed the devils and by their temptation enjoyed the carnal pleasures of the world. The group of jinn also enjoyed by our pursuing them and instilling temptation in our hearts. We, the two tribes, continued this way until we have reached such a miserable life and the improper deeds that we have now.

As you see, they admit that this "deadline," even it has been Decreed by God, but they have reached it by taking the path of enjoyment from each other at their own discretion. According to what we said, it is correct if we consider that the appearance of the holy Verse refers to the devils of Jinn who tempt in the human breasts.

**“They will be told that their dwelling will be fire**

**wherein they will live forever unless God wills it to be otherwise!”**

This Phrase is the answer that God gives them, at the same time it is a Decree that He issues against them and Says: Fire is a place of residence for you in which you will dwell, and it is not for you to go out.

**(Almizan. V. 14, P. 223.)**

# Way of Questioning Jinn’s Deeds at Resurrection

«يَوْمَئِذٍ لا يُسْئَـلُ عَـنْ ذَنْبِـهِ اِنْـسٌ وَ لا جانٌّ!»

(39 / رحمن)

**“On that day there will be no need to ask mankind or jinn about his sin!”**

**(Holy Quran. Rahman: 39.)**

The Verse expresses the speed of reckoning, (and says that God’s Reckoning is so fast that He does not ask any jinn or man what sin you have committed!) This is what He has explicitly stated in another place: **"God's reckoning is swift!" (Baqara: 202.)**

The question that is denied in the above Verse and says "**there will be no need to ask**," it means the kind of question which is common among us human beings, that has been denied, so this Verse has no contradicts with the Verse: **"Stop them. They must be questioned!” (Saffat: 24,)** and the Verse: **“By your Lord, We will question them all!” (Hijr: 92,)** because on the Day of Judgment there are different stop-points, in some of them people will be questioned, and in some other stop-points their mouths will be sealed, and instead their body parts will speak, and in some others they will become known form their features.

**(Almizan. V. 37, P. 217.)**

# Appearing Mankind and Jinn’s Failure at Resurrection

« يـا مَعْشَــرَ الْجِـنِّ وَ الاِنْـسِ اِنِ اسْتَطَعْتُـمْ اَنْ تَنْفُـذوُا مِـنْ اَقْطـارِ السَّمواتِ وَ الاَرْضِ فَانْفُـذوُا!»

(33 / الرحمـن)

**“Jinn and mankind, if you can penetrate the diameters**

**of the heavens and the earth, do so,**

**but you cannot do so without power and authority!”**

**(Holy Quran. Rahman: 33.)**

Addressing the groups of jinn and humans in this Holy Verse, as it is understood from the context of the Verse, is on the Day of Judgment, and it wants to say: You can do nothing on the Day of Judgment!

What is meant by the ability of power, and what is meant by the penetration from the diameters, is to escape from the borders of Gathering area of Resurrection and the meaning of the Verse is that: O, group of jinn and humans, if you could escape from the reckoning of Resurrection, to anywhere of the directions of heavens and the earth, you will still remain in the Kingdom of God, you cannot escape from God's kingdom and His retribution.

“Y**ou cannot do so without power and authority,”** means that you will not be able to penetrate except with a kind of domination that you lack, that is, the existential Power, which you have not.

**(Almizan. V. 37, P. 215.)**

### CHAPTER SIX

## False Beliefs about Jinn

# Worship of Jinn in Human Historic Societies

«...بَـلْ كـانُــوا يَعبُــــدُونَ الْجِــنَّ اَكْثَــرُهُـمْ بِهِــمْ مُــؤْمِنُـونَ.»

(41 / سبأ)

**“…But they had been worshipping the jinn**

**and most of them had strong faith!"**

**(Holy Quran. Saba: 41.)**

The Jinn are the second of the three tribes to be worshiped by the polytheists. The polytheists worshiped three kinds of beings: Angels, jinn, and saints of man. Of these three groups, the first two are entitled to worship before the third. The third group, although if they have reached perfection, they are better than the first two tribes, but if they are so, they belong to those two tribes.

The tribe of jinn was satisfied with the worship of idol worshipers. These jinn are the ones whom the polytheists considered to be the origins of evil, and the emergence of corruption in the world, and they worshiped them in order to pay them the so-called ransom, and to be protected from their evil. Just as the Angels were considered the origin of history, they were worshiped, in order to direct their blessings to themselves through this tax.

Perhaps the reason why they attributed the belief in jinn to most polytheists, not to all of them, is that the purpose of the most polytheists from idolatry was immunity from evil of gods, and on the other hand, in their religion the jinn were the source of all evils, as a result, the worship of most of them has been subconsciously worshiping the jinn.

**(Almizan. V. 37, P. 215.)**

# No Possession for Jinn in Creation

«قُـلِ ادْعُـوا اللّـهَ اَوِادْعُـوا الـرَّحْمـنَ اَيّـامـا تَـدْعُـوا فَلَـهُ الاَسْماءُ الْحُسْنى!»

(110 / اسراء)

**“Say: Call upon Allah or call upon the Beneficent God,**

**whichever you call upon, He has the Finest Names!”**

**(Holy Quran. Isra: 110.)**

From the polytheists' point of view the "Angels" and "jinn" are great manifestations of Names. For this reason, they were considered to be the children of God, who have possession on the universe of creation. From their point of view, the worship of the worshipers and the attention of every requester do not exceed from the stage of the manifestation of the Names and the level of the children of God (and do not reach God,) even if he imagines he requested God, but in fact he requested from the children of God.

According to the pagans, appealing to any Names of God is worship-ing the same Name, namely, worshiping the Angel and Jinn which is the manifestation of that Name, considers the same jinn and Angel as the gods for that worship. The multiplicity of gods has taken root from here, because the requests had many types, and multiplicity of prayers’ types have been due to the large number of needs and the variety of its types.

The Verse in question rejects this statement and also expresses the erroneous aspect of the belief that these many Names are for God and are merely His property, not that they themselves are independent gods and are separate from Him in essence and attributes.

It is a mistake to consider the Names or manifestations of the Names of jinn and Angel as children of God, because the application of child or son to jinn and Angel, whether the term is true or not or as a form of respect and honor, requires some kind of compatibility between son and the father, but the Majestic Realm of God Almighty is so pure that anything other than Him is a partner in Essence or Perfection.

Ascribing any kind of possession in the creation to jinn and Angel is a mistake, because these Angels, as well as the Names which the Angels are manifestation of them have no possession of their own side, and have not any independence from the God Almighty.

**(Almizan. V. 26, P. 21.)**

# Beliefs of Polytheistic Tribes in Harassing the Jinn

«وَ اَنَّـهُ كـانَ رِجـالٌ مِـنَ الاِنْسِ يَعُــوذوُنَ بِرِجالٍ مِنَ الْجِـنِّ فَزادوُهُمْ رَهَقا.»

( 6 / جن)

**“Indeed some persons from the humans would seek**

**the protection of some persons from the jinn,**

**thus only adding to their rebellion!**

**(Holy Quran. Jinn: 6.)**

The meaning of humans taking refuge in the jinn - as they have said - is that it was a custom in Arabia that when traveling on a desert at night, they took refuge from the evil (animals) and the evil of the jinn idiots to a great Jinn which they called it “the Mighty of the desert,” and said: I seek refuge in the mighty of this valley, from the idiots of his people. It is narrated in book "Maqatil" that the first person to take refuge in the jinn was a tribe from Yemen and then the tribe of Banu Hanifa and then it became common in all Arabs.

It is not unlikely that the taking refuge in the jinn was through asking one of their priests to invite the Jinn for help. The following story that is narrated from some people goes back to the same meaning, and the story was that it was customary whenever they were afraid of the jinn's harm they would refer to a man from humans, but “**thus only adding to their rebellion,”** that is, the men of jinn increased the sin of the men of mankind or their rebellion, humiliation, and fear.

**(Almizan. V. 39, P. 195.)**

# Denying the Lies of Polytheists Jinn by Believers of Jinn

«وَ اَنَّهُ كانَ يَقُولُ سَفيهُنا عَلَى اللّهِ شَطَطا !»

(4و5/ جن)

**“And it was the foolish one amongst us**

**who used to say lies about God!”**

**(Holy Quran. Jinn: 4-5.)**

This Verse is in the position of emphasizing the Phrase: **“We will never ascribe any partner to our Lord,"** and they meant by "**the foolish one amongst us,**" the polytheists who were among the jinn before them.

**“Indeed we thought that humans and jinn**

**would never utter any falsehood concerning Allah!”**

This Verse is a confession from the jinn that they thought whatever man and the jinn say about God is true, and they turned to the polytheists and heard from them that they attributed to God the attribution of a wife and children, and then they believed in those unjust relations, as a result became polytheists like them, and they were still in polytheism until they heard the Holy Quran, then the truth became clear to them. This confession of the jinn is in fact a denial of the polytheists of humans and the jinn.

**(Almizan. V. 39, P. 194.)**

# Jinn-Partners: King of Fairies, and other False Beliefs

«وَ جَعَلُـوا لِلّـهِ شُـرَكـاءَ الْجِنَّ وَ خَلَقَهُمْ وَ خَرَقُواْ لَهُ بَنينَ وَ بَناتٍ بِغَيْرِ عِلْمٍ... !»

( 100 / انعام)

**“They make the jinn partners of Allah, though He has created them, and carve out sons and daughters for Him, without any knowledge!”**

**(Holy Quran. An’am: 100.)**

The polytheists have adopted partners to God Almighty from the jinn, while the jinn is also a creature of God and the creature cannot participate in Godship with his Creator. The jinn are meant here as devils, because some like the Magi who believed in the devil and God, as well as the Yazidis who believed in the divinity of the devil (King of fairies,) and considered the devils as partners of God. It is also possible that the jinn meant the same jinn, because some of the polytheists of Quraysh believed that God Almighty took a daughter from the jinn and from that daughter the Angels came into being. This probability is more compatible with the context of the above Phrase, and therefore according this probability the daughters and sons are from the Angels.

If the meaning of the daughters and sons are also the Angels, it is not unlikely that it means the same belief that is found in other non-Islamic nations, such as the beliefs of Brahmins and Buddhists who believed in the same beliefs as Christians, and it is also like the belief that other ancient idol worshipers had and considered their fictitious gods to be the sons and daughters of God, and now the works discovered by archaeologists confirms such a beliefs. We all know that the Arab pagans considered Angels to be the daughters of God.

**(Almizan. V. 14, P. 131.)**

**PART Two** :

Teachings of Quran

In Recognition of

**Satan**

### 

### CHAPTER ONE

## Creation of Satan, its Essence and Nature

# The Issue of Satan

The subject of the Ibllis has become a vulgar and trivial matter to us, which we do not pay attention to except that we curse him several times a day and seek refuge in God from his evil, and denounce some of our troubled thoughts because it is from him. But we should know that this is a matter that is very thought-provoking and worthy of attention and discus-sion, but unfortunately we have not yet tried to see what the Holy Quran says about the reality of this strange creature, even though he is absent from our senses, but he has the strange possession in the world of humanity?

Why should we not try to know him? Why do we ignore knowing this domestic and internal enemy? An enemy who never discontinue to bother and hurt man, from the day of man's creation until the day when his life is dismantled, but even after death of man, he does not give up on him and does not rest until entangles man into the eternal torment of Hell? Shouldn't we understand what a strange creature he is, while all his senses are focused on misleading one of us, at the same time he is misleading all human beings in the same way and at the same time? While he is aware of all the outward of all people, he is aware of their secrets too, and he is aware of even the most hidden thoughts that are in the corners of the human mind, and in addition to being aware, he is engaged in conspiracy and misleading the owner of thought?

**(Almizan. V. 15, P. 46.)**

# Nature of Satan as Introduced in Quran

« قُلْنــا لِلْمَــلاآئِكَــةِ اسْجُــدُوا لاِدَمَ فَسَجَــدُوآا اِلاّ اِبْليــسَ... !»

(11 / اعراف)

**“Then We said to the angels: Prostrate before Adam.**

**So they all prostrated, but not Iblis…!”**

**(Holy Quran. A’araf: 11.)**

According to various Verses of the Quran: Iblis is a creature of God who has the will and intellect like man and invites man to evil and leads him to sin. This creature lived with Angels before the creation of man and had no privilege over them. After Adam (AS) entered the arena, Iblis left the ranks of the Angels and, contrary to them, fell into the path of evil and corruption, and finally his work reached the point where all the deviations, cruelties, misguidances, and the falsehood that takes place in the human race will all be on one basis ascribed to him. Unlike the Angels that, if every human being has reached the goal of happiness and the end of perfection and the position of nearness to God and finds his guidance is on one basis ascribed to them.

Iblis has many helpers in his works out of his children, of the jinn, and of the mankind, each of whom carries out his commands in a specific way, and he commands them to intervene in the work of human beings, from the world and whatever is in it, and in everything that has to do with human life, and take possession of it by pretending the false as truth and the ugly as beauty. They also obey his commands and take possession on the hearts of human beings, their body, property, children and other aspects of their worldly life in different ways. Them mislead man sometimes in a group and sometimes individually, sometimes slowly and sometimes quickly, sometimes without intermediaries, sometimes through obedience, and sometimes through sin.

The possessions of Iblis and his army are not such as are perceptible to man - that is, to understand when the devil enters his heart and how he instills false thoughts in his heart, or man admits that the instilled thought is by another one instilled in his heart - so neither the deeds of Satan and his army disturb human behavior, nor their essences and persons are within his being, except that God has informed us that Satan is from jinn and that he and his army were created from fire. In any case, it seems that the beginning and the end of Satan’s existence are different.

**(Almizan. V. 15, P. 57.)**

# Satan's Raw Material

«خَلَقْتَنى مِنْ نارٍ...!»

(76/ص)

**“You created me from fire!”**

**(Holy Quran. Saad: 76.)**

In this Verse, Iblis states the reason for not prostrating, and that is that I have inherent honor, because you created me from fire, but man is a creature from mud.

**(Almizan. V. 34, P. 41.)**

# The Truth and Essence of Satan (Iblis)

«...فَسَجَـدُوا اِلاّ اِبْليـسَ كـانَ مِـنَ الْجِـنِّ فَفَسَـقَ عَـنْ اَمْـرِ رَبِّه !»

(50 / كهف)

**“The Angels prostrated, but not Iblis.**

**He was one of the jinn,**

**so he transgressed against his Lord's command!”**

**(Holy Quran. Kahf: 50.)**

The Almighty God has not mentioned much about the truth and nature of this evil creature, whom He has named Iblis, only in the above Verse which informs of his being from Jinn, and in the Verse: **“You created me from fire!” (Saad: 76,)** which God has narrated from his own words that the main material of his creation was fire. But He did not explicitly state about the end of his fate and about the details of his creation.

**(Almizan. V. 15, P. 25.)**

# Unity of Satan's Gender with Jinn

«... اِلاّ اِبْليسَ‏كانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّه!»

(50 / كهف)

**“Except Iblis, he was one of the jinn,**

**so he transgressed against his Lord's Command!”**

**(Holy Quran. Kahf: 50.)**

This Phrase recalls the story between the God Almighty and Iblis, when He ordered the Angels to prostrate before Adam (AS,) the grand-father of man, they all prostrated except Iblis, who was from jinn and therefore did not obeyed the command of his Lord.

The meaning of the Verse is that: Remember this event so that it becomes clear to the people that Iblis, who was a jinn, and also his descendants all are the enemies of humans, and do not want their good, so it does not deserve to be deceived by his adorning the material pleasures of the world and lusts, as well as the deviations from the remembrance of God, so the devils do not deserve to be obeyed, and to walk towards the falsehood to which he invites human.

**(Almizan. V. 26, P. 198.)**

# Relationship of Satan's Gender with Jinn (Jann)

« وَ الْجــانَّ خَلَقْنــاهُ مِــنْ قَبْـــلُ مِـــنْ نــــارِ السَّمُــــومِ.»

(27 / حجــــر)

**“And We created the jinn earlier out of a piercing fire!”**

**(Holy Quran. Hijr: 27.)**

Jinn are a group of creatures who are, of course, hidden from our senses, and like us, they have consciousness and will, and the Holy Quran has many mentions of them, and many strange deeds and fast movements are also attributed to them. They are, like the humans, obliged to fulfill tasks, and like us, they have life and death and Resurrection. These are mentioned in several Verses of the Holy Quran.

As for "Jann" and that whether Jann is also the same as Jinn or according to Ibn Abbas is the father of Jinn, as “Adam” (AS) is the father of human being, or many other interpretations of other scholars that most of which are unreasonable.

What the study on the Verses of the Holy Quran indicates that in the two Verses under discussion, the Jann is opposed to Man, and considered them as two separate “kinds,” which implies that there is a kind of connection in the creation of the two, and like the two Verses: **“He created man out of dry clay, like the potter's! And created the jinn out of a flame of a fire!” (Rahman: 14-15.)** The context of the relative Verses show that Iblis was from jinn, and elsewhere in His Word God said that: Iblis was from the jinn: **“Except Iblis, he was one of the jinn, so he transgressed against his Lord's Command!” (Kahf: 50.)** It is clear by this Verse that the Jann was the same as the jinn, or that it was a kind of jinn, and there is no mention of Jann except in these two Verses, but anywhere in Quran there is a mention of a creature against human being is only the “jinn,” even in cases where the generality of the word included both Iblis and his kinds, such as the Phrase**: "The devils from among humans and jinn!" (An'am: 112,)** which has been interpreted as the word jinn.

**(Almizan. V. 23, P. 222.)**

# Difference in Gender of Angels with Satan

« فَسَجَدُوآا اِلاّ اِبْليـسَ...» و «كـانَ مِـنَ الْجِنِّ... .»

(11 / اعراف) و (50 / كهف)

**“So they all prostrated, but not Iblis!”**

**(Holy Quran. A’araf: 11.)**

**“He was one of the jinn!”**

**(Holy Quran. Kahf: 50.)**

In the above Verses as well as in the Verse: **"Thereat the angels prostrated, all of them together!” (Hijr: 30,)** God Almighty informs the prostration of all the Angels except Iblis, and in the Verse: **“He was one of the jinn, so he transgressed against his Lord's command,”** God considers the reason for Satan’s disobedience to prostrate as he was not from the Angels, but he was from the Jinn.

We understand from the Verse: **"Rather, Angels are His honored servants! They do not venture to speak ahead of Him, and they act by His command!" (Anbiya: 26-27,)** that if the Satan was from the kind of Angels he would not commit such a rebellion.

**(Almizan. V. 15, P. 29.)**

# Iblis, the Father of the Devils

« وَ كانَ الشَّيْطانُ لِرَبِّه كَفُورا !»

(27 / اسراء)

**“And Satan is ungrateful to his Lord!”**

**(Holy Quran. Isra: 27.)**

The word "Satan" in the above Phrase is not an indefinite person of the devils in the first Phrase which says: **"Indeed the wasteful are brothers of the devils,"** so that some says all the devils are ungrateful not the one only, but it means here the "Iblis" who is the father of the devils, and the devils are his descendants and members of his tribe.

**(Almizan. V. 25, P. 144.)**

# Children and Descendants of Satan

« اَفَتَتَّخِـذُونَــهُ وَ ذُرِّيَّتَــهُ اَوْلِيــاءَ مِـنْ دُونـى وَ هُـمْ لَكُمْ عَدُوٌّ ؟»

(50 / كهف)

**“Will you then take him and his offspring for guardians in My stead, though they are your enemies?”**

**(Holy Quran. Kahf: 50.)**

It is understood from the above Verse that the Satan, like other living beings, has offspring and children, but what is the quality of the birth of his children? It is not known, and the Verse is silent about it.

**(Almizan. V. 25, P. 144.)**

# Difference of Iblis with Satan, Iblis's Offspring and Tribe

«وَ قالَ‏الشَّيْطانُ لَمّا قُضِىَ‏الاَمْرُ...!»

(22/ابراهيم)

**“And Satan shall say after the Divine Judgement is fulfilled…!”**

**(Holy Quran. Ibrahim: 22.)**

The word "Satan," although it means evil, whether evils of jinn or human, as God Said: **"So We assigned to every Messenger an enemy from devils of men and the Jinn…!" (An'am: 112,)** but in the case of this Verse, it refers to the first person who became the source of all misguide-ance in the human race, and his personal name is "Iblis." It was he, who according the context of the Verse, addressing to all oppressors of the world confesses and admits that he is the one who invited all of them to disbelief and polytheism.

The Holy Quran has also stated that the one who has accepted such a position in the world of creation is the "Iblis," and he himself claims this meaning and God Almighty does not reject his claim: **"He said: By Your Might, I will surely pervert them! Except Your exclusive servants among them...!" (Saad: 82-83.)**

As for descendants and tribes of Iblis, the Holy Quran mentioned their names and says about his tribe: **“Indeed he sees you he and his hosts whence you do not see them…!” (A’araf: 27,)** and also in the following Verse the God Almighty introduces the offspring for him and Says: **"Will you then take him and his offspring for guardians in My stead?” (Kahf: 50.)**

Their guardianship is partial. For example, one of them has guardianship and control over some people, or have control over some deeds, and does not have control over others, or that they do not have real guardianship at all, but their guardianship is within the limits of assistance to the chief Satan, that the root of all things that come from others are the work of the chief devil, the Iblis.

**(Almizan. V. 23, P. 69.)**

# Corps of Satan, their Individual and Social Operations

«... وَ اَجْلِــبْ عَلَيْهِـمْ بِخَيْلِكَ وَ رَجِلِـكَ وَ شـارِكْهُـمْ فِـى الاَمْـوالِ وَ الاُوْلادِ...!»

(64 / اسراء)

**“And rally against them your cavalry and your infantry,**

**and share with them in wealth and children**

**(Holy Quran. Isra:: 64.)**

According to the Verses of Quran, for the Satan is an army that helps him in whatever he wants. The following Verse also refers to it: **“Indeed he sees you he and his hosts whence you do not see them…!” (A’araf: 27,)** and if in the following Verse God ascribes all the misguidance to Satan himself**: “And I will surely pervert them, all!” (Hijr: 39,)** it is for the reason that the more his armies are and the plan of their operations is different, the result of their operations is the same temptation in their hearts, and mis-leading people, which is the same thing.

It is understood also from the Verse: **"Who puts temptations into the breasts of humans, from among the jinn and humans!” (Nas: 5-6,)** that all of his forces are not from his kind, namely from the tribe of Jinn, but some of them are from mankind.

The Verses of the Holy Quran about Iblis and the characteristics of his deeds and those of his army show two other points: One is that his army is not all equal in slowness and sharpness in practice, some are sharp and some are slow. Because in the Phrase: **“And rally against them your cavalry and your infantry,”** introduces some of his soldiers are on horse-back and some on foot.

Another point is that his armies are also different in terms of community and individuality in practice, some of them work alone and some of them do something with the help of each other, as said in the Verse: **“And say: My Lord! I seek Your protection from the promptings of devils! And I seek Your protection, my Lord, from their presence near me!” (Muminun: 97-98,)** and possibly the Verse: **"Should I inform you, on whom the devils descend? They descend on every sinful liar! Those who lend their ears to the devils, and most of them are liars!” (Shuara: 221-222.)**

**(Almizan. V. 15, P. 56.)**

### CHAPTER TWO

## Philosophy of Satan’s Creation

# Questions about the Philosophy of Satan's Creation

«يا بَنى آادَمَ لا يَفْتِنَنَّكُـمُ الشَّيْطـانُ...!»

(11 تا 25 / اعراف)

**“O Children of Adam! Do not let Satan tempt you!”**

**(Holy Quran. A’araf: 11-25)**

1- Why God created the Satan? He knew what he was?

2- Although the Satan was a Jinn why God caused him to associate with Angels?

3- While God knew Satan will not obey Him, why ordered him to bow?

4- Why did not help Satan to bow and led him astray?

5- Why did not destroy Satan after his disobedience?

6-Why God granted Satan a respite until the Day of Resurrection or the Day of an Appointed Time?

7- Why God allowed Satan, like the blood, to flow in all parts of human life and possess him?

8- Why God confirmed Satan with forces and allowed him to get way to all over the human life?

9- Why God made Satan hidden from human perceptions and sight?

10- Why did God help Satan thoroughly, but did not help humans?

11- Why God did not restrain disclosing the human creation secrets to Satan, to avoid his greed to mislead the human?

12- Even though Satan was the farthest and most hostile creatures, how did he speak to God and God spoke to him? And how?

13- Which way was Satan's entry into Paradise?

14- How is it possible the falsehood, temptation, and sin be committed in the holy and sacred place of Paradise?

15- While the Satan's speech was against the God's Order, why did Adam accept it?

16- While the eternal dwelling in the world is in contrary with the belief in Resurrection, how did Adam greed in his immortality?

17- How is it possible that Adam commits a sin while he was a Prophet?

18- While the penitent is like someone who has no sin, how Adam's penitence was accepted but he did not return to his primary Position? And how... and how...?

The neglect and failure of most commentators in this very real and serious discussion, and their carelessness in question and answer reached to the extent that in answering these problems, some of them had dared to say that the meaning of the Adam in this story is the "kind" of man, and the story is a fictional story, or tell that the meaning of Satan is the forces that invite the man to evil and corruption. Or had dared tell that the issuance of immoral deeds from God is permissible, and all the sins is of His Own. He destroys what He created. In general the "Good" is what He wants and Orders to do it, and the "Bad" is what he has forbidden it, or tell that Adam was even not of the Prophets' group, or the Prophets are in general not innocent of sin, or before their Prophet-hood they were not innocent, therefore when Adam disobeyed God he was not appointed as a Prophet, or tell that all these scenes are for the sake of examination.

It should be understood that the only cause of the futility of these discussions is that the commentators, on these issues, did not differ the real aspects from the nominal aspects, and did not separate the Genetic issues from legislative issues, thus mingled the discussions and entangled the nominal and contractual principles, that have no use except in legislation and social system, with the Genetic affairs and established it.

If we want to discuss freely around this issue as well as the religious and Genetic truths of it, we should already explain some topics as below:

1. Philosophy of Satan's Creation, and the Law of Good and Evil
2. Genetic Roots of Antithesis Law, and Philosophy of Satan's Creation
3. Necessity of Satan's Existence as a Pillar of Mankind Existence System.

**(Almizan. V. 15, P. 47.)**

# Philosophy of Satan's creation and law of good and evil

«يا بَنى آادَمَ لا يَفْتِنَنَّكُـمُ الشَّيْطـانُ...!»

(11 تا 25 / اعراف)

**“O Children of Adam! Do not let Satan tempt you!”**

**(Holy Quran. A’araf: 11-25)**

**First,** it should be known that all things that has been belonged to creation or may be belonged, their mere existence, that is, their existence without adding anything are “good.” So if we assume, though impossible to assume, that an evil belongs to creation and existence and comes into existence, its state will be the same as other creatures, that is, it will no longer have an effect of evil and ugliness, unless something else is added to its existence or it relates to something else, as a result of this connection a system of the justful systems of the world of existence corrupts or it causes the other beings to be deprived of their felicity and happiness, this is where the evil arises in the world.

The fact that we said above: "Unless something else is added to its existence," is what we meant, so if we see a creature such as a snake or a scorpion that is harmful to us in terms of its excess, we should know that certainly it has benefits that are more than this harm, otherwise the Divine Wisdom would not require its existence, in such a case the existence of this creature would also be “good.”

This is the meaning of the Holy Verse: **"Who perfected everything that He created!” (Sajda: 7,)** and the Verse: **"Blessed is Allah, the Lord of all the worlds!” (A’araf: 54,)** and the Verse: **"There is not a thing but celebrates His praise!” (Isra: 44,)** which all refer to such a meaning.

**(Almizan. V. 15, P. 49.)**

# Law of Opposites, and Philosophy of Satan's Creation

«يا بَنى آادَمَ لا يَفْتِنَنَّكُـمُ الشَّيْطـانُ...!»

(11 تا 25 / اعراف)

**“O Children of Adam! Do not let Satan tempt you!”**

**(Holy Quran. A’araf: 11-25)**

**Second,** that the universe of creation, with all its vastness, its components are all related to each other, and like a chain, its first ring is tied and related to its last ring, in such a way that the creation of a part of it requires the creation of all of it, and the modification of a part of it depends to the correction of all of it, as the God Almighty Said: **"Our Command is but a single word, like the twinkling of an eye!” (Qamar: 50,)** and this connection does not require that all beings to be like each other and their relation to each other to be in equality and resemblance. For if all the components of the universe were the same, there would be no universe, but only one being, and therefore the Divine Wisdom required that these beings to be different in terms of perfection and imperfection, the levels of existence and its absence, and the ability to reach such values or depriva-tion of it.

If there would not be in the world the evil, corruption, greed, lack, defect, weakness, and the like, there would certainly not be an example of goodness, correctness, comfort, conscience, perfection, and strength. Then our intellect would not conceive their meanings, because in general, the intellect abstracts every meaning from its external instances. If there were no instances of cruelty, sin, ugliness, guilt, torment, and the like in the world, there would not be realized the happiness, obedience, goodness, praise and reward. If also there was no world, there would be no Hereafter. For example, if there was no sin, that is, disobedience to the Obligatory Command of Lord would not be possible at all, forcibly fulfilling the Will of Lord would be necessary and obligatory, and if the fulfilment of a Command is necessary and unavoidable, then the Command of Lord to do it does not make any sense, and the Lord’s Order to do such an act is actually an order to a pre-performed deed.

When there is no meaning to the Lord’s Command, there would be no instance for the obedience too, and when there would be no obedience and disobedience no meaning would also be for the praise and blame, reward and punishment, promise and caveat, good news and warning. When this was not the case, there was no religion, law or invitation, when there was no religion, there was no prophecy or mission, and when there is no prophecy and mission, there will be no civilization and society, and when there is no society there would be no humanity, and so, by the same comparison the absence of something requires the assumption that all parts of the universe do not exist.

When this meaning became clear, we now say: If there was no Satan, there would be no system of human world.

**(Almizan. V. 15, P. 49.)**

# Satan's Existence as a Pillar of Mankind Existence System

«يا بَنى آادَمَ لا يَفْتِنَنَّكُـمُ الشَّيْطـانُ...!»

(11 تا 25 / اعراف)

**“O Children of Adam! Do not let Satan tempt you!”**

**(Holy Quran. A’araf: 11-25)**

The existence of a Satan who invites man to evil and sin is one of the pillars of the system of the human world, and his relation to the straight path is like a road-border and edge of the road. It is clear that if there were not two sides for a road no background is also assumed. This is where, if we pay attention to the meaning of the following Verses our statement will become clear and it turns out correct: **"As You have consigned me to perversity, he said: I will surely lie in wait for them on Your straight path!” (A’araf: 16,)** and the Verse: **“Indeed as for My servants you do not have any authority over them, except the perverse who follow you!” (Hijr: 42.)**

Considering the two points mentioned, if we pay attention to the Verses about the story of Angel’s prostration to Adam, it will be clear that these Verses are in fact a picture of the real relationship between the human race and the Angels and the Iblis. The fact is that the God Almighty has expressed this reality in the terms of command, obedience, arrogance, boycott, accursed, questioning and answering; and it will also become clear that all the objections that have occurred and some of which we have quoted above are due to the negligence in attention and thinking. Like the mistake of those who said that the prohibition of Adam to eat from the tree was a creational prohibition, unaware that the creational prohibition means non-creation, and the creational command means creation.

**(Almizan. V. 15, P. 50.)**

# Divine Testing by Satanic Suggestions

« لِيَجْعَلَ ما يُلْقِي الشَّيْطانُ فِتْنَةً لِلَّذينَ في‏ قُلُوبِهِمْ مَرَضٌ وَ الْقاسِيَةِ قُلُوبُهُم‏!»

(53/ حج)

**“That He may make what Satan has thrown in a trial for those in whose hearts is a sickness and those whose hearts have hardened!”**

**(Holy Quran. Hajj: 53.)**

God Almighty Says in the above Verse: These evil instincts have their own expediency, and through them the people are generally tested. The test itself is from the general Divine Laws, which is running on in the human world, because achieving the blissful people to their Bliss, and the miserable ones to their misery depends on this law. The two groups should be tested, and the third group, who are sick-hearted hypocrites, should be placed specially in that examination, because reaching the miserable group to the perfection of their misery is a Divine Training, which is intended in the system of creation, as God Himself Said: **"To these and to those to all We extend the bounty of your Lord, and the bounty of your Lord is not confined!” (Isra: 20.)**

This is the meaning of what God Said: **“That He may make what Satan has thrown in a trial for those in whose hearts is a sickness and those whose hearts have hardened!”**

Satan, in his evilness, is subservient to God Almighty, who makes him a tool in the work of testing the servants, in the sedition of the men of doubt and the holders of pride.

**(Almizan. V. 28, P. 276.)**

# Satan as an Agent for Human Testing

«لاُزَيِّنَنَّ لَهُمْ فِى الاَرْضِ وَ لاُغْوِيَنَّهُمْ اَجْمَعينَ اِلاّ عِبـادَكَ مِنْهُـمُ الْمُخْلَصيـنَ!»

(39-40 / حجر)

**"I will surely glamorize evil for them on the earth,**

**and I will surely pervert them, all!**

**except Your exclusive servants among them!”**

**(Holy Quran. Hijr: 39-40.)**

Verses that address the issue of testing and involvement, such as the Verse: **"So that Allah may separate the impure ones from the pure ones!” (Anfal: 37,)** and the Verse: **“So that Allah may test what is in your breasts, and that He may purge what is in your hearts…!” (Al-Imran: 154,)** shows that in principle, the system of happiness, misery, reward and punishment of human beings is based on trial and involvement, so that the human beings are always in the midst of good and evil, happiness and misery, acting according to their own will and considering the result they wait for.

Accordingly, if there is no one to invite man to good like Angels or God, and there is no one who encourages him to evil, there will be no more testing, while we have said that it is at work, so we see that the God Almighty has specified these two types of invitation in the Verse: **"Satan frightens you of poverty and prompts you to commit indecent acts. But Allah promises you His forgiveness and grace!” (Baqara: 268.)**

If the God Almighty has confirmed Iblis against man and given him a respite until a certain time, He has also confirmed man himself by the Angels who will remain until the world remains, and therefore we see that the God Almighty did not say in the answer of Iblis: **"You have been given a deadline!" (A’araf: 15,)** rather, He Said: **"You are among those who are given respite!"** So it turns out that there are others besides the Iblis who are alive until the last day of human life.

Also, if God approved the Iblis in order to show falsehood, disbelief and immorality in the eyes of human beings, He also confirmed man with guidance to the truth and adorned faith and favored it in his heart, and did He Grant the Monotheistic Nature to him, and inspired him to distinguish piety from wickedness, and put a light in front of him so that if he believed, he could behave and deal among the people with that light, as well as other affirmations that He mentioned in this regard:

* **"Say: Allah guides to the truth!" (Yunus: 35.)**
* **"But Allah has endeared faith to you and made it appealing in your hearts!" (Hujarat: 7.)**
* **"So set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind!” (Room: 30.)**
* **“By the soul and Him who fashioned it! And inspired it with knowledge of evil and piety!" (Shams: 7-8.)**
* **Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people!” (An’am: 122.)**

**And the Verse:**

* **"Indeed We shall help Our apostles and those who have faith in the life of the world and on the day when the witnesses rise up!” (Ghafir: 51.)**

Therefore, man is a creature who by himself has neither the necessity of happiness nor misery, and at the beginning of his creation he has the same relation to both, he can choose the path of goodness and obedience, which is the path of the Angels, or the path of evils, corruption and sin, which is the way of Iblis and his army. Whatever path man desires in his life, he will follow it, and the people of that path will help him and decorate for him what they have, and guide him to the final abode to which their path leads, whether this final home is Paradise or hell, happiness or misery.

Therefore, giving the Iblis a respite until the known time is not about invalidating the law of causality, but about facilitating the test, therefore we see that it is two-sided, when God gives respite to Iblis, He has also given the Angels a respite.

**(Almizan. V. 23, P. 239.)**

# Attributing Satan's Deeds to God's Permission

« كَذلِكَ زَيَّنَّا لِكُلِّ أُمَّةٍ عَمَلَهُم‏!»

(108/ انعام)

**“We have made every nation's deeds seem attractive to them!”**

**(Holy Quran. An’am: 108.)**

Satan, who adorns polytheism and sin and everything that causes the wrath of God in the hearts of his followers, all are by the permission of God Almighty: **"No one can intercede for others without His permission!" (Yunus: 3.)**

This is the Almighty God who wants to complete the test and argument required by the legislative system on his servants, as He Said: **"And so that Allah may purge those who have faith and that He may wipe out the faithless!” (Al-Imran: 141.)**

The Verse: **"We have made every nation's deeds seem attractive to them,”** and the other Verse more clear is: **"We have caused earthly things to seem attractive so that We can see who will excel in good deeds!” (Kahf: 7)** show an evidence to our claim that we said the adornment of deeds, which is its popularity and delicacy, also has a relation to God Almighty.

**(Almizan. V. 14, P. 171.)**

# Why doesn't God Stop Satan?

« زُيِّـنَ لِلنّاسِ حُـبُّ الشَّهَـواتِ مِـنَ النِّسـاءِ وَ الْبَنيـنَ وَ... !»

(14 / آل عمران)

**“To mankind has been made to seem decorous the love of**

**worldly desires, including women and children**!”

**(Holy Quran. Al-Imran: 14.)**

The Verses of Surah Al-Imran are in the position of stating that God Almighty is the "Guardian" over His creation and creatures, what they do and their life and devising is based on it - whether it is the belief or disbelief, obedience or disobedience – all are under His Power. He created the creatures and guided them to the path of happiness, but those who follow the path of hypocrisy in His religion, such as the hypocrites, or those who disbelieve in His clear Revelations, such as the polytheists, as well as those who disagree with the Divine Book, and follow the path of oppression like the Jews and the Christians, and including all those who follow the devil in this path and follow their carnal desires, none of them could corrupt the Divine Guardianship and overcome His Will in their following the path of misery and misguiding, but all of them are under His Power and Control with all their actions. He made the world a world of causes and effects in order to set the way for the test of the creatures. Therefore, God is the Creator of human natures, powers, lusts, and actions, so that human beings can walk the path of nearness to God and His Mercy through those powers and forces, as well as through actions related to each of that forces.

The God Almighty did not prevent the devil from tempting the creatures, nor did He prevent the creatures from following him, in order He could identify the people who willingly follow God’s Path in this house of test, and could choose from among them those groups who are the most prominent, so that to achieve them to the state of Testifiers and Witnesses.

God mentioned these passages in Surah Al-Imran in order to comfort the hearts of the believers in order to face and resist in the hardships and difficulties that were surrounded them in the inner and outer environment in every way.

In inner domain, the believers were plagued by the hypocrisy of the hypocrites and the ignorance of the sick-hearted ones, which caused internal corruption in their community, and from the outside, they were subjected to horrific wars and fierce struggles started by the infidel Arabs, polytheists, and Jews. As well as the threats which were made by the foreign powers of Rome and Iran, that with all the powers at their disposal they endangered the life of Muslims.

In this Surah, the God Almighty points out that these disbelievers and those who were in their ranks have all gone astray, and due to their reliance and attachment to the world life and its ornaments, they assumed the world as their main ideal and destination, although the destination was something else, and all these worldly ornaments and arrangements were created as an introduction to achieve it.

**(Almizan. V. 14, P. 171.)**

# Divine Providence in Effect of Satanic Suggestions

«كَـذلِـكَ جَعَلْنـا لِكُـلِّ نَبِـىٍّ عَـدُوّا شَيطيـنَ الاِنْـسِ وَ الْجِـنِّ... وَ لَـوْ شـاآءَ رَبُّــكَ مـا فَعَلُـوهُ... .»

(112 / انعـام)

**“We have permitted the enemies of every prophet, human and Jinn devils . . . Had your Lord willed, they would not have done it!”**

**(Holy Quran. An’am: 112.)**

This Verse refers to the fact that the Divine Decree and Providence is general, running and effective, and without the Providence and Will of God no Revelations and Signs have a slightest effect on the faith of the people.

Likewise, the hostility of devils to the prophets and the deceptive words that they reveal to each other, have whether any effect it is by the Permission of God, and if God Willed, He would not have revealed and they would not have been enemies with the Prophets.

Therefore, the purpose of connecting this Verse with the previous Verses is clear because both of them are trying to express the meaning that everything depends on the Providence and Will of God.

“**You shall disregard them and their fabrications!”**

This Phrase is a subset of the influence of God's Will. It means: When it became clear that the enmity of the polytheists and their inciting and tempting corruption is all according to the will of God, not an opponent and an obstacle to its influence, so what is there to be sad about seeing their disruption and corruption? Leave them to any slander they want to attribute to God, and to adopt any partner for Him.

If in the Verse under discussion the enmity of the devils with the Prophets – which implies resorting the human beings and inciting them to polytheism and sin - is attributed to God, and in the next Verse: **"That is so the hearts of those who do not believe in the Hereafter will listen to it,”** these oppressions and sins are considered among the purposes of God in inviting to the Truth, it is like the following Verse in which the adornment of deeds is attributed to God: **“And We have similarly adorned for every nation their works!” (An’am: 108.)**

The Verses that glorify the Divine Realm from any evil and imperfection indicate that good deeds are directly and indirectly attributed to Him, but evils and sins are directly attributed to Satan and the human self through His Permission, so that the Divine Test finds its place.

**“That is so the hearts of those who do not believe**

**in the Hereafter will listen to it…!”**

**(An’am: 113.)**

The God Almighty in the above Phrase states that: We did what We had to do, and We Willed what We wanted, and at the same time We did not prevent the revelation that the devils gave to one another, for the sake of some unspeakable purposes and results, in order to achieve to such purposes and results. On the other hand, your turning away from them and releasing them makes their hearts ready to respond to the revelation of Satan and like it, as a result, they do the ugly things that they liked to do, of course, to the extent that they reach to the utmost point of misery that have the talent of it. Yes, the God Almighty not only helps the men of happiness to achieve their happiness, He also helps the wicked to reach the perfection of their wickedness. As He Said: **"Each group will receive its share of your Lord's generosity. Your Lord's generosity is not limited!” (Isra: 20.)**

**(Almizan. V. 14, P. 177.)**

# Depending the Way of Satan to Divine Decree

«...قــــــالَ هـــــذا صِـــــراطٌ عَلَـــــىَّ مُسْتَقيــــــمٌ...!»

(41 / حجــــر)

**“He said: This is the Straight Path that I have already decreed!”**

**(Holy Quran. Hijr: 14.)**

As the context of the above Phrase indicates that all affairs are in the hands of God, even Satan himself is not needless of God in his interloping.

Depending the path of Satan to the God Almighty means that the way of Satan, like all affairs, from all aspects, depends to the Judgment and Decree of God Almighty. He is the One who everything starts from his area and returns towards him. So there is no affair but He is the Lord and the Guardian over it.

The God Almighty in response to the statement of Satan who said: **"Soon I will take revenge on mankind and by adornment and seduction I will extend my dominion over all of them, so that only a few will be free!" (Hijr: 39-40,)** He has replied that what you have said will soon lead them all astray, and what you have made an exception and such a statement that you will soon become independent, and that you will do all this by your own will and providence, you have made a serious mistake because no one is independent except Me! No one but I am the Owner of these possessions and the Ruler in them. What is done by anyone it is by My Judgment and Decree! If you have seduced, you did it with my permission, and if you cannot you followed my Providence, and you do not possess anything on your own part, and what you possess is what I have bestowed to you and issued its Decree, and I have Decreed that you can do nothing for my servants except for those who follow you!

**"And you have no authority over My servants except the erring ones who follow you!" (Hijr: 42.)**

This is the same Decree that is mentioned in the previous Verse in the issue of seduction, which says that no one is involved in it except Him.

The result is that Adam (AS) and his children are all servants of God, and it is not as if Satan thought that only the Sincere are His servants, and because they are His servants, He did not give Satan the dominion over them, but all human beings are servants of God, and He is their Master and Deviser. But there is a fact that God has made Satan dominate the people who want to follow him, and who have left their destiny in his hands, these are the ones over whom the devil has dominion.

**(Almizan. V. 23, P. 242.)**

# Attributing Satan's Possessions to God's Authorization

« زُيِّــنَ لِلنّاسِ حُــبُّ الشَّهَــواتِ مِــنَ النِّســاءِ وَ الْبَنيـــنَ وَ الْقَنــاطيــرِ…!»

(14/آل‏عمران)

**“Worldly desires, wives, children, accumulated treasures of gold and silver, horses of noble breed, cattle, and farms**

**are all made to seem attractive to men.**

**All these are the bounties of the worldly life**

**but in the life to come God has the best place for people to dwell!”**

**(Holy Quran. Al-Imran: 14.)**

The acts that is attributed to Satan are not attributed to God Almighty. But since the devil himself and every cause of causes of good or evil which are in the possessions of God and act by His Permission – in order to regulate the affairs of the world of creation, and the group of the virtuous by own good will to reach the deliverance, and the disbelievers also to be distinguished in the path they have chosen by own mal will – such kind of the worldly adornment has also been attributed to the God Almighty in some Verses of Quran.

In the above Verse the decorative agent that is vaguely mentioned is not God Almighty, although it is related to God in any case, (namely, if the purpose of adornment is righteous it is attributed to God directly, and if the intention is unrighteous and misleading it is attributed to Him by means of permission,) but because the Verse contains subjects that are not directly attributed to God - such as the love of lust and the love of abundance of wealth, both of which are reprehensible and disliked - so considering the special literature of the Quran, they deserve to be attributed to other than God from the devil or the carnality.

It is never possible to issue something from God except the beauty and good deed, and He does not Command ugly and disgusting deeds, but in indirect respect and by mediation which it is interpreted as "Permission" all things and deeds have a relation to God. If this is not the case, the Divine Lordship over everything - the creation of everything, as well as His Ownership of all beings and their deeds, or the denial of a partner to Him in general – none of them will sense a correct meaning, and the Holy Quran is full of these Truths, as in the following Verses and others like them have explicitly proven for God:

**“Say: Indeed Allah leads astray whomever He wishes!” (Ra’ad: 27.)**

**“Allah made their hearts swerve!” (Saff: 5.)**

**“It is Allah who derides them, and leaves them bewildered in their rebellion!” (Baqara: 15.)**

**“We command its affluent ones then they commit transgression in it!” (Isra: 16.)**

**(Almizan. V. 5, P. 185.)**

# Possessions of Satan and the Role of Human Free Will

« وَ أَقُلْ لَكُما إِنَّ الشَّيْطانَ لَكُما عَدُوٌّ مُبينٌ !»

(22 / اعراف)

**“And tell you: Satan is indeed your manifest enemy?"**

**(Holy Quran. A’araf: 22.)**

Satan's possessions in human perception are longitudinal possessions, not within the width of man's own possession, to contradict man's independence in his actions.

Satan can only adorn things that are related to the material life of this world, and thus possesses the human perception and turns falsehood into the truth, and makes man's relation to worldly affairs only the falsehood of those things, as a result, man did not benefit from anything properly and legitimately. It is known that such a person thinks himself independent in his way of thinking and in the way of using worldly things as well as the means related to his life. This thought completely deprives him of the truth and the true life. When a person reaches a point where he understands only the false aspect of everything, and neglects its true and correct aspect, he gradually suffers from another negligence which is the root of all sins and that is his neglect of the State of God Almighty.

The God Almighty Says about such people: **“They have hearts with which they do not understand, they have eyes with which they do not see, they have ears with which they do not hear. They are like cattle; rather they are more astray. It is they who are the heedless!" (A’araf: 179.)**

Therefore, seeing oneself as independent, and neglecting one's Lord, and all false delusions and thoughts, and any polytheism and oppression that is inflicted on it, are all from the possessions of Satan, although such a person from where he considers himself independent knows that he considers these illusions and thoughts as his own and considers polytheism and oppression as his action, and he should also think so, because the meaning of being deceived by the devil and coming under the guardianship of the devil is that he goes astray and does not know who has misled him: **"Indeed he sees you he and his hosts whence you do not see them. We have indeed made the devils friends of those who have no faith!" (A’araf: 27.)** The Holy Quran has proved, such guardianship that the devil has in sin and oppression on human beings, for the Angels in obedience and worship. Of course, these two types of guardianship are not in conflict with the absolute Guardianship of God.

**(Almizan. V. 15, P. 54.)**

# Determinism, Free Will, and Following of Satan

« وَلَقَدْ صَدَّقَ عَلَيْهِمْ اِبْليسُ ظَنَّهُ فَاتَّبَعُوهُ اِلاّ فَريقا مِنَ الْمُؤْمِنينَ!»

(20 / سبأ)

**“Certainly Iblis had his conjecture come true about them.**

**So they followed him all except a part of the faithful!”**

**(Holy Quran. Saba: 20.)**

The meaning of the Verse is that Satan realized his suspicion and thought about (his followers among the) human beings, because Satan has this wish and this thought about all human beings to mislead all of them.

From the appearance of the context of the next Verse, **"He had no authority over them…!” (Saba: 21,)** it is understood that the devil did not force them to go astray and follow him, so that they may be excused, but they themselves followed the devil by their own will, and he ruled over them, not that he ruled over them first then they have compulsorily obeyed.

The source of their following the devil is the doubt they have in their hearts about the issue of the Hereafter, and its effect which appears is their following of the devil, so that the God Almighty allowed the devil to dominate human beings to some extent, namely, out of determinism, in order the people of doubt to be distinguished from the believers, and to be known that who believes in the Day of Judgment and who does not. This does not deprive them of their responsibility to follow the devil, because if they did, they did it on their own will, not by force.

**(Almizan. V. 32, P. 264.)**

# Satan's Deception, a Secondary Punishment

« يُضِـلُّ بِهِ كَثيـرا وَ يَهْـدى بِهِ كَثيرا وَ ما يُضِلُّ بِهِ اِلاَّ الْفاسِقينَ!»

(26 / بقره)

**“Thereby He leads many astray,**

**and thereby He guides many;**

**and He leads no one astray thereby except the transgressors!”**

**(Holy Quran. Baqara: 26.)**

What the God Almighty attributes the misguidance, deceit, cunning, and backing the devil in rebellion and his domination and guardianship on human beings, or the companionship of the devil with some people, where apparently God has attributed such a things to himself, all of them are attributed to God in a way that is worthy of His Sacred Presence, and He does not indulge in impurity, ugliness, and denial, because the return of all these meanings is ultimately to misdeeds and their sub-types, and all forms of misdeeds are not attributed to God, and are not worthy of His Realm, so to be considered as the primary mislead that is done without warning.

Rather, whatever is attributed to God from misguidance is the secondary mislead as a punishment, which afflicts those who seek misguid-ance. Because some people really want to go astray and welcome it with malice. Just as God Almighty attributed this misguidance to Himself and Said: "**“Thereby He leads many astray, and thereby He guides many; and He leads no one astray thereby except the transgressors!”** Also Said: **"So when they swerved from the right path Allah made their hearts swerve, and Allah does not guide the transgressing lot!” (Saff: 5,)** and also Said: **"It is such that God sends astray he who is a transgressor, doubtful!” (Ghafer: 34.)**

**(Almizan. V. 1, P. 182.)**

# Three Divine Commands to Reject Independence of Satan

«اِنَّ عِبادى لَيْسَ لَـــكَ عَلَيْهِمْ سُلْطانٌ اِلاّ مَنِ اتَّبَعَكَ مِنَ الْغاوينَ!»

(42 / حجر)

**“Indeed as for My servants you do not have any authority**

**over them, except the perverse who follow you!”**

**(Holy Quran. Hijr: 42.)**

* **"I seduce all of them, except your sincere servants ...!"**
* **"(He Said): You do not have dominion over My servants, except those who themselves become submissive to you!"**

If we pay attention to the above Verse, we will see that the Verse refutes the devil in three main ways:

1. That the Iblis made the servants of God exclusive to the pious and denied his sovereignty over them, and he did not consider the rest of the human beings whom he dominates to be the servants of God, and in response the God Almighty called all human beings His servants. That is, He denied the kingdom of Satan to some of His servants and proved it to others.
2. That the damned Satan claimed independence for himself in the seduction of human beings. The God Almighty rejected him in this claim and invalidated his notion, saying that his enmity and revenge are also due to God's Decree, and his domination over human beings is due to His domination, which He has made him dominant only in seducing those who follow him with their bad will.

* This meaning, which is expressed by the Verse of the Holy Quran, and says that both the domination of Iblis over the deviance of deviants and the liberation of the sincere servants from his evil are both by the Decree of God, and this is itself one of the important Principles expressed by the Monotheism of the Holy Quran.

1. The third aspect that the God Almighty has rejected from the word of Iblis is that the authority of Iblis to seduce anyone who misleads him, even though it is by authorisation of God Almighty and a dominance by His side, except that this dominance is not primitive and illogic, and it is not the case that God Almighty permitted the Satan to seduce people without any reason and protected other people from his evil, such a behavior cannot be attributed to the Holy Realm of God Almighty, but if He entangles a group of people in seduction of Satan it is as a punishment and due to their previous misguidance.

**(Almizan. V. 23, P. 244.)**

# Responsibility of Man, Denying Responsibility of Satan

« وَ قالَ‏الشَّيْطانُ لَمّا قُضِىَ‏الاَمْرُ...!»

(22/ابراهيم)

**“When the matter is all over, Satan will say:**

**Indeed Allah made you a promise that was true**

**and I too made you a promise, but I failed you.**

**I had no authority over you, except that I called you**

**and you responded to me.**

**So do not blame me, but blame yourselves!”**

**(Holy Quran. Ibrahim: 22.)**

The main purpose of this Holy Verse is to understand the fact that man himself is responsible for his actions, and should not blame another one. Because no one has dominated him, so whenever he wants to blame, he should blame himself. The issue of his obedience and Satan’s dominion is nothing more than an illusion and has no truth, and soon on the Day of Resurrection, when Satan shows his disgust of man and returns his blame to him, this truth will become clear.

In the previous Verse, the God Almighty has also expressed the same meaning in relation to the weak and the arrogant. There He said that the relationship between these two classes is imaginary, and any other imaginary issues will no effect on the Day of Judgment, which is the day of the development of Truths.

The above Verse clearly indicates that man is in control of his actions in every sense, and he is the one to whom the reward and punishment of actions are related not to any other one.

**(Almizan. V. 23, P. 76.)**

### CHAPTER THREE

## Duties of Satan and the way He Works

# How Does the Deception of Satan Take Place?

«...لاَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقيمَ ثُمَّ لاَتِيَنَّهُمْ مِنْ‏بَيْنِ‏اَيْديهِمْ وَ مِنْ‏خَلْفِهِمْ وَ... .»

(16و17/اعراف)

**“Then Satan said: Because you have made me go astray,**

**I shall certainly try to seduce people into straying**

**from the straight path!”**

**(Holy Quran. A’araf: 16-17.)**

Although the devil does not mention in his word the way of misleading human beings, but in his word he refers to two truths, and those two truths are one: The cause of his misguidance is a misguidance that has been replaced in his own self, like a fire when attaches something warms it from his own heat, the Satan also contacts whoever he wants to mislead, and thus leaves something in its soul from his misguidance.

This is the meaning has also been deduced from the following Verses:

**“Gather them together, the wrongdoers and their wives and those things that they worshipped!**

**Those things they worshipped instead of Allah, and direct them all to the Blazing Fire!**

**. . .**

**They will turn to one another and question one another!**

**The followers will say to the ringleaders of the disbelief:**

**It was you who exercised your authority to influence us to your way!**

**They will reply: Nay, you yourselves had no Faith!**

**. . .**

**We did lead you astray for we ourselves had gone astray!”**

**(Saffat: 21-30.)**

The other is that what the devil contacts himself with is his human consciousness and animal thinking, which has to do with imagining things and acknowledging what they deserve and what they do not deserve.

**(Almizan. V. 15, P. 43.)**

# Effect of Satan’s Approach to Human Heart

«...لاُزَيِّنَنَّ لَهُمْ فِى الاَرْضِ وَ لاُغْوِيَنَّهُمْ اَجْمَعينَ اِلاّ عِبـادَكَ مِنْهُمُ الْمُخْلَصيـنَ!»

(39 و 40 / حجر)

**“Satan said: My Lord! As You have consigned me to perversity,**

**I will surely glamorize] evil for them on the earth,**

**and I will surely pervert them, all,**

**except Your exclusive servants among them!”**

**(Holy Quran. Hijr: 39-40.)**

The seduction of people by Satan and his cause for this action is that he himself has become far from God's Mercy and from Blessings, and this eternal distance made the God’s curse necessary for him, so whenever he penetrates into a heart and gets closer to it by his temptations, this very closeness causes the heart to turn away from God and His Mercy. When we say: He seduces people, it means that he leaves the effect of his misguidance in that heart.

**(Almizan. V. 23, P. 15.)**

# Variety of Devils and Diversity in their Techniques

«...وَ يَتَّبِعُ كُلَّ شَيْطانٍ مَريدٍ!»

(3 / حــج)

**“…And follow every rebellious devil!”**

**(Holy Quran. Hajj: 3.)**

If the God Almighty Said: "**And follow every devil**," and did not Say: "**And follow rebellious devil**," which is the same Iblis, it was to indicate that the Satan has all kinds and various techniques for the misguidance. Since the gates of falsehoods and evils are different, and for each gate there is a Satan, such as Iblis, his offsprings, and devils from among men, who call to misguidance, and their erring friends imitate and follow them, even though all their temptations end up in their master, the cursed Iblis.

The Phrase: "**And follow every devil**," is also a hint to the fact that the misguided ones never reach a point to stop following the falsehood, because their talent for accepting the truth has been eliminated, and their hearts have been satisfied with falsehood.

**“It has been decreed that Satan will mislead and submit anyone who establishes friendship with him to the torment of the burning fire!”**

**(Hajj: 4.)**

What is meant by saying: “It has been decreed that...,” is that the Divine Decree has been driven against the Satan in such a way that, firstly, he misleads his followers, and secondly, he throws them into the fire. These two Decrees that have been driven against Satan is what God Said in another Verse that: **"And you have no authority over My servants except the erring ones who follow you! Hell is the promised place for them all!" (Hijr: 42- 43.)**

**(Almizan. V. 28, P. 203.)**

# What are the Satanic Memories?

«... فَنادَتْهُ الْمَلائِكَةُ... .»

(39 / آل عمران)

**“Then the angels called out to him!”**

**(Holy Quran. Al-Imran: 39.)**

The Holy Quran has considered the meanings that Satan induces in the "hearts of the people" as the words of Satan.

Such as the following Verses:

* **“(Satan says:) I will order them to cut off the ears of animals (for the purpose of idols!”) (Nissa: 119.)**
* **“Like the Satan when he says to man Disbelieve!” (Hashr: 16.)**
* **“Who puts temptations into the breasts of humans!” (Nas: 5.)**
* **“Who inspire each other with flashy words, deceptively!”(An’am: 112.)**
* **“Satan will say: Indeed Allah made you a promise that was true and I too made you a promise, but I failed you!” (Ibrahim: 22.)**
* **“Satan frightens you of poverty and prompts you to commit indecent acts!” (Baqara: 268.)**

What is mentioned in these Verses is the same memories entered in the hearts that have been attributed to Satan and have been called "commands, promises, temptations, revelations and promises," and all of them are "promises and words." Even though no tongue has moved or come out of his mouth.

It should be noted that whatever expresses a full meaning it is whole meaning is "word and speech" - whether it is a single voice or multiple sounds or other such as "hint and code" – the common people also say "word" to a voice that has the meaning, although it is not heard from the lips, and they also name to "hint and code" a word, although it does not contain a sound.

The Verses that expresses God's "Forgiveness and Grace" is the "Word of Angels," as opposed to the "temptation" which is the "word of devils."

Devils and Angels each speak to human individuals by instilling their own meanings in their hearts.

The distinction of "Angelic word" from "satanic word" can be obtained from the characteristics specified in the Verses of Quran. The Angelic Memories are associated with the "rest of heart in faith," and call to the “Divine Forgiveness and Grace" and finally leads to something that is in accordance with the "Religion," namely, in accordance with the Teachings of the Holy Quran and the Tradition of the Holy Prophet. The satanic memories, on the other hand, are associated with "anxiety in heart," and call for "obedience to the carnal desires," and ultimately leads to something that is contrary to religion and its teachings, as well as to human nature.

**(Almizan. V. 5, P. 324.)**

# Way of Inducing Satanic Suggestions

«فَوَسْوَسَ لَهُمَا الشَّيْطانُ...وَ قاسَمَهُما...فَدَلّيهُما بِغُرُورٍ!»

(20تا22 / اعراف)

“**Then Satan tempted them… And he swore to them… Thus he brought about their fall by deception…!”**

**(Holy Quran. A’araf: 20-22.)**

Satanic inductions are not such that man feels it and distinguishes between them and his own thoughts, and ascribes it to someone other than himself, but without any doubt he considers it as his own thoughts and exactly true, like his own definite judgments coming out from his mind. There is no contradiction in considering our false thoughts are both ascribed to ourselves or we say that Satan has instilled it in us. Likewise, there are many of our thoughts and decisions that have arisen in us as a result of news given by someone else or a judgment that he has made, and at the same time, we have not taken it away from ourselves and we do not deny our independence and authority in it. If we did some action upon that thought or decision and brought any reprimand and rebuke, we will not put the blame on the one who brought that news or gave that order. The same is the case of Iblis in the Hereafter, he will also blame all the sins on human beings on the Day of Resurrection. The Holy Quran narrates about him on that Day and says: "After the reckoning of Creatures is over the Satan says: God has given you a True Promise in the world about this (Resurrection, Gathering, Paradise and hell,) and I gave you a false promise and I failed, but I did not force you to go astray, it was only a promise I made, and you accepted my invitation by your own will and authority, so do not blame me, blame yourself, and today I cannot help you, just as you cannot help me, now I deny the belief that you had about me and considered me a partner of God Almighty. There is indeed a painful punishment for the wrongdoers!” (Ibrahim: 22.)

As you can see in this Verse, Satan attributed sin and oppression to human beings and negated them of himself and considered himself neutral in every sense and said that the only thing I did I called you to sin and made you rejoice in a false promise.

The Verse: **"Indeed as for My servants you do not have any authority over them, except the perverse who follow you!” (Hijr: 42,)** indicates that the God Almighty denies any authority and dominance for Iblis and considers his activities effective only in those who follow him on their own will.

Also the Verse: **"His companion will say: Our Lord! I did not make him a rebel, but he himself was in extreme error!" (Qaf: 27.)**

**(Almizan. V. 15, P. 53.)**

# Abrogation of Satanic Suggestions

«فَيَنْسَخُ اللّهُ ما يُلْقِى‏ الشَّيْطانُ ثُمَّ يُحْكِمُ ‏اللّهُ اياتِهِ...فَيُؤْمِنُوا بِهِ فَتُخْبِتَ لَهُ قُلُـوبُهُـمْ!»

(52 تا 54 / حج)

**“…Thereat Allah nullifies whatever Satan has interjected,**

**and then Allah confirms His signs… and so they may have**

**faith in it, and their hearts may be humbled before Him!**

**(Holy Quran. Hajj: 52-54.)**

God abrogates what Satan induces and then substitutes His Signs in the hearts to make Satan's inductions a test for those having the sick hearts and hard hearts, and to make those who have been provided with knowl-edge understand that by these abrogation and rulings what the God Almighty and His Messenger and Prophet wished was right and from your Lord, because they see that the inductions of Satan were invalidated, so they believe in that prophet or messenger, as a result, their hearts become "humbled" and obedient before them.

**(Almizan. V. 28, P. 277.)**

# Circumambulator Satan and his Circling

«اِنَّ الَّـذينَ اتَّقَـوْا اِذا مَسَّهُـمْ طآئِـفٌ مِنَ الشَّيْطـانِ تَذَكَّرُوا فَاِذاهُمْ مُبْصِرُونَ!»

(201 / اعراف)

**“When those who are God wary are touched by a visitation of Satan, they remember Allah and, behold, they perceive!”**

**(Holy Quran. A’arf: 201.)**

The "circumambulator Satan" is the devil who circumambulates around the human heart to find a penetration and enters his temptation into the heart, or it is the temptation that revolves around the heart to open a path to the heart and to enter.

The meaning of the Verse is: Take refuge in God when Satan intervenes, for this is the way of the pious. The Pious when feel that Satan approaches them, they remember that their Lord is God, who is their Owner and Master, and that all things are in His hands. So how much better to turn to him and take refuge. God also repels the evil of the devil from them and removes the veil of negligence from them and suddenly they become insightful.

Therefore, the Holy Verse expresses the same theme as the Verse: **“Satan has certainly no authority over the believers who have trust in their Lord!” (Nahl: 99.)**

It also turned out that taking refuge in God is a kind of “Reminder.” Because it is based on the fact that God Almighty, who is the Lord of man, is the Only Pillar and Refuge that can repel this invading enemy, in addition to taking refuge in God, as mentioned before, it is also a kind of reliance on Him.

**(Almizan. V. 16, P. 309.)**

# Concept of Satan's Seduce

«...وَ اَعْـرِضْ عَـنِ الْجهِليـنَ وَ اِمّا يَنْـزَغَنَّـكَ مِنَ الشَّيْطـانِ نَـزْغٌ فَـاسْتَعِذْ بِاللّهِ!»

(199 و 200 / اعراف)

**“…And keep away from the ignorant ones!**

**If Satan will try to seduce you, seek refuge from God!”**

**(Holy Quran. A’arf: 199-200.)**

"Seduce" is to enter and intervene in something to ruin and corrupt it, as the Verse: **"After having ended the enmity which Satan seduced between my brothers and I!” (Yusuf: 100,)** expresses the same meaning.

Some scholars have said that it means to shake and to remove something by force, and is often used in anger. Others have said: The Satan’s seduce means his least temptation. But all these meanings are close to each other. Of course, the second meaning is closer to the Verse in question, because it is appropriate with the previous Verse, which commands to turn away from the ignorant, because the ignorant contact with a person and observe his ignorance is itself a kind of intervention by Satan, in order to cause anger and bother a person. Dealing too much with ignorant people, it pushes one towards ignorance and becoming like them.

So the meaning of the Verse is that if the devil wanted to intervene and force you to anger and revenge with their ignorant behavior, you should seek refuge in God, for He is the Hearer, the Knower. Although the address in the Verse is to the Holy Messenger of God, but the purpose is in fact his nation, because the Prophet himself is infallible.

**(Almizan. V. 16, P. 309.)**

# Satan's Seduce and Way to Confront it

«وَ اِمّا يَنْزَغَنَّكَ مِـنَ الشَّيْطـانِ نَـزْغٌ فَـاسْتَعِـذْ بِاللّهِ اِنَّهُ هُوَ السَّميعُ الْعَليمُ!»

(36 / فصلت)

**“Should a seduction from Satan disturb you, seek the protection of Allah. Indeed He is the All-hearing, the All-knowing!”**

**(Holy Quran. Fussilat: 36.)**

Who is the “seducer” mentioned in the above Verse? It may be the Satan himself, or it may be his temptations and deceptions, but since the address in the Verse is to the Holy Messenger of God, the first possibility is more appropriate to his high position, because the satanic deceptions and temptations have no way in his infallible position.

Yes, it is possible that Iblis will change things against him by the temptation of the people, those infidels and dissidents whom he has invited to the Religion. For example, the Satan neutralizes the efforts of the Holy Messenger of God by increasing the disbelief among the infidels and deniers, and sharpens their craze in the enmity and persecution of the Prophet, as a result his invitation to be less effective for the good he intended, and Satan by his temptation throws enmity between the Holy Prophet and the people. In short, it will be the same seduction that the Holy Verse: **"After having ended the enmity which Satan seduced between my brothers and I!” (Yusuf: 100,)** refers to, and it will be the same as the following Verse names it the inducing on Prophets’ desires: "**Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then God would remove Satan's temptations and strengthen His revelations." (Hajj: 52.)**

**“…Seek the protection of Allah!”**

The meaning of the above Phrase is that - whenever you see the devil causes disturbance in your Mission, seek refuge in God from his evil, that God hears your request and knows your actions.

**(Almizan. V. 34, P. 308.)**

# Satan's Call and Charm by his Cavalry and Infantry

«وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَ اَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شارِكْهُمْ فِى الاَمْوالِ وَ الاُوْلادِ... .»

(64 / اسراء)

**“Draw anyone of them you can into sin by your voice and by your cavalry and infantry,**

**share their property and children with them**

**and make promises to them. Your promises are all lies!”**

**(Holy Quran. Isra: 64.)**

The meaning of the Verse is: "By your chanting mislead from the descendants of Adam as much as you can and force them into sin," which, of course, according to the Verses of Surah Hijr, will be those who love and follow Iblis.

It seems that "drawing by chanting" is a remark to humiliating them with false temptations devoid of truth. The situation of Satan and his followers is like that of a shepherd and a herd who walk with one voice, and stand with another voice. It is clear that these sounds are meaningless songs.

What God Said: "**…And by your cavalry and infantry,**" means that in order to lead them to sin, order your army, both your cavalry and infantry, to call them by chanting (shout repeatedly in a singsong tone.) It is pointed out that some of the armies of Satan operate fast and some work slowly, just as the situation of every army, some are cavalry and some are infantry, they appoint infantry to the operations that do not need fast movements.

**(Almizan. V. 25, P. 249.)**

# Concept of Satan's Seduction and Respite

«...الشَّيْطــانُ سَـــوَّلَ لَهُــمْ وَ اَمْلـى لَهُــمْ.»

(25 / محمـد)

**“Those who have reverted to disbelief after guidance**

**has become manifest to them,**

**have been seduced and given false hopes by Satan!”**

**(Holy Quran. Muhammad: 25.)**

"Those who return to their previous disbelief after the path of guidance has been clarified, the devil has adorned this ugly deed in their eyes and made them wish for false aspirations."

The word "seduce" here means to make attractive something that the human soul is greedy for, so that its ugliness becomes beautiful in the eyes.

The meaning of “respite” in this Verse is to lengthen and prolong the desires. In short, the Verse refers to Satan's domination on apostates.

**(Almizan. V. 36, P. 71.)**

# Transfer of Satan’s Seduction by Humans

«... شَياطيـنَ الاِنْسِ وَ الْجِنِّ يُوحى بَعْضُهُمْ اِلى بَعْضٍ زُخْرُفَ الْقَوْلِ غُرُورا!»

(112 / انعام)

**“We have made devilish enemies for every Prophet**

**from among people and jinn.**

**They whisper attractive but and deceitful words to each other!”**

**(Holy Quran. An’am: 112.)**

As We have created enemies of the devils of man and jinn, who plot secretly against you and mislead the people with deceptive words. We did the same for all the Prophets of the past.

It seems that the devils of the jinn reveal to the human devils by temptation, and the human devils repeatedly and secretly reveal that seductions to others, in order to deceive them - or they themselves have been deceived by Satan.

**(Almizan. V. 14, P. 177.)**

# Concept of Satan’s Talk

« وَ قالَ الشَّيْطانُ لَمّا قُضِىَ الاَمْرُ... .»

(22 / ابراهيم)

**“When the matter is all over, Satan will say:”**

**(Holy Quran. An’am: 112.)**

"Speaking" has a different meaning for Angels or devils because their existence is not of the nature of our existence as human beings, namely, they are not social animals, and they have no gradual evolution through education, therefore their speech should have another meanings.

In humans, "speaking" is to employ a voice or a gesture annexed to a previous contract, which our human nature as a social animal requires it, but Angels and jinn and the like, as it comes from the Word of God Almighty, they do not have such an existence, so surely God speaks to them in a different way.

It is clear from above statement that the Angels themselves do not speak each other by employing sound and using words to comprehend meanings, the same is the devils themselves to speak each other. So when an Angel wants to talk to another Angel and explain his intentions to him, or a devil wants to talk to another devil, it is not like humans to have a body and head and in the head a mouth and in the mouth a tongue, and that tongue breaks the sound into pieces and makes a few words out of it to explain their intentions, and the listener also having a head and a hole in the head called the ear with the sense of hearing and behind it having a transmitter to transmit it to the brain to make him able to hear the speaker's words. This issue is very clear!

But whatever it is, there is certainly the Truth of Speaking and Hearing between these two types of creatures, and they catch the effect of speaking, especially they have the understanding of meaning and percep-tion of its intention, although they do not have the speaking like us. There is also a kind of Speaking between the God Almighty and the Angels and Satan, but not like us, which is the creation of sound by speaker and hearing it by the other side.

**(Almizan. V. 4, P. 196.)**

# Concept of Satan’s Temptation and Attendance

«وَ قُـلْ رَبِّ اَعُـوذُ بِكَ مِنْ هَمَزاتِ الشَّيـاطينِ وَ اَعُوذُ بِـكَ رَبِّ اَنْ يَحْضُـروُنِ!»

(97 و 98 / مؤمنون)

**“And say: My Lord! I seek Your protection**

**from the promptings of devils!**

**And I seek Your protection, my Lord, from their presence near me!”**

**(Holy Quran. Muminun: 97-98.)**

In this Verse, the God Almighty instructs His Holy Messenger to seek refuge in his Lord from the temptations of the devils, and to seek refuge in from the presence of the devils in his assembly. There is also a remark in this interpretation to the meaning that the polytheism and denial of the polytheists also is by the effect one of the temptation, surrounding, and attendance of the devils.

**(Almizan. V. 4, P. 196.)**

# Weakness of Satan's Deceptions and Tricks

«فَقـاتِلُوآا اَوْلِياآءَ الشَّيْطانِ اِنَّ كَيْــدَ الشَّيْطــانِ كــانَ ضَعيفــا!»

(76 / نساء)

**“So fight against the friends of Satan**

**for the evil plans of Satan are certainly weak!”**

**(Holy Quran. Nissa: 76.)**

Those who disbelieve in following devil should leave the guardian-ship of God and have no protector except the guardian of polytheism and the worship of other than God. That is, the devil is their friend and they are his friends.

This Verse considers the deception of Satan so weak, because it is the path of devil and it is against the Path of God, though all Powers belong to God, therefore, for the path of devil - which is the deception of Satan – will remain nothing but weakness. By means of describing the weakness of the enemies of God, the God Almighty encourages the believers to wage Jihad against them. Of course, it is obvious that weakness of Satan’s deception is in front of God, but it does not have contradict with his being relatively capable of his disciples.

**(Almizan. V. 4, P. 196.)**

# Is Satan's Misguidance, a Primary Deviation or a Penalty?

«قالَ رَبِّ بِمااَغْوَيْتَنى... !»

(39/حجر)

**“Satan said: My Lord! As You have consigned me to perversity!”**

**(Holy Quran. Hijr: 39.)**

From the fact that Iblis attributed his misguidance to God and God neither rejected it nor answered it, we understand that the purpose of that misguidance was not the issue of prostration on Adam, because there is no relationship between his defiance and the sin of man, and that may cause this, and the devil, by his own disobedience, provides the means of man's sin.

Rather, the meaning of this misguidance is the misguidance that he understood from the Address of God, and realized that the Absolute Curse of God, which is the same deprivation from His Mercy and leaving astray from the path of happiness, has been proven about him forever, of course, setting this curse up was not unduly, but it was the effect of that misguidance which he preferred it for himself, so the misguidance of God Almighty for him was not a primary misguidance, but a misguidance as punishment which was permissible and had no problem, that is why the God Almighty did not deny it, rather asserted and confirmed it in the Verse: **"…Thereby He leads many astray, and thereby He guides many; and He leads no one astray thereby except the transgressors!” (Baqara: 26.)**

This is the Truth that the attention and curiosity in the Verses of the Holy Quran indicates it, in short, the seduction of God Almighty does not mean the initial seduction and misguidance of Satan, rather a punishment for his previous misguidance. The Phrase: **“And My Curse shall be on you until the Day of Judgement!” (Saad: 78,)** expresses it.

**(Almizan. V. 23, P. 236.)**

# Issue of Scheming, Respite and Progressivity

«وَ اُمْلى لَهُمْ اِنَّ كَيْدى مَتينٌ!»، « فَلِلّهِ الْمَكْرُ جَميعا!»

(183/اعراف) و (42/رعد)

**“And I grant them respite. Verily, My scheme is highly strong!”**

**“But to God is all scheming!”**

**(Holy Quran. A’araf: 183, and Ra’ad: 42.)**

**“But to God is all scheming!”** This Verse indicates that all the intrigues, oppositions, oppressions, and transgressions that are done by the people in relation to their religious duties, as well as their treatment of the events that manifest their inner nature, are scheming, respite and deceptions of God, and what the God Almighty considers it as the right of the servants to be observed by God is to bring them to the end of their deeds, and God leads them to the end of their deeds. Yes! God is Victorious in His Work.

**“Those who reject Our Signs, We shall lead them gradually to ruin, while they do not know! And I grant them respite. Verily, My scheme is highly strong!” (A’araf: 182-183.)**

The same Scheming, Respite and Progressivity, when attributed to the devil, it is considered as a kind of disbelief and sin, and drawing to them is considered as invitation, temptation, revelation, and devil mislead; and events that lead a person to them are the adornment of Satan and his means and rope and nets that ensnare the servants with it, because with these means Satan seduces the servants of God and misleads them with the means at his disposal.

**(Almizan. V. 7, P. 56.)**

# Builder Devils and Divers in Capture of Solomon (AS)

«وَ الشَّيــاطيــنَ كُــلَّ بَنّاءٍ وَ غَوّاصٍ وَ اخَـريـنَ مُقَــرَّنيـنَ فِى الاَصْفــادِ.»

(37 و 38 / ص)

**“And also subjected to him the demons among whom were**

**builders and divers! And other groups of them were at his Service**

**all fettered in chains!”**

**(Holy Quran. Saad: 37-38.)**

The God Almighty Says that: "We subdued the demons of the jinn for Solomon, so that every one of them who knew construction works to work for him as a builder, and every one of them who knew diving to work for him as a diver in the sea, and extract pearls and other maritime benefits for him."

**And other groups of them were at his Service**

**all fettered in chains!”**

That is, we subjugated the other classes of jinn to him so that he could shackle everyone, and be at ease with them.

**(Almizan. V. 33, P. 327.)**

# Resembling Hell's Fruit Tree Bloom to Head of Satan

«اِنَّهــا شَجَــرَةٌ تَخْـرُجُ فـى اَصْلِ الْجَحيمِ طَلْعُها كَــاَنَّـهُ رُؤُسُ الشَّياطينِ.»

(63 تا 66 / صافات)

**“It is a tree that springs out of the bottom of the Hell!**

**Its fruit resembles the heads of the devils!”**

**(Holy Quran. Saffat: 63-66.)**

In the Verses of the Surah Saffat, the God Almighty has mentioned the Blessings that He has prepared for the people of Paradise and described them as "Holy Sustenance," and compared them with the places that He has prepared for the people of Fire, and called it the tree of “Zaqqum,” whose blossoms are like the heads of devils, with a wine from “Hamim.”

The word "Zaqqum" is the name of a tree that has small, bitter and smelly leaves. When they cut its leaves, milk comes out in the place where it was plucked, and it swells wherever it reaches the human body. This tree grows in the Arabian land of “Tahama,” and also in every dry and waterless land.... The tree which is described in this Holy Verse is called Zaqqum.

**“Its fruit resembles the heads of the devils!”**

In this Verse, the God Almighty compared the fruit of the tree of Zaqqum to the heads of the devils, and this is due to the fact that the common people portray the devil in the ugliest forms.

**(Almizan. V. 33, P. 224.)**

### CHAPTER FOUR

## Working Tools of Satan

# Satan's Field of Action and Place of Influence

« قالَ فَبِماآ اَغْوَيْتَنى لاَقْعُدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقيمَ،

ثُمَّ لاَتِيَنَّهُمْ مِنْ‏بَيْنِ‏اَيْـديهِـمْ وَ مِـنْ خَلْفِهِــمْ وَ عَنْ اَيْمانِهِمْ وَ عَــنْ شَمــاآئِلِهِــمْ

وَ لا تَجِدُ اَكْثَـرَهُمْ شـاكِرينَ!»

(16 و 17 / اعـراف)

**“Iblis said: As you strayed me, surely I will lie in wait for those who believe in Your Straight Path!**

**Then I will come upon them from all directions: Before them and behind them, from their right and their left, and You will not find in most of them any gratitude!”**

**(Holy Quran. A’araf: 16-17.)**

There are Verses in Holy Quran that can be used to find something about the action and the place of influence of Satan: Out of them are the captioned Verses that tell the story by his own words: “**Surely I will lie in wait for those who believe in Your Straight Path! Then I will come upon them from all directions: Before them and behind them, from their right and their left!”**

It is understood from the above Verse that Satan first possesses the carnal emotions of man, that is, in his fears and hopes, in his aspirations and desires, in his lust and anger, and then in the will and thoughts that arise from these emotions.

Almost in the meaning of the above Verse is the following Holy Verse: “**Iblis said: Lord, because you have caused me to go astray, I shall make earthly things attractive to people and mislead all of them!” (Hijr: 39,)** because the meaning of this Verse is that: I adorn the falsehood, ugliness, and filthiness by the tendency of human emotions have on them and thus I mislead them. For example, the adultery, which is one of the sins, as it is according to his lustful desire, I adorn it in his mind so that he disregards gradually the ugliness and inhibition of it, to the extent that he acknowledges to its advantage and commits it.

Like the above Verse is the Verse: **"Satan gives them false promises and tempts them to develop longings which can never be realized!" (Nissa: 120,)** and also the Verse: **"Satan made their deeds seem attractive to them!" (Nissa: 63.)**

All these Verses, as you can see, indicate that the Satan’s field of action and invasion is the carnal perception and the means of his work is human emotions and feelings, and according to the Verse: **“from the evil of the sneaky tempter, who puts temptations into the breasts of humans!” (Nas: 4-5,)** Satan instills false illusions and false thoughts in the human self.

**(Almizan. V. 15, P. 52.)**

# Natural and Mental Pleasures, and Satanic Pleasures

«كَـذلِـكَ زَيَّنّا لِكُــلِّ اُمَّــةٍ عَمَلَهُــمْ!»

(108 / انعام)

**“We have made every nation's deeds seem attractive to them!”**

**(Holy Quran. An’am: 108.)**"

“Adornment" is everything beautiful and lovable, when it is attached to something else gives it beauty and makes it desirable and beloved. The seeker of adornment moves in greed to achieve it, as a result, benefits from its advantages.

It is these delicacies that adorn the action and belongings of human action in the eyes of man. The God Almighty has also possessed man through these pleasures. Were it not for these pleasures, man would not have attempted to do anything, as a result, the results that God intended for the creation of man, as well as evolutionary results such as the survival of the individual and the permanence of the generation, would not have been achieved. If there was no pleasure in eating, drinking, and marriage, man would never have been willing to endure so much physical suffering and mental anguish in order to attain it, and as a result the system of life would be disrupted, and people would die, and mankind became extinct, and the wisdom of creation was nullified without a doubt.

There are several types of pleasures:

One is the pleasures whose delicacy and beauty are their innate nature, such as the delicious taste of food and the pleasure of marriage.

Another kind of delicacy is the mental pleasures that both improves man's worldly life and is not harmful to his Hereafter. One of the clearest examples of such pleasures is "Faith" which God puts its sweetness in the heart of whomever He Wills: **“But God has endeared the faith to you and has made it attractive to your hearts!” (Hujraat: 7.)**

The third type is the pleasures that agree with carnal desires and cause the misery in this world and in the hereafter. It destroys worship and corrupts the pure life. It is a pleasure that simple and healthy nature opposes it. Of course, the rules of nature and the thoughts that emanate from nature never contradict the principle of nature. Because God Almighty has regulated human nature in such a way as to lead man to his happiness. Therefore, any ruling or thought that is contrary to healthy nature and does not ensure human happiness is not secreted from nature itself, and is certainly an induction of Satan's inductions, it is a spiritual slip attributed to Satan, like the imaginary pleasures that man may sensate from all kinds of immorality. Such pleasures are attributed by God to Satan and narrates from his words as follows: **“I shall make earthly things attractive to people and mislead all of them!” (Hijr: 39,)** and also: **“Satan made their deeds seem attractive to them!” (Nahl: 63.)**

**(Almizan. V. 14, P. 168.)**

# Way of Being Caught in Trap of Satan

« وَ قالَ الشَّيْطانُ لَمّا قُضِىَ الاَمْرُ اِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ.»

(22/ابراهيم)

**“When the matter is all over, Satan will say: Indeed Allah made you a promise that was true and I too made you a promise, but I failed you!”**

**(Holy Quran. Ibrahim: 22.)**

Satan has promised his followers to the delicious delights and far-reaching aspirations, has forgotten death from them, and has made them forget the Resurrection and Reckoning, on the other hand he has frightened them of the poverty, of humiliation and blame of the people. The key to all these traps is the misleading of them from the Position of God, and the manifestation of their present life, in such a way that they think that the apparent means are all independent in the effect, and they themselves are the creator of the effect of their works, and they also think that they themselves are independent in using the means according to their will. When Satan afflicts his followers with such deviation, then he easily makes them proud so that they may trust in themselves, not in God, and use all worldly means in the way of their lusts and desires.

The call of the devil is through deception and the manifestation of things in human delusions and desires that either eventually turn out to be untrue, and man himself realizes that he has been deceived, or if he achieves it, he finds it contrary to what he thought, and inevitably lets go, and look for something again to find it according to his wishes.. This is their condition in this world, but in the Hereafter he causes them to forget all things about it.

**(Almizan. V. 23, P. 71.)**

# Satanic Attraction of Actions and their Ineffectiveness

« وَ اِذْ زَيَّنَ لَهُمُ الشَّيْطانُ اَعْملَهُمْ... .» (48 / انفال)

**“When Satan made their deeds seem decorous to them!”**

**(Holy Quran. Anfal: 48.)**

Satan adorns a person's action by inducing in the human heart by stimulating the inner emotions related to that action, which is a very good action, and as a result, man enjoys his action and loves it with his heart. He has, and his heart realizes it so much that he no longer has a chance to comprehend the dire consequences and the evil effects of it.

In the battle of Badr, the devil, by saying: **"No one shall overcome you today,”** encouraged the infidels in what they had decided, that is, in fighting Muslims, and made them happy. In completing this purpose, he said: **"And I will stand by you!"**

The day of “Furqan - Day of Separation” was the day when the devil decorated the behavior of the polytheists in their enmity with God and His Messenger and the war with the Muslims, and the behavior that they enforced in turning off the light of God. To encourage and please them he used to say: **"No one shall overcome you today,**" and I am your refuge and I repel your enemy from you, but when the two factions face each other, and the polytheists saw the believers and the believers saw the polytheists. He - Satan - was defeated and he fled back and said to the polytheists: I see things that you do not see. I see the Angels descending to help the believers with the torments that threaten you. I fear the punishment of God, and God is Severe in punishment.

**(Almizan. V. 17, P. 153.)**

# Relation of Satanic Acts with Drinking and Gambling

«أِنَّمَا الْخَمْرُ وَ الْمَيْسِرُ وَ الاَنْصابُ وَ الاَزْلمُ رِجْسٌ مِنْ عَمَلِ الشَّيْطنِ فَــاجْتَنِبُـوهُ...!»

(90 / مـائـده)

“**O, you who believe!**

**Indeed the wine, gambling, sacrificing stones,**

**and dividing by arrows are filthy,**

**and of Satan's acts, so keep away from them!”**

**(Holy Quran. Maeda: 90.)**

"Filthy" like “foul” is said to any unclean and disgustingly dirty thing, that the human nature abstains from anything having such description and state. The filthiness of things that is mentioned in the Verse is due to the fact that the human nature does not allow closeness to them for the sake of their description. Because man does not see in them any attribute or effect that relates his happiness and a probability that one day that attribute will be separated from that filthiness. It is possible the following Holy Verse should also refer to this meaning: **"They ask you concerning wine and gambling. Say: There is a great sin in both of them, and some profits for the people, but their sinfulness outweighs their profit!" (Baqara: 219,)** because the God Almighty absolutely implies the overcome of the sin of wine and gambling to their possible benefit, and did not exclude any time, and perhaps for this reason He attributed the mentioned evils to the action of Satan, and did not associate anyone with Satan in them, because if there would be a good aspect in them, it must have been from the non-devil side, and those non-devil shared with the devil. God Says in the next Verse that: “**Indeed Satan seeks to cast enmity and hatred among you through wine and gambling, and to hinder you from the remembrance of Allah and from prayer. Will you, then, relinquish?” (Maeda: 91.)**

In many Verses, God has introduced the devil as an enemy to man, who never wants the good of man, and Said: **"Satan is indeed man's manifest enemy!" (Yusuf: 5,)** and also Said: "A**bout whom it has been decreed that should anyone take him for a friend, he will lead him astray, and conduct him toward the punishment of the Blaze!”** **(Hajj: 4,)** and He also Said: "**And invoke none but a rebellious Satan, whom Allah has cursed…!” (Nissa: 117-118,)** which all show how the God Almighty has ordained His Curse on him and boycotted him from every good.

The filthiness and evil of wine and other things mentioned in the Verse are due to the fact that they lead a person to commit ugly acts that are specific to the devil, and the devil has no work but to put his temptations in the hearts to mislead the hearts, and for this reason in the Verse under discussion God has called them filthy, as in other Verses He has called misguidance filthy.

The context of the above Verse is the expression of the Phrase: **"Are of Satan's acts,”** or **"Filthy and of the Satan’s acts,"** and the reason for this attribution is that the Satan has no purpose of this work but to encourage drinking and gambling to bring hatred between the people, and also to force them to transgress the Limits of God and cause enmity with each other. As a result, by means of this drinking, gambling, sacrificing stones, and dividing by arrows to prevent you from mention of God and prayer. The fact that God considers enmity and hatred only as the effects of wine and gambling is due to the fact that this effect is more apparent in both of them.

The God Almighty affirms that whenever these operations appear they are filth and from the act of Satan. The devil has also no other purpose than to cause enmity and hatred between you by these means and to make you unaware of the prayer and remembrance of God. In short, there is no hope that one day the benefit of these actions to be more than their sin, and will be permissible. (Be careful!)

**(Almizan. V. 11, P. 208.)**

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# Love of Lusts and its Attribution to Satan

« زُيِّـنَ لِلنّـاسِ حُـبُّ الشَّهَـواتِ مِـنَ النِّســاءِ وَ الْبَنينَ وَ... .»

(14/ آل عمران)

**“Beautified for mankind is love of the joys that come**

**from women and sons and stored up heaps of gold and silver**

**and horses branded with special mark and cattle and farms…!”**

**(Holy Quran. Al-Imran: 14.)**

The "love of lusts" here means having deep affection and interest to lusts, which is attributed to Satan, but the instinctual love in humans is attributed to the God Almighty. These lusts are things that are used to sustain the life of the world.

The main purpose of the Verse is to express the interest of different groups of people in the fascination, love, and worldly pleasures, and wants to state that:

A group of people are only engaged in love with women and have no other goal but their love, affection and closeness, which is followed by consequences leading to sin.

Another group relies only on the love of boys and increasing them and seeking help from them and endeavor in this way. They are not so interested in having girls.

Others set their goals solely on increasing in wealth and trying to raise more gold or silver money. People who have this madness in their heads and do not pay much attention to the collection of other furniture and property, except to the extent that it is involved in preserving and maintaining money.

Other people see their appetite in providing horses or gathering cows and sheep and camels or engaging in farming and to some extent giving up other pleasures and lusts in this way. It is possible that the last three types, namely, the interest in horses, livestock and crops, altogether to be the subject of man’s love.

These were the many kinds of lusts to which people clung to one another, and each group devote to what they love, namely, they consider it the principle of all vital pleasures, and consider others as subordinate to it, and there are few people - or perhaps not at all - who look at them all with an equal view and a single intention, and in love and affection for each one of them to be moderate.

But the position, presidency, and occupation that some people are interested in are in fact imaginary things that are of interest to people in the secondary intention and view, and indulging in them is not considered lustful indulgence.

**(Almizan. V. 5, P. 200.)**

# Concept of Satan's Footsteps, and Fields of his Invitation

«يا اَيُّهَا النّاسُ كُلُوا مِمّا فِى الاَرْضِ حَلالاً طَيِّبا وَ لا تَتَّبِعُوا خُطُواتِ الشَّيْطانِ!»

(168 /بقره)

**“O mankind! Eat of what is lawful and pure in the earth,**

**and do not follow in Satan's steps.**

**Indeed he is your manifest enemy!”**

**(Holy Quran. Baqara: 168.)**

The steps of the devil are those things which, according to the devil's acts, that is, seduction by polytheism, are the steps that a walker takes towards his destination. Therefore, it will be a matter of introduction to polytheism and distance from God.

At the beginning of these two Verses, the God Almighty addressed the public (not especially the believers) and this was because the ruling that is expressed in this Verse is a ruling that affects the general public.

The Phrase: "**Eat of what is lawful and pure in the earth,**" prepares a general, unconditional authorization. The fact is that the Phrase: "**And do not follow in Satan's steps**," understands us that there are other things among them which are called the “footsteps of the devil,” and are related to the same “lawful foods,” and these matters, are either related to not eating them are as the following the devil, or eating them are as following the devil, because God did not mention here what those things are? Therefore, in order to establish a ‘standard’ to know what is the following of devil, He pointed out to: “Evil word, prostitution, and speech without knowledge,” and made it clear that whatever is bad is either prostitution or ruling without knowledge, that following it is the following the devil.

The God Almighty has not forbidden any method or policy, except the way in which a person puts his foot in the footsteps of the devil and makes his own walk according to the walk of the devil. It is in this way that his method follows the footsteps of Satan.

**“He tries to make you do evil and shameful things**

**and speak against God without knowledge!” (Baqara: 169.)**

The evil word and prostitution find instance in practice. In contrast, the word without knowledge is related to language and speech. From this we understand that the invitation of the devil is limited to calling for an action that is either evil or indecent, and in inviting to speak without knowledge and reason.

**(Almizan. V. 2, P. 391.)**

# Concept of Adorning the Earth by Satan

«لاُزَيِّنَــنَّ لَهُــمْ فِـى الاَرْضِ وَ لاُغْـــوِيَنَّهُـمْ اَجْمَعيـــنَ اِلاّ... .»

(39 / حجــر)

**“Iblis said: Lord, because you have caused me to go astray,**

**I shall make earthly things attractive to people and mislead all of them!”**

**(Holy Quran. Hijr: 39.)**

When Satan said: "**I shall make earthly things attractive to people!”** he meant that I adorn falsehood or sins in the eyes of man.

"Adorning for them on the earth," is that I deceive people in their earthly life, which is the life of this world.

The indication of the Verse is that Iblis in his word has considered the earth as a container for seducing, decorating and deceiving Adam (AS) and his wife, so his deception was to force Adam and Eve to oppose the guidance of God, and to expel them from Paradise, and cause them to dwell on the earth, so that they may have children whom he will seduce and lead them astray from the straight path, the path of God, therefore we see the God Almighty in the following Verse explained the Satan’s purpose of seducing Adam and his wife that was only to show them their undressed body and to cause them to realize lust: **“Children of Adam, do not let Satan seduce you, as he caused your parents to be expelled from the garden and made them take off their clothes in order to show them their private parts. Satan and those like him see you but you do not see them. We have made the Satan as friends for those who have no faith!” (A’araf: 27.)**

**(Almizan. V. 23, P. 241.)**

# Adorning the World, and its Attribute to God and Satan

«زُيِّنَ لِلنّاسِ حُبُّ الشَّهَــواتِ مِنَ النِّســاءِ وَ الْبَنيــنَ وَ... .»

(14 / آل عمران)

**“To mankind has been made to seem decorous the love of**

**worldly desires, including women and children…!”**

**(Holy Quran. Al-Imran: 14.)**

Decorating the goods and materials of the world is conceived for two purposes: One, the adornment and decoration made in order to reach the Hereafter and seek the Divine Consent, so that one can do in this worldly life with various deeds with his wealth, position, children, people and the like, to attain the way of pleasing God and to achieve close to Him. The God Almighty has attributed this kind of decoration to Himself.

The following Holy Verses prove this kind of attribution**: "Indeed We have made whatever is on the earth an adornment for it…!” (Kahf: 7,)** and also the Verse: **"Say: Who has forbidden the adornment of Allah which He has brought forth for His servants, and the good things of His provision?"** **(A’araf: 32.)**

The other is the ornaments and decorations that have been arranged in order to attract the hearts of people to worldly ornaments, to seduce them and prevent them from paying attention to the aims of human creation and remembrance of God. This way of decorating is merely the possession of Satan and reprehensible. The God Almighty in His Word has attributed it to Satan and has forbidden His servants to be close to it.

In this regard are the two following Verses, and the other Holy Verses like them: "**And Satan had made to seem decorous to them what they had been doing!”** **(An’am: 43,)** and the Verse: “**When Satan made their deeds seem decorous to them!” (Anfal: 48,)**

**(Almizan. V. 5, P. 148.)**

# Concept of the Devil's Ambush and the Siege of Man

«قــالَ فَبِمــاآ اَغْــوَيْتَنـى لاَقْعُــدَنَّ لَهُمْ صِراطَكَ الْمُسْتَقيمَ... !»

(16 / اعراف)

**"Satan said: As You have consigned me to perversity**

**I will surely lie in wait for them on Your straight path…!”**

**(Holy Quran. A’araf: 16.)**

The Phrase "**I will surely lie in wait for them on Your straight path,”** means that I will sit on your right path which leads them to you and leads to their happiness. This is a remark that he says I watch them who go to your way then I try so much to tempt him to cause him deviate from your way.

The Phrase: "**Then I will come at them from their front and from their rear, and from their right and their left,"** is the description of Satan’s plans, which says: Suddenly I surround your servants on four sides to get out of your way. Since the way of God is a spiritual matter, inevitably the meaning of the four aspects will also be spiritual aspects and not sensory aspects.

From the following Verses also we can understand things about this issue: "**He makes them promises and gives them false hopes, yet Satan does not promise them anything but delusion!”** **(Nissa: 120,)** and the Verse: "**That is only Satan frightening his followers!” (Al-Imran: 120,)** and the Verse: "**And do not follow in Satan's steps!”** **(Baqara: 168,)** and the Verse: “**Satan frightens you of poverty and prompts you to commit indecent acts!” (Baqara: 268.)**

From the above Verses we can understand that the meaning of “**I will come at them from their front,”** are the events that occur in a person's life, events that are either pleasant and in accordance with his aspirations, or unfortunate and the source of his misery, but in both cases the devil does his work. The Phrase "**and from their rear,**" refers to his children and descendants, because man also has hopes and aspirations for the future of his children and thinks about them with some cunning. Yes, man considers the survival and happiness of children as his own survival and happiness. Man wants everything he has from the lawful and unlawful for all of his children, perhaps he would perish himself to provide their future.

The meaning of "**from their right,**" is the powerful and good aspect of a person, and his religion. Satan’s coming from the right side means that he makes a religious person irreligious. Satan causes him to go extremes in religious matters, so that man asks others to do things that God did not ask man to do. This is the same error that God has called it "following the footsteps of Satan."

The meaning of “**from their left**,” is the irreligious aspect. In other words, Satan adorns the immoral and indecent acts in a view of a person and causes him to commit sins and follow the lusts, whims and carnal desires.

**(Almizan. V. 15, P. 40.)**

# Satan's Invitation to Poverty and Debauchery

«اَلشَّيْطــانُ يَعِــدُكُــمُ الْفَقْــرَ وَ يَــأْمُــرُكُــمْ بِالْفَحْشــاءِ وَ اللّــهُ يَعِــدُكُــمْ مَغْفِــرَةً مِنْــهُ وَ فَضْــلاً!»

(268 / بقره)

**“Satan frightens you of poverty and prompts you to commit indecent acts. But Allah promises you His Forgiveness and Grace!”**

**(Holy Quran. Baqara: 268.)**

This case came forth by the previous Verse, where the God Almighty invited people to spend money in “almsgiving” out of their pure and good things they earned.

**“O you who have faith! Spend of the good things you have earned!”**

The captioned Verse exposes one of Satan's obsessions to hinder spending good things and wealth in this way. That is the devil who frightens his friends out of poverty, whereas what of the wealth that man gives in the way of God, in return, he earns the Pleasure of God, which has both rewards and benefits.

The One Who makes a person needless or poor is God Almighty, not wealth: **"And that it is He who enriches and grants possessions!" (Najm: 48.)**

Refraining from spending of good property by people is their fear of poverty and this fear is wrong, so the God Almighty clarified its error with the Phrase: **“Satan frightens you of poverty.”** This fear is a harmful fear, because the devil throws it in the heart, and the devil commands nothing but falsehood and misguidance. Now it is either that he commands directly and without intermediaries, or with the means that seem to be right, but when you investigate, you finally see that he came up with a false and evil motive.

Because one might have the illusion that the aforementioned fear is a legitimate fear, even if it is from the devil, the God Almighty added two things to dispel this illusion. The first is that He Said: "**And prompts you to commit indecent acts**,” meaning never expect the devil to call you to a righteous deed, he does not call to anything but indecent acts, so refraining from spending of the good through fear of poverty is never a proper practice, because this reluctance penetrates the habit of stinginess in your soul and gradually makes you stingy, as a result of which your situation reaches a critical point where you refrain to pay the Divine Commands related to financial obligations., and this is a disbelief in God Almighty, and also causes you to throw the poor into the abyss of poverty, which leads lot of people to die or undergo indecent acts, finally ends in widespread of crime and prostitution.

The second issue is that the God Almighty Said: "**But Allah promises you His Forgiveness and Grace!”** God explained this fact that in this case there is a Truth and a false, and there is no third option, and the truth is the same straight path which is from God Almighty, and falsehood is from Satan. The God Almighty warns that: This memory that comes to your mind out of fear is a misguidance of thought, because the Forgiveness of God and the Abundance that God mentioned in the previous Verses are both a reward for spending wealth from pure property, but bad property does not have such a reward.

**(Almizan. V. 4, P. 344.)**

# Usury, and Satan's Interference in Human Discernment

«اَلذيــنَ يَــأْكُلُونَ الرِّبــا لا يَقُـومُـونَ اِلاّ كَما يَقُومُ الَّذى يَتَخَبَّطُهُ الشَّيْطانُ مِنَ الْمَــسِّ!»

(275 / بقـره)

**“Those who exact usury will not stand but like one who** **suffer from a mental imbalance because of Satan's touch!”**

**(Holy Quran. Baqara: 268.)**

The word "**imbalance**" in standing and walking means crooked walking. Man has a direct way in his life that he should not deviate from it because he also according to the environment in which he lives has movements and residences, and has actions that have a system, the system which is determined by certain ideological and rational rulings, and man adapts his actions to the system, both his individual affairs and social affairs.

The path that the God Almighty has guided mankind to it, and with the power that He has entrusted to him, that is - the power of distinguishing between good and bad, beneficial and harmful, true and false - with which he distinguishes direct from indirect.

This is the condition of an ordinary human being, but the human being who is touched by devil, that is, the devil has contacted him and disrupted his power of discernment, he does not distinguish between good and bad, beneficial and harmful, true and false, and he carries out the ruling of each of these cases on its contrary side. (For example, instead of praising the good, the beneficial and the truth, he praises the ugliness, evil and the harmful, and or invites others to it.)

This is not because he has forgotten the meaning of good, true or beneficial and does not know what is good and bad, because whatever he is, he is a human being and he has the will and consciousness, and it is impossible for him to think of non-human actions, but this is for the reason that he sees ugliness as beauty, good as bad, and beneficial as harmful. So he has been confused in conforming the rulings and determining the cases. For him, the normal and abnormal are mixed and he cannot recognize this, for him the normal is the action that he considers normal and abnormal is the action that he recognizes as abnormal, so in his opinion, normal and abnormal are the same, without any advantage of one over other, then he is never eager to return to normalcy from abnormalcy. (Be careful!)

Usury transactions ultimately involves the usurer in mental imbalance that there is no difference between a legitimate transaction that is, buying and selling, and an illegitimate transaction, i.e. usury. When he is told to give up usury and try a true business, he should say what is the difference between usury and business? What is the advantage of business over usury so that I may leave usury and go on buying and selling? This is the very argument of the usurers that God Almighty used the same in the following Verse and argued to their being the mental imbalance: **“That is because they say: Trade is just like usury!"**

This is a strong and valid argument, because usury upsets the balance of wealth in society, and disrupts the system that should rule in society under the guidance of Divine Nature.

**(Almizan. V. 4, P. 344.)**

# Witchery in Jewish People, and Disbelief of Devils

«وَ اتَّبَعُــوا مـا تَتْلُـوا الشَّيـاطيـنُ عَلـى مُلْـكِ سُلَيْمــانَ

وَ ما كَفَرَ سُلَيْمانُ وَلكِـــنَّ الشَّيــاطيـنَ كَفَـرُوا يُعَلِّمُـونَ النّـاسَ السِّحْــرَ... .»

(102 / بقــره)

**“And they followed what the devils pursued during Solomon's reign**

**and Solomon did not turn faithless,**

**but it was the devils who were faithless teaching the people magic,**

**and what was sent down to the two angels at Babylon,**

**Harout and Marout, and they would not teach anyone without telling him: We are only a test, so do not be faithless…!”**

**(Holy Quran. Baqara: 102.)**

It is clear from the above Verse that magic was common among the Jews, and it was attributed to Solomon. Because they thought that Solomon had possessed all his strange kingdom by using magic, as well as his possession of Jinn, mankind, wild beasts and birds, and all strange and supernatural deeds that he was doing. They also attributed some of their magic to the two Angels of Babylon, Harut and Marut.

The Holy Quran rejects both of their statements and says that Solomon did not do what he did by magic, because the magic is a disbelief in God, and possession and intruding on the world is contrary to its normal state. The sorcery story of the Prophet Solomon is one of the old supersti-tions that the devils has falsely made it and relate to their human followers, and by misleading the people and teaching them magic became disbelief.

Devils are a tribe of jinn. We know that this tribe was under the control of Solomon (AS) and they were tortured, and by torture he prevented them from evil doings and corruption.

At the sequence of the Verse the God Almighty Says:

- It would have been better for them if this group of Jews had sought faith and piety instead of following the myths and superstitions of the devils. This interpretation itself is a proof that the disbelief that comes from the realm of magic, is a disbelief is in the stage of action, like as abandoning zakat, not disbelief in the stage of belief. The Jews believed in the stage of belief, but since they were not pious in the stage of action and did not observe the prohibitions of God, their faith was ignored, and they were considered infidels.

**"Had they been faithful and God wary, the reward from Allah would have been better; had they known!" (Baqara: 103.)**

That is, the benefits that are with God are better than the benefits that they seek from magic and infidelity. (Be careful!)

**(Almizan. V. 2, P. 28.)**

### CHAPTER FIVE

## Satan’s Possessions

# Man's Ignorance of Satan's Attack

«...اِنَّــهُ يَــريكُـمْ هُـوَ وَ قَبيلُـهُ مِـنْ حَيْـثُ لا تَـرَوْنَهُـمْ... .»

(27 / اعــــراف)

**“Indeed he sees you he and his hosts whence you do not see them!”**

**(Holy Quran. A’araf: 27.)**

Satan and his gang see you from where you do not see. This Phrase understands that the way to escape from the temptations of the devil is very narrow, because he tempts man from somewhere and approaches him in such a way that he himself does not understand. Yes, man does not know anyone other than himself who invites him to evil and guides him towards misery.

**(Almizan. V. 15, P. 98.)**

# How Satan and his Men See and Possess Man?

«...اِنَّــهُ يَــريكُـمْ هُـوَ وَ قَبيلُـهُ مِـنْ حَيْـثُ لا تَـرَوْنَهُـمْ... .»

(27 / اعــــراف)

**“O, Children of Adam! Do not let Satan tempt you. . .**

**Indeed he sees you he and his hosts whence you do not see them!”**

**(Holy Quran. A’araf: 27.)**

The invitation of the devil is not like the invitation of one person to another to say to him and hear the other, but it is in such a way that the caller (Satan) sees the invited (human), but the invited does not see the caller.

The Holy Verse: “**from the evil of the sneaky tempter! Who puts temptations into the breasts of humans! From among the jinn and humans!" (Nas: 4-5,)** explicitly states that: The actions of the devil are the possession and seduction in hearts. It is in this way that he invites man to misguidance.

We cannot understand from the Verses more than this that the devil only possesses in thoughts, and it is also in some cases, not more. Even if it is narrated that the devil is embodied and build something or taught man to make something, it does not mean more than that he has been embodied for human thought, and has possessed in his mind.

**(Almizan. V. 11, P. 210.)**

# Place for Satan's Temptation in Human Body

« مِنْ شَـرِّ الْوَسْـواسِ الْخَنّاسِ. اَلَّذى يُوَسْوِسُ فى صُدوُرِالنّاسِ مِنَ‏الْجِنَّةِ وَ النّاسِ!»

(4تا6/ نــاس)

**“…From the evil of the sneaky tempter!**

**Who puts temptations into the breasts of humans!**

**From among the jinn and humans!"**

**(Holy Quran. Nas: 4-6.)**

The "**sneaky tempter**" is Satan, who tries all the time to tempt man, but as soon as man remembers God, he hides himself and retreats. Again, as soon as man neglects the remembrance of God, he moves forward and comes to tempt.

The "**breasts of humans**" refers to the place of temptation of Satan. Because human consciousness and perception, according to common usage, is attributed to the human heart, which is in the breast, and the Holy Quran has also said in this regard: "**But the hearts turn blind those that are in the breasts!” (Hajj: 46.)**

In the Phrase: "**From among the jinn and humans,"** it is mentioned in the sense that some people are those who have become evil themselves due to the severity of the deviation and have become among the devils. As the Holy Quran has stated elsewhere: **"The devils of man and jinn!" (An’am: 112.)**

**(Almizan. V. 40, P. 468.)**

# Satan's Misuse of Human Mental States

«...فَيَكيــدُوا لَـكَ كَيْـدا اِنَّ الشَّيْطـانَ لِلاِنْسـانِ عَـدُوٌّ مُبيــنٌ!»

(5 / يـوسف)

**“…Lest they should devise schemes against you.**

**Satan is indeed man's manifest enemy!”**

**(Holy Quran. Yusuf: 5.)**

Jacob (AS) said to Josef (AS): My dear son, do not tell the story of your dream to your brothers, because they are jealous of you, and they are angry with you, they are plotting to destroy you. The devil uses the same meaning and uses his deception, that is, it enters their hearts and does not allow them to give up their plot against you, because the devil is an obvious enemy of human beings.

The reason that the hearts of Josef's brothers were full of resentment and enmity with him was that Jacob (AS) did not say in Josef's answer: I am afraid that they will make an evil plot against you or I am not sure that they will destroy you, but he said: They devise a plan against you.

In addition, he justified his words with the Phrase "**Satan is indeed man's manifest enemy!”** He emphasized and pointed out that the kidnapping of the brothers, apart from the internal grudges, has an external cause that incites their grudges and stimulates the fire of their hearts so that that jealousy and grudge has its effect. Satan is a devil who has been the enemy of man from the first day and has not been willing to leave the enmity even for a day. He constantly provokes people with his temptations to cause them deviated from the straight path and the path of happiness to the crooked and distorted path, which leads to the misery in the world and in Hereafter. Yes, Satan, with these temptations, disturbs even the relation between fathers and children and separates the devoted friends from each other, and confuses and misleads the people.

**(Almizan. V. 21, P. 128.)**

# Satan's Intervention in Human Mistakes

« فَوَكَزَهُ مُوسى فَقَضى عَلَيْهِ قالَ هذا مِنْ عَـمَلِ الشَّيْطانِ... !»

(15 / قصص)

**“…So Moses hit him with his fist, whereupon he expired.**

**He said: This is of Satan's doing. Indeed he is an enemy,**

**manifestly misguiding!”**

**(Holy Quran. Qassass: 15.)**

Where Moses attributes his action to the act of the devil in some way and did not explicitly say "this is the action of the devil," but says: "This is of Satan’s doing!" This implies that the beating that took place between the two (an Israeli and a Coptic man) was an act attributed to Satan or an act arising from Satan’s action, because it is the devil who threw enmity between the two and forced them to beat each other, and the work led to Moses intervening, and the Coptic man was killed by him, and Moses was in great danger. Moses realizes that he was wrong about the damage he did to the Coptic, the damage that caused his death, but he did not attribute this wrongdoing to God, because God Almighty only leads to the Truth, so he ruled that this action is attributed to Satan.

This act of Moses, killing a Coptic, although was not his disobedience to God Almighty, because it was not intentional in the first place, and secondly it had the aspect of defending the man of Israel, and repelled the infidel and tyrant man from him, but at the same time it was not an action without interfering the Satan, because Satan, just as he tempts man to sin and disobey God, and also forces him to do anything contrary to righteous-ness, though it is not a sin, but it involves man with trouble, just as he ensnared Adam (AS) and his wife by eating that forbidden tree, and led them to go out of Paradise. So, in fact, the Phrase: "**This is of Satan's doing**!" is an expression of disgust by the Moses from what happened.

**(Almizan. V. 31, P. 28.)**

**Neglect of God’s Bans by Satan’s Intervention**

«وَ اِمّا يُنْسِيَنَّــكَ الشَّيْطـنُ فَـلا تَقْعُـدْ بَعْـدَ الذِّكْـرى مَـعَ الْقَـوْمِ الظّـلِميــنَ!»

(68 / انعام)

**“If Satan makes you forget, then, after remembering,**

**do not sit with the wrongdoing lot!”**

**(Holy Quran. An’am: 68.)**

The meaning of the word is:

* Even if you forget our prohibition by the devil’s intervention and remember it later, you still cannot be negligent in obeying the prohibition and still sit (in the assembly of those who mock the revelations of God,) rather, as soon as you remember, you should get up, since the pious men do not deserve to sit with the mockers of the revelations of God. This warning in the Verse is addressed to the Holy Prophet of God, but it is addressed in fact to others, because the Prophets are not only free from sins but also from forgetting the Commandments of God. The main purpose of this address and its real audience is the Muslim nation.

**(Almizan. V. 13, P. 222.)**

# Neglect of man Created by Satan

«وَ قــالَ...اذْكُــرْنـى عِنْـدَ رَبِّـكَ فَـأَنْسهُ الشَّيْطنُ ذِكْرَ رَبِّه... .»

(42 / يوسف)

**“Mention me to your master! But Satan caused him to forget mentioning it to his master!”**

**(Holy Quran. Yusuf: 42.)**

The meaning of the Verse is that Josef said to the one who thought that he would be saved soon: "Remind me to your master!” In short, tell him something to arouse his emotions, which may pay attention to my condition, and brings me out of prison.

The meaning of the Phrase: "**But Satan caused him to forget mentioning it to his master,**" means that the devil caused him to forget reminding his master about his imprisoned friend Yusuf, as a result this neglect caused Yusuf to stay in prison for a few more years.

**(Almizan. V. 21, P. 228.)**

**Bewildered Man Surrounded by Satan**

«...كَـالَّـذِى اسْتَهْـوَتْـهُ الشَّيطيــنُ فِـى الاَرْضِ حَيْــرانَ... !»

(71 / انعـــام)

**“…Like someone seduced by the devils and bewildered on the earth!”**

**(Holy Quran. An’am: 71.)**

In the above Verse, the God Almighty gives an example to the bewildered man who is wandering in his work, having no firm determina-tion about his happiness, so leaves the direct road of those who walked it to reach the goal and happiness before him, then he was left confused and astonished, the devils surround him and call him to his destruction. He pays no attention to the call of his guided companions who call him to guidance, while he is at the crossroads of fall and salvation, he does not understand what he has to to.

**“Say: Indeed it is the Guidance of Allah which is the true guidance!"**

**(Baqara: 120.)**

That is, if the issue is to argue between the Invitation of God Almighty, which complies with nature, the nature which considers it the True Guidance of God, and between the invitation of the devils, which is the pursuit of the sensual desire and degrading the Religion, of course, the real guidance is the Guidance of God not the other one.

**(Almizan. V. 13, P. 229.)**

# Gratitude, the State that Satan Changes in Human Soul

«... وَ لا تَجِدُ اَكْثَرَهُمْ شاكِرينَ !»

(17/اعراف)

**“And You will not find most of them to be grateful!"**

**(Holy Quran. A’araf: 17.)**

Where Iblis threatened the children of Adam to a hard revenge, he swore that he would violate and destroy the purpose of their creation, which was the same gratitude and thanking God, and force them to infidelity and ingratitude instead of giving thanks. In response, the God Almighty Said: "**I will surely fill hell with you and all of those who follow you!” (Sad: 85.)**

**(Almizan. V. 15, P. 44.)**

# What Satan Changes in Human Contrary to his Nature

« وَ اِنْ يَـدْعُـونَ اِلاّ شَيْطـانـا مَـريـدا... .»

(117 / نساء)

**“And invoke none but a froward Satan!”**

**(Holy Quran. Nissa: 117.)**

Satan said that: I mislead your servants by worshiping other than God and committing sins, and I command them to engage in false desires and fantasies, and to turn away from obligatory and important matters of life. I order them to pierce the ears of the cattle, and to forbid for themselves what God has made lawful, and I order them to change God's creation.

This change of creation, which the devil calls, is consistent with actions such as amputation of various organs of body, and homosexuality. It is not unlikely that the purpose of changing God's creation is to go beyond the rule of nature and leave the Upright Religion.

Then God considers the invitation of Satan, that is, obedience to the commands of Satan, as accepting the guardianship of Satan, and Says: "**Whoever takes Satan as a guardian instead of Allah has certainly incurred a manifest loss!” (Nissa: 119.)**

**(Almizan. V. 9, P. 133.)**

# Satan’s Promises and False Human Desires

« يَعِـــدُهُــمْ وَ يُمَنّيهِـمْ وَ مـا يَعِـدُهُـمُ الشَّيْطـانُ اِلاّ غُـرُورا !»

(120 / نســاء)

**“He makes them promises and gives them false hopes,**

**yet Satan does not promise them anything but delusion!”**

**(Holy Quran. Nissa: 120.)**

In the above Verse the God Almighty refers to the promises of Satan and calls them as "deception," but He does not mention anything about “false hopes,” namely, the desires that the devil has caused them, because the hopes and desires are sub-subject to the Satan’s deception.

Then God mentions the fate of the people who are deceived by Satan and Says: **“The refuge of such shall be hell, and they will not find any escape from it!”**

Then God mentions the condition of the believers, which is the opposite of the condition of the followers of Satan: **“But those who have faith and do righteous deeds, We will admit them into gardens with streams running in them, to remain in them forever!”**

**“A true promise of Allah, and who is truer in speech than Allah?”**

This Verse competes with the previous Verse which calls the promise of Satan a deception: God's Promise is true and his words are truth.

**(Almizan. V. 9, P. 135.)**

# Human Devils and their Field of Action

«...وَ لَوْلا فَضْلُ اللّهِ عَلَيْكُمْ وَ رَحْمَتُهُ لاَتَّبَعْتُمُ الشَّيْطانَ اِلاّ قَليلاً!»

(83 / نساء)

**“And were it not for Allah's grace upon you and His mercy**

**you would have surely followed Satan, all except a few!”**

**(Holy Quran. Nissa: 83.)**

These Verses are revealed in condemnation of the weak-believing and blame them for what they have done.

It seems very clear that these Verses refer to the battle of Minor-Badr when the head of infidels sent a man to Medina to spread fear and horror among the people and dissuade them from going to battle.

Therefore, the meaning of "following the Satan" mentioned in the Verse is the acknowledgment of the news that the man has brought with him and following him and failing to participate in war.

The story was that, the man informed the believers that the enemy had gathered the crowds and equipped the armies, so be afraid of them and do not go to such great and hard battle. This word affected the hearts of the people and they hesitated to go to Badr, and no one was safe from the effect of these words except the Prophet and some of his private relatives.

The Clause: "**all except a few,**" in the above Verse refers to the Prophet and his companions. In short, the people, except for a few, were all shaken, but later joined the same few and went to the battlefield.

**(Almizan. V. 9, P. 36.)**

# Cases of Satan's Title on Human Beings

« اِنَّمـــا ذلِكُــــمُ الشَّيْطـــانُ يُخَـــوِّفُ اَوْلِيـــاءَهُ... .»

(175 / آل عمـــران)

**“That is only Satan frightening his followers!**

**So fear them not, and fear Me, should you be faithful!”**

**(Holy Quran. Al-Imran: 175.)**

It seems that what is mentioned in the Verse are the same people who, through their meetings and speeches, weakened the morale of the believers and said what they said. Here are the cases in which the Holy Quran has applied the word Satan to man. The following Verses refer to the same issue: **“…From the evil of the sneaky tempter! Who puts temp-tations into the breasts of humans! From among the jinn and humans!" (Nas: 4-6,)** also the same is appeared and emphasized in the next Phrase which says: "**So fear them not!”** That is, do not be afraid of these people who are spraying with their words, because they are evils.

**(Almizan. V. 7, P. 114.)**

# Satan's Enmity against Human and its Effects

« اِنَّ الشَّيْطانَ لَكُمْ عَدَوٌّ...!»

(6 / فاطر)

**“Satan is indeed your enemy, so treat him as an enemy!”**

**(Holy Quran. Fatir: 6.)**

Satan's enmity means that he has nothing to do but seduce and mislead human beings, and all his effort is to prevent humans to achieve the happiness of life and a happy ending. The meaning of what the God Almighty Said: “**So treat him as an enemy!**" is that you avoid accepting his invitation to falsehood, and do not obey him in what he offers you as a good friend.

**“Let not the devil deceive you about God!” (Fatir: 5.)**

The meaning of the above Verse is that the devil draws people's attention to God's Mercy and Forgiveness on the one hand, and to the manifestations of His Scheming, Respite, and Progressivity on the other hand. On one hand he inspires people that God is Kind and Forgiving, and on the other hand, says: Look at the worldly people, how they are safe from the punishment of God, how the more they strive for the world, and become ignorant of God, and commit sins, they find more welfare and higher status among the people.

This is where the devil takes result from his temptations and throws this idea into their hearts that: There is no respect and value at all except in the progress of the life of this world, and beyond this life there is nothing. All the promises and warnings about Resurrection, Reckoning, Paradise and hell, which the religious invitations announce, are a bunch of super-stitions.

As a result, it can be said that the meaning of "**deceive you about God,**" is to make man unaware of the deal that God makes with man in case of man's negligence and oppression.

**(Almizan. V. 33, P. 29.)**

# Pursuit of Human Negligence by Satan

«وَاتْـلُ عَلَيْهِـمْ نَبَـأَ الَّـذى آ ءَاتَيْنـهُ ءَايتِنـا فَانْسَلَـخَ مِنْهـا فَاَتْبَعَهُ الشَّيْطنُ... !»

(175 / اعراف)

**“Relate to them an account of him to whom We gave Our signs,**

**but he cast them off.**

**Thereupon Satan pursued him, and he became one of the perverse!”**

**(Holy Quran. A’araf: 175.)**

* Recite to them (to the children of Israel or all the people) the news of an important matter and that is the story of the man to whom we brought our revelations, that is, we revealed in him the great signs and works of Divinity, therefore the truth became clear for him, but after serving in the right path, he left it. Satan followed him and he could not save himself from perdition."

As you can see, the Holy Verse has obscured the name of the said person and has only mentioned a brief mention of his story, but at the same time it appears that this story is one of the events that took place, and it is not just an example.

These Verses tell another story of the children of Israel and that is the story of "Balaam son of Beor ". The God Almighty instructs His Holy Prophet to read this story to the people, to make them know that merely having the external causes and ordinary means in hand is not enough for man to be saved and his happiness to be assured, but also the Providence of God must also help. God did not want happiness and salvation for the one who clings to the earth and benefits from material pleasures and completely follows the whims and desires and is not willing to pay attention to anything else, because such a person will go to hell. Then God asks His Messenger to show them the sign of such people and explain that the sign of such people is that they do not use their hearts, eyes and ears where it is in their interest. The sign which is the sum of all the signs is that people are in negligence.

Balaam, after his negligence and becoming far from the Signs of God, and after that the devil took his control in hand, lost the path of growth and left amazed, and could not free himself from the abyss of destruction.

**(Almizan. V. 16, P. 232.)**

# Satan’s Invitation, Deception, Abandonment and Hatred

« كَمَثَـــــلِ الشَّيْطــــانِ اِذْ قـــالَ لِـــلاِنْســــانِ اكْفُـــرْ...!»

(16 / حشـــر)

**“Or like Satan, when he prompts man to renounce faith,**

**then, when he renounces faith, he says: Indeed I am absolved of you. Indeed I fear Allah, the Lord of all the worlds!”**

**(Holy Quran. Hashr: 16.)**

It seems that this parable expresses the condition of the hypocrites. Who deceived the “Jews of Bani Nathyr in their attack to Muslims,” and promised them by their protection but did not act on it, leaving them alone in times of need and hardship.

Again, we understand from the appearance of the context that the meaning of Satan here is not the Iblis, father of the devils, and the meaning of Man, the Adam (AS,) the father of humans, but the meaning of Satan is the kind of Satan, and the meaning of human is the kind of human. Each human kind’s Satan invites him to disbelief, for this purpose he adorns the goods of worldly life in his eyes, and with his false promises returns him from the path of Truth, thus entangles him in the trap of disbelief, in a way that makes him happy by same disbelief, until the signs of death appears one after the other, then he gradually realizes that the desires that his devil had instilled in his heart were nothing more than a mirage, and he finds that he lived for a lifetime of in deception and played with imagination. Then the same devil pulls himself aside and says: "I hate you and your behavior!” Not only does Satan not fulfill his promises, but he also inflicts this burning on him, saying that: "**Indeed I am absolved of you. Indeed I fear Allah, the Lord of all the worlds!”**

**(Almizan. V. 38, P. 81.)**

# Concept of Satan's Share in Human Wealth and Children

« وَ شارِكْهُمْ فِى‏الاَمْوالِ وَالاوْلادِ...!»

(64/اسراء)

**“And share with them in wealth and children!”**

**(Holy Quran. Isra: 64.)**

Participation is not conceivable except in ownership, and it is necessary for the partner to participate in the “use” of the property, because it was only the use of which that caused him to get in participation, whether it is objective property, exterior and separate from man, as well as the child who is an independent being apart from parents. If it were not for the purpose of using property and children, man would never have consid-ered any ownership over the property and allocation of the child.

Therefore, the participation of the devil with a person in wealth and children is to share in the benefit and appropriation, as if he forces a person to acquire wealth in a forbidden way, both he benefits and achieves his natural purpose, and the devil also achieves his purpose, or one earns his wealth through lawfulness, but uses it in a sinful way, and does not spend it in obedience to God. So both of them have benefited from that wealth, but the man is deprived of God's Mercy.

Or he who gives birth to a child through a forbidden way, or is born through a lawful way but does not bring him up with a religious and righteous upbringing and does not discipline him according to the Divine Etiquettes, as a result of which he gives a share of that child to Satan and a share for himself, as well as other things.

**(Almizan. V. 25, P. 250.)**

# To whom the Devils Descend?

«هَــلْ اُنَبِّئُكُــمْ عَلـى مَـنْ تَنَــزَّلُ الشَّيـاطينُ تَنَـزَّلُ عَلـى كُـلِّ اَفّاكٍ اَثيـمٍ...؟»

(221 و 222 / شعراء)

**“Should I inform you, on whom the devils descend?**

**They descend on every sinful liar!”**

**(Holy Quran. Shuara: 221-222.)**

This Verse introduces to whom the devils descend and expresses his special attributes, and also indicates that the Messenger of God was not one of them, and the Holy Quran is not from suggestions of devils.

What God Said that he devils descend on every sinful liar, the reason is that the devils have nothing to do but make falsehood appear righteous, and adorn the ugly deed, it is known that they do not descent but to the sinful liars:

“**They eavesdrop, and most of them are liars!” (Shuara: 223.)**

The meaning of eavesdrop refers to the heavenly news that the devils heard incompletely, because they were driven away by the next meteor and were not allowed to listen fully to the heavenly news, therefore what they heard was incomplete, thus many lies were mixed with it. The Phrase: “**And most of them are liars,”** means that either most of the devils lie, and do not tell the truth at all, or most of the news of the devils is false.

The summary of the three Verses is as follows:

The devils, since their nature are evil, do not descend except on anyone who is a liar and immoral, and they themselves lie more in what they report. Unlike the Messenger of God, who is not a liar, also the Verses revealed to him is not wrong or confused. So he is not one to whom the devils are sent down, nor the one who is sent down to him is a devil, nor his Book the Holy Quran which is revealed to him is an induction of the devils.

**(Almizan. V. 30, P. 227.)**

# Devil Mate and the Constant Companion of Man

«قالَ قَرينُهُ رَبَّنا ما اَطْغَيْتُـهُ...!»

(27 / ق)

**“His companion will say: Our Lord! I did not make him a rebel,**

**but he himself was in extreme error!”**

**(Holy Quran. Qaf: 27.)**

"The devil who was with him for a lifetime and led him astray said: “Our Lord, I did not force him to revolt...!" What is meant by "companion" here is certainly the devil companion, whose name is repeatedly mentioned in the Word of God Almighty, and it is the same devil who is always with man, and reveals misguidance to man. The Holy Quran says about him: "**Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion!” (Zukhruf: 36.)** These devils will surely lead such people astray, then they will think that they are guided, until one of them comes to us, then he regrets: I wish there was a distance between me and that companion a distance beyond the east and west, what a bad comparison was him!

**(Almizan. V. 26, P. 242.)**

**Which Class of Man is Doomed to be seduced by Devil?**

«اِنَّ عـِبـادى لَيـْسَ لَــكَ عَـلَيْهِــمْ سُلْطــانٌ اِلاّ مَــنِ اتَّبَعـَكَ مِــنَ الْـغـاوينَ!»

(42-43 / حجر)

**“Indeed as for My servants you do not have any authority over them, except the perverse who follow you!”**

**(Holy Quran. Hijr: 42-43.)**

The word "worshipers - my servants" refers to the general human kind.

The mankind himself has several classes which the most sincere class in servitude is above all, below them is the class of believers, lower than of them is the class of the oppressed people, and the most lower class is the followers of Satan, which they have been excluded in the Verse.

"**And indeed hell is the tryst of them all!”**

The Hell being their tryst means that the Hell is a place where God's promise about them will be fulfilled and they will be tormented.

In this Phrase, which is specific to the expression of the followers of Iblis, the God Almighty has only mentioned the punishment of the followers, but has not mentioned the name of Iblis and his punishment, contrary to the following Verse where He specified the punishment of Satan and his followers: "**I will surely fill hell with you and all of those who follow you!” (Sad: 85.)**

**“Except the perverse who follow you!**

**And indeed hell is the tryst of them all!”**

The God Almighty clarified the condition of the **perverse**, and Said that His Decree has made the fire certain for them. Now in the next Verse: "**Indeed the God wary will be amid gardens and springs,”** the God Almighty states the situation of other general people, including the sincere servants of God, but remains the situation of the oppressed people, which depends on the Will of God, and the condition of sinners and those who committed the mortal sins and died without repentance, who also need intercession. As a result, there will not remain from the mentioned public figures except those for whom Paradise is certain, both sincere and non-sincere servants of God, whom the Verse in question is subject.

**(Almizan. V. 23, P. 246.)**

# How the Devil Disturbs the Human Nerves and Brain

«...لا يَقُــومُــونَ اِلاّ كـَمـا يَـقُـومُ الَّـذى يَتَخَبَّطُــهُ الشَّيْطــانُ مِـنَ الْمَــسِّ!»

(275 / بقره)

**“Those who exact usury will not stand but like one deranged by the Devil's touch!”**

**(Holy Quran. Baqara: 275.)**

The meaning of "**deranged by the devil’s touch**" here is not the irregular movements of demon-possessed people during epilepsy or after epilepsy, because the purpose of the Verse is to denigrate the belief of the usurer that says there is no difference between business and usury. The fact is that his actions are volitional based on a wrong belief. The meaning of the Verse is that the uprising of the usurer in his life to gain money to manage his livelihood is like the uprising of the insane ones who do not distinguish the good from bad.

The simile in the Verse, which likens the usurer to someone who has gone mad as a result of the devil's touch, is not without the remark that such a thing (i.e., going mad as a result of the devil's touch) is a possible matter. Although the Holy Verse does not imply that all the insane have gone mad under the influence of Satan, it does imply that some madness occurs under the influence of Satan.

Attributing the insanity of mentally deranged ones to Satan is not directly and without any intermediary, but if the devil drives someone insane is by natural means, for example, it causes a disorder in his nerves, or inflicts a scourge on his brain, just as the Angels, to whom the dignity of the Prophets and Saints is attributed, mediate through natural causes. It offers a similar meaning in the story narrated by the Holy Quran about Job (AS) who said: **“And remember Our servant Job, When he called out to his Lord: The devil has visited on me hardship and torment!” (Sad: 41.)**

He also offers: "**And Job, when he called out to his Lord: Indeed distress has befallen me, and You are the most Merciful of the Merciful!” (Anbiya: 83,)** on the one hand he says that Satan has touched me, and on the other hand he attributes this touch to the illness, even though the disease has a natural cause.

The material scholars made a mistake when they heard that the Monotheists attribute the events to God Almighty or attributed some of the events to the Spirit or the Angel. They thought that the Monotheists deny the natural causes and considered all the works to be supernatural. They have neglected the fact that Theists consider both God and the factors of nature to be effective, and if they attribute events to both sources, this attribution is in a relation on length not on width. (As you attribute writing to the head of the pen, to the pen, to the fingers of the writer, to his hand, and to himself, and it is a right attribution.)

**(Almizan. V. 4, P. 387.)**

# How Satan Affects Human Dreams?

«وَ يُعَلِّمُكَ مِنْ تَأْويلِ الاَحاديثِ....»

(6/يوسف)

**“And He teaches you the interpretation of dreams!”**

**(Holy Quran. Yusuf: 6.)**

The interpretation that God had taught Josef (AS) is not only on dreams but it covers all the events, the absolute events and happenings that come to the imagination of man, whether the images he has in his sleep or in his wake.

The meaning of dreaming being a narration is that dreaming for the dreamer is like imagining things, and it is exactly like imagining the news and stories when one hears it. So the dream is also a narration, either by an Angel or by the devil or by the human self.

This is the purpose of those who say that the dream is the narration of an Angel or the devil, but the truth is that the dream is the narration of the self itself, directly or without the mediation of the Angel or the devil.

Narration of the Angel or the devil does not mean speech, but rather it means that it the dream visualize and dramatize a story or event of events in a suitable way for human beings, like as in the awakening the same narrator puts that story or event into the words and the listener realizes the essence of it. The narration of the Angel or the devil also is like the decision of a man to do something, and the people say that the self of man narrated him to do such an action. What this means is that he imagined to do or not to do that action, as if his self said him that you need to do it.

**(Almizan. V. 21, P. 131.)**

### CHAPTER SIX

## Immunity from Possessions of Satan

# Divine Covenant with Man Commanding Disobey Satan

«اَلَمْ اَعْهَدْ اِلَيْكُمْ يا بَنى آدَمَ اَنْ لا تَعْبُدُوا الشَّيْطانَ اِنَّهُ لَكُمْ عَدُوٌّ مُبينٌ!»

(60/يس)

**“Did I not pledge to you, O Children of Adam, that you should not serve the devil, for he is your most manifest enemy?"**

**(Holy Quran. Yassin: 60.)**

The meaning of worshiping the devil is to obey him in the tempta-tions and commands he gives. No one but the God Almighty and those who has permitted should not be obeyed and worshiped. In this Verse, God gives such a reason for not worshiping the devil - that he is an enemy to you, and the enemy never wishes good for his enemy.

But the covenant that God Almighty made with the children of Adam, that they do not worship and obey the devil, is the same covenant that he conveyed to mankind through His Prophets and Messengers, and threatened them about the following the devil. Like this Message that Said: **"O Children of Adam! Do not let Satan tempt you, like he expelled your parents from paradise!” (A’araf: 27,)** and also Said: "**Do not let Satan bar you from the way of Allah. Indeed he is your manifest enemy!” (Zukhruf: 62.)**

**(Almizan. V. 33, P. 164.)**

# God’s Sincere Servants’ Immunity from Satan’s Deceit

«قـالَ فَبِعِـزَّتِكَ لاُغْوِيَنَّهُمْ اَجْمـَعينَ اِلاّ مِنْهُـمُ الْمُخْلَصينَ!»

(82 و 83 / ص )

**“He said: By Your Might, I will surely pervert them all!**

**except Your exclusive servants among them!”**

**(Holy Quran. Sad: 82-83.)**

Satan swears by the Glory of God that he will surely seduce all human beings, then excludes the sincere servants of God. The sincere servants are those whom God Almighty has purified them for Himself, no one and nothing has a share in them. As a result, the devil has also no share in them.

**(Almizan. V. 34, P. 42.)**

**Call of Satan, and Denying his Dominance over Man**

«وَ ما كانَ لى عَلـَيْكُمْ منْ سُلْطانٍ اِلاّ اَنْ دَعَوْتُكُـمْ فَاسْتَجَبْتُمْ لى...!»

(22 / ابراهيم)

**“I had no authority over you, except that I called you**

**and you responded to me!”**

**(Holy Quran. Ibrahim: 22.)**

Apparently, the domination of Satan means both formal and spiritual domination. The meaning of the Verse is that "Iblis" said: I did not have dominion over you in the world, not over your appearance, and not over your bodies, to force you to sin against God, and to divest you from your authority, then to impose my will on you. Or as well I had not any dominance over your intellects and thoughts, to impose polytheism on your intellects by presenting reason, and forcing you to accept it, as a result, your souls to be forced to obey me.

But I accept that I invited you to polytheism and sin, and you accepted my invitation without any authority or domination on my part.

Of course, although the invitation of Satan leads people to polytheism and sin by the Permission of God, but it is only an invitation and not domination, that is, God has not dominated Satan over us.

Although the invitation itself is a kind of mastery, but not in a way that forces the guest to carry out the invitation. The reason for this is a Holy Verse that tells the story of God’s allowing the devil and says: “**Instigate whomever of them you can with your voice … As for My servants, you shall have no authority over them!" (Isra: 64-65,)** which the God Almighty explicitly states that the Satan has no authority over His servants.

**(Almizan. V. 23, P. 71.)**

# Satan's Promises with No Control over God's Servants

«...وَ ما يَعِدُهُمُ‏الشَّيْطانُ اِلاّ غُرُورا!»

(64 / اسراء)

**“He makes them promises and gives them false hopes,**

**yet Satan does not promise them anything but delusion!”**

**(Holy Quran. Isra: 64.)**

* Satan does not promise them anything except the promise of foolishness in the sense that he makes the error to appear as correct and the wrong to appear as right in their view.

**"As for My servants, you shall have no authority over them.**

**And your Lord suffices as Trustee!” (Isra: 65.)**

The meaning of "worshipers - my servants" includes all human beings and also the sincere ones, whom Iblis himself has excluded and said: "Except for a few!" So it remains for the devil "Misleadings" who are those who have lost their purpose, as God Almighty has said elsewhere: “**Indeed as for My servants you do not have any authority over them, except the perverse who follow you!” (Hijr: 42.)**

What God Said: "**And your Lord suffices as Trustee**!" It means that God is enough to uprise above the will of the people and their actions, and to protect their interests and oversee their affairs, since the word "Trustee" means to manage the affairs of others and devise their living welfare.

From this it is clear that the meaning of this word is the Special Divine Trusteeship, which is specific to people other than the misleading.

**(Almizan. V. 25, P. 251.)**

# Warning Islamic Society to Follow the Footsteps of Satan

«يا اَيُّهَـا الَّـذينَ امَنُوا ادْخُلُـوا فِى‏السِّلْمِ كافَّةً وَ لاتَتَّبِعُواخُطُواتِ الشَّيْطانِ...!»

(208 / بقره)

**“O you who have faith! Enter into submission, all together, and do not follow in Satan's steps; he is indeed your manifest enemy!**

**(Holy Quran. Bagara: 208.)**

The word "peace", “submission” and “Islam” have the same meaning, and “all together” calls for the union of all believers, and Commands them all to enter submission. Therefore, each individual has a personal duty towards this call, and the Islamic society as a whole is obliged to maintain the unity of the religion and to prevent divisions and dissensions, so that all collectively submit to the Command of God and the Prophet.

Because it is addressed to the believers, the submission to which is commanded in the Verse is the submission to the Command of God after believing. That is, it is necessary for Muslims not to comment and vote on their own behalf and not to adopt a path and method without the Command of God and the Prophet, because no population has gone to the path of destruction except by sensual desires and speaking out of ignorance, and the right of living and happiness was not taken away from any group except due to differences and dispersion.

It is clear from this that following the steps of Satan, which are forbidden in this Verse, does not mean following the devil in any false matter, but it means following the devil in matters related to religion, namely, Muslims should be careful where the ways of falsehoods is decorated with the coverage of truth, where the things that are outside the religious orders were called the precepts of the religion, and a group of ignorant people believe in out of ignorance. The sign of these innovations is that God and the Prophet did not mention any of them among the religious teachings.

The restrictions and characteristics of the Verse also indicate this. For example, "footsteps" inevitably are on a road with a lot of traffic, and if the passerby would be a believer and the road would be the pass of faith inevitably the meaning of the footsteps of the devil will be a Satanic method in the path of faith.

Since it is obligatory on the believer to submit to the full meaning of submission to God, so if any path he takes without submission is evil steps and following it is to follow the devil step by step!

**(Almizan. V. 3, P. 141.)**

# No Satan's Domination over Holders of Faith and Trust

«فَاِذا قَرَأْتَ الْقُرْانَ فَاسْتَعِذْ بِاللّهِ مِنَ الشَّيْطانِ الرِّجيمِ

اِنَّهُ لَيْسَ لَهُ سُلْطانٌ عَلَــى الَّـــذيـنَ امَنُـــوا وَ عَلــى رَبِّهِــمْ يَتَــوَكَّلُـــونَ!»

(98 و 99 / نحـل)

**“When you recite the Quran, seek the protection of Allah**

**against the outcast Satan!**

**Indeed he does not have any authority over**

**those who have faith and put their trust in their Lord!”**

**(Holy Quran. Nahl: 98-99.)**

This Verse indicates two points:

The first is that seeking the protection of God is the reliance and trust in God, because the God Almighty, in justifying the necessity of seeking refuge in God says rely on God and has rejected the dominance of Satan from those who rely on God.

The second is that the Faith and Trust are the two criteria for the truth of servitude, and the claim of servitude without them is a false claim. In the following Verse the God Almighty has rejected the dominance of Satan over his servants: **“Indeed as for My servants you do not have any authority over them, except the perverse who follow you!” (Hijr: 42-43,)** but in the Verse in question He referred to those people with Faith and Trust instead of his servants in the latter Verse.

The rational validity also accords with this meaning, because the Trust is that man gives the control of his affairs over the hand of other one, and submits to him, and accepts it as his own act whatever he deems it advisable and performs. This is the specific effect of servitude.

**(Almizan. V. 24, P. 266.)**

# Who is Immune to Satan's Domination?

«ثُـمَّ لاَتِيَنَّهُـمْ مِنْ بَيْـنِ اَيْـديهِـمْ وَ مِـنْ خَلْفِهِـمْ ... وَ لا تَجِـدُ اَكْثَـرَهُمْ شاكِرينَ!»

(17 / اعراف)

**“Then I will come at them from their front and from their rear,**

**and from their right and their left,**

**and You will not find most of them to be grateful!”**

**(Holy Quran. A’araf: 17.)**

The Phrase "**You will not find most of them to be grateful,”** is the result of the deeds that God has related from Satan in the Phrase: **"He said: I will surely lie in wait for them on Your straight path, then I will come at them from their front...."** Of course, in other places in the Quran, where the God Almighty quotes the story of Iblis again, at the end, instead of "**grateful,“** He has mentioned other Phrases: for example, in Surah Isra, when God narrates this story, at the end He quotes from the Iblis that: "**I will surely bridle his progeny, all except a few!” (Isra: 62,)** and in Surah Sad God quotes from the words of Iblis that: "**I will surely pervert them except Your exclusive servants among them!” (Sad: 82-83.)**

Hence, it becomes clear that the meaning of the "**grateful“** in the Verse under discussion is the same as the “**exclusive servants”** in other Verses. Care in the meaning of these two words also confirms this meaning, because the exclusive and sincere servants are those who have been purified for God, that is, God has purified them for Himself, and no one has a share in them except God Almighty, and nothing else. They do not remember anyone but God, they have forgotten everything other than God, even themselves. It is clear that such people have nothing in their hearts but God Almighty, and the remembrance of God has filled their hearts so much that there is no room left for Satan and his temptations.

This was the meaning of the exclusive and sincere servants, but the “grateful servants” are those whose preoccupation is always to be thankful for God's blessings. That is, they do not face any of the blessings of God unless they give thanks to Him. This means that they take possession of every blessing and they speak and act about it in such a way as to show that this blessing is from their Lord, and it is clear that such people do not face anything from themselves or others, except that they remember God before they face, while facing, and after facing, and that remembering God has made them forget everything else, and since God has not placed two hearts in one body, then if we pay attention to the real sense of “grateful” we find that its meaning is the same as “sincere servants.” If the devil excludes the grateful and sincere servants of God from his seduction and misguidance, it was not out of pity for them, or he does not want to bless them, but it was because he did not have access to them and his power does not reach them!

**(Almizan. V. 15, P. 42.)**

# Who and How are Protected from Satan’s Temptations

«...وَ لاُغْـوِيَنَّهُـمْ اَجْمَعيــنَ اِلاّ عِبـادَكَ مِنْهُـمُ الْمُخْلَصيـنَ!»

(39 و 40 / حجر)

**“And I will surely pervert them, all!**

**Except Your exclusive (sincer) servants among them!"**

**(Holy Quran. Hijr: 39-40.)**

It follows from the context that these people are those who have purified themselves for God, and it is clear that no one has purified them except God!

The purified (sincere servants) are those whom God has purified for Himself after they purified themselves for God. That is, no one has a share in them other than God, and there is no place left in their hearts where other than God dwells. And they do not engage in anything other than God. Whatever Satan throws into their hearts from his tricks and temptations, the same tricks will also convert to remembrance of God, what the tricks that make others far from God make them more close to God, of course, these are the ones who have already purified themselves for God.

Satan, whom God curses, uses his adornment on all human beings, even the pious, but only seduces the unbelievers.

While Satan said: "Except your sincere servants," he first excluded the servants and then described them as sincere, and we understand from this meaning that in fact this is the right of servitude, that the Master makes the servant pure for himself, and no one can own him. It will be so that a person would not consider a master for himself, does not even consider himself the master of anything of his self, of the attributes of his self, and his works and deeds, but considers all only for God.

**(Almizan. V. 23, P. 242.)**

# Separation of God's Servants from Satan's followers

«...كَمــا بَــدَأَكُـمْ تَعُـودُونَ. فَـريقـا هَـدَى وَ فَريـقا حَقَّ عَلـَيْهِمُ الضَّـلالَـةُ !»

(29 و 30 / اعراف)

**“Even as He brought you forth in the beginning,**

**so will you return!”**

**(Holy Quran. A’araf: 29-30.)**

This Verse refers to the beginning of the creation of mankind, after outcast of Iblis, the God Almighty Said to him: "**Get out of heaven, blameful, banished! Whoever of them follows you, I will surely fill hell with you all!” (A’araf: 18.)** In this Promise, He divided the human race into two groups: one of those who realized the straight path, and the others who went astray from the path of truth. This was one of the characteristics of the beginning of human creation, which also this characteristic are in their return.

There are other Verses that explain this feature more explicitly and said: "**He said: This is a Straight Path to Me! As for My servants, you shall have no authority over them, except those who are misled and follow you!”** **(Hijr: 41-42.)** In this Verse, the God Almighty has divided the people into two groups by His Certain Decree: One, those whom Satan cannot lead astray, others who follows him on his own free will, and as a result goes astray, as God Said: "**About whom it has been decreed that should anyone take him for a friend, he will lead him astray!” (hajj: 4.)** This Inevitable Decree is due to their misguidance due to their obedience to Iblis, not that their obedience to Iblis is due to the Decree of God.

The other Verse in this regard is: "**He said: The truth is that and I speak the truth! I will surely fill hell with you and all of those who follow you!” (Sad: 84-85,)** which indicates the separation of the two groups. Since there were such a Decree, the God Almighty Said:

"**He said: Get down both of you from it, all together,**

**being enemies of one another!**

**Yet, should any guidance come to you from Me,**

**those who follow My guidance will not go astray,**

**nor will they be miserable!**

**But whoever disregards My remembrance,**

**his shall be a wretched life,**

**and on the Day of Resurrection We shall raise him blind!”**

**(Taha: 123-124.)**

**(Almizan. V. 15, P. 104.)**

# Politeness in Discourse, Avoiding Satan's Temptation

«وَ قُـلْ لِعِبـادى يَقُـولُـوا الَّتـى هِـىَ اَحْسَـنُ اِنَّ الشَّيْطـانَ يَنْـزَغُ بَيْنَهُــمْ...!»

(53 / اسراء)

**“Tell My servants to speak in a manner which is the best.**

**Indeed Satan incites ill feeling between them!”**

**(Holy Quran. Isra: 53.)**

The Phrase "**which is the best,**" refers to the words that are good, and in terms of politeness they are better, free from violence, and free from insults and other corrupt sequences.

The content of these Verses is the Command to speak well and to observe etiquette in speech and to avoid the temptations of the devil, meantime, they should know that everything depends on the Providence of God, not by the Messenger of God, so that he can removes the task of his followers and gives them the ability to prosper, so that they can say whatever they want. No, it is not true that God gives such authority to any person, even if he is one of the Prophets, to favor the unworthy ones without any good reason and to condemn the worthy ones.

In the Presence of God, the good manner and perfection of politeness is the criteria of human superiority.

Even if God has given some superiority among the Prophets, it was not without a good reason, but it was for the sake of such good manner and perfection of politeness. For example, He exalted David above others and revealed him the Holy Book "Psalms," in which he taught him the best etiquette and the purest Praise to God Almighty. From this it is clear that before the emigration of the Messenger of God some Muslims faced the polytheists and in speaking to them, they spoke harshly and may have said that you are the people of fire, and we are the people of Paradise by the blessing of the Messenger of God. This has caused the polytheists to be incited against the Muslims and their enmities to increase, to light the fire of sedition and persecution of the believers, therefor, the God Almighty Commanded His Holy Messenger to instruct the people to speech with people in good manner and politeness.

**(Almizan. V. 25, P. 203.)**

### CHAPTER SEVEN

## Guardianship of Satan

# To whom Does Satan Rule and is Guardian?

«...اِنّا جَعَلْنَا الشَّيـاطينَ اَوْلِياآءَ لِلَّذينَ لا يُؤْمِنُونَ!»

(27 / اعراف)

**“We have indeed made the devils friends of those**

**who have no faith!”**

**(Holy Quran. A’araf: 27.)**

This Phrase makes it clear that the guardianship of the devils in man is the only guardianship to deceive him, so that if they could do something in this way, they would do anything else. As can be seen from the following Verses:

**“Instigate whomever of them you can with your voice; and rally against them your cavalry and your infantry, and share with them in wealth and children, and make promises to them!**

**But Satan promises them nothing but delusion!**

**As for My servants, you shall have no authority over them.**

**And your Lord suffices as trustee!”**

**(Isra: 64-65)**

**“Indeed he does not have any authority over**

**those who have faith and put their trust in their Lord!”**

**(Nahl: 99.)**

**“Indeed as for My servants you do not have any authority over them, except the perverse who follow you!”**

**(Hijr: 42.)**

If we pay attention to these Verses in addition to the Verses under discussion, we will understand that the devils have no guardianship over the "Believers" and the "Trusting" and those whom God has considered them as His “servants” and said that the Satan has no guardianship over my servants, even though he could cause a probable lapse upon them, however his guardianship is only for those who do not believe in God.

Apparently, the purpose of this disbelief is to deny God and His Revelations. It is clear that this meaning is a special meaning of disbelief and polytheism to God. Because it is the same general meaning that He Says in the same story in Surah Baqara and the captioned Surah:

**“But those who deny Our signs and are disdainful of them,**

**they shall be the inmates of the Fire and they shall remain in it forever!” (A’araf: 36.)**

**(Almizan. V. 15, P. 98.)**

# How the Devil and the Devil's Followers Use Each Other

« وَ قالَ اَوْلِياؤُهُمْ مِنَ الاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنا بِبَعْضٍ وَ بَلَغْنا اَجَلَنَا الَّذى أَجَّلْتَ لَنا!»

(128 / انعام)

**“…Their friends from among the humans will say:**

**Our Lord, we used each other, and we completed our term**

**which You had appointed for us…!”**

**(Holy Quran. An’am: 128.)**

Seducing the devils and their guardianship over the humans is not obligatory guardianship, but it is like a two-way deal, in the sense that if human beings obeyed the devils, it was because of the benefits that were imagined in this work, and if the devils deceived them, it was because of the interests they had in the guardianship over them and managing their affairs.

The devils enjoy deceiving human beings and having guardianship over them. Humans also feel a kind of pleasure from following the devils and their temptations, because by this they reach material things and carnal pleasures. This is the confession that the followers of the devils will make on the Day of Resurrection and will say: "**On the day He will gather them all together, He will say: O company of jinn! You claimed many of the humans. Their friends from among the humans will say: Our Lord, we used each other, and we completed our term which You had appointed for us. He will say: The Fire is your abode, to remain in it forever, except what Allah may wish. Indeed your Lord is all-wise, all-knowing!”**

Hence, it is clear that the meaning of "term of deadline" in the Phrase: "**We completed our term which You had appointed for us,**" is the limit that God has set for their existence, and that is the degree and the basis that they reached by the deeds they did.

**(Almizan. V. 14, P. 223.)**

# Oppressors’ Mutual Guardianship with Satan’s Followers

«وَ كَـذلِـكَ نُــوَلّــى بَعْـــضَ الظّـلِميـنَ بَعْضـــا بِمـا كــانُـوا يَكْسِـبُــونَ ! »

(129 / انعام)

**“That is how We make the wrongdoers one another's friends**

**because of what they used to earn!”**

**(Holy Quran. An’am: 129.)**

In this Phrase, the God Almighty points out the meaning that placing some oppressors as guardians for others is on the same criterion as mentioned in the previous Verse that: The obedient, namely, the oppressors who benefited from the deceptions of those whom they followed, namely, the devils, and in this way they committed the sins by which they enjoyed and continued it to the extent that the God Almighty made the devils the guardians of them, and made them the subjects for them.

This guardianship itself is a punishment that God punishes the oppressors for the atrocities they committed, not a primitive punishment. This is the meaning that the following Verse indicates: **"Thereby He leads many astray, and thereby He guides many; and He leads no one astray thereby except the transgressors!” (Baqara: 26.)**

**(Almizan. V. 14, P. 225.)**

# Guardianship of God, Angels, and Satan

«...اِنّا جَعَلْنَـا الشَّيـاطيـنَ اَوْلِيــآءَ لِلَّـذيـنَ لا يُــؤْمِنُــونَ ! »

(27 / اعـــراف)

**“We have indeed made the devils friends of those who have no faith!”**

**(Holy Quran. A’araf: 27.)**

The Holy Quran says in the above Verse: "We have made the devils the guardians of those who do not believe!"

Quran proves the same guardianship, that the devils have in sin and oppression over human beings, to the Angels in obedience and worship, and says: "**Indeed those who say: Our Lord is Allah! And then remain steadfast, the angels descend upon them, saying: Do not fear, nor be grieved! Receive the good news of the paradise which you have been promised. We are your guardins in the life of this world and in the Hereafter!” (Fussilat: 30-31.)**

Of course, these two types of guardianship are in no contradiction with the Absolute Guardianship of God, which the following Verse proves it: "**And warn by its means those who fear being mustered toward their Lord, besides whom they shall have neither any guardian nor any intercessor!” (An’am: 51.)**

**(Almizan. V. 15, P. 55.)**

# Followers of Satan’s Imaginary Guidance

«...فَريقا هَدَى وَ فَريقا حَقَّ عَلَيْهِمُ الضَّـلالَةُ

اِنَّهُمُ اتَّخَـذوُا الشَّيـاطينَ اَوْلِياآءَ مِنْ دُونِ اللّهِ

وَ يَحْسَبُونَ اَنَّهُمْ مُهْتَدُونَ ! »

(30 / اعراف)

**“A part of mankind He has guided and a part has deserved to be consigned to error, for they took devils for guardians instead of Allah, and supposed they were guided!”**

**(Holy Quran. A’araf: 30.)**

This Phrase: “**for they took devils for guardians instead of Allah, and supposed they were guided!”** justifies the cause of the misguidance for those, who the Phrase: "**A part has deserved to be consigned to error,**" proved to them, and it is understood from that as if the misguidance and losses that have been imposed on them from the source of Divine Decree was conditional on Satan’s guardianship.

The Verse: "**It was decreed upon him that any who follow him, he will mislead him!” (Hajj: 4,)** and also the following Verse both express the above fact: **"We have assigned them companions who make to seem decorous to them whatever is before them and whatever is behind them, and the word became due against them, as it did against the nations that passed away before them of jinn and humans. They were indeed losers!” (Fussilat: 25.)**

**“And supposed they were guided!”**

This Phrase interprets the meaning of the realization of misguidance and its necessity, and understands that when a human being used to go the path of falsehood and left far from the truth, as long as he acknowledges that it is false and does not forget the truth, there is hope in him to return to the truth, but if his state reached a point where he believed that the falsehood is the truth and believed that the path of guidance is the path he is taking, then he will be established in error and his misguidance is certain and his hope of salvation will be cut off forever!

**(Almizan. V. 15, P. 106.)**

# Guardianship of Satan and its Monopoly

«اِنَّمـــا سُلـْطــانُـهُ عَـلَى الَّـذيـنَ يَتَـوَلَّـوْنَـهُ وَ الَّـذينَ هُمْ بِـه مُشْـرِكُـونَ!»

(100 / نحل)

**“His authority is only over those who befriend him**

**and those who make him a partner of Allah!”**

**(Holy Quran. Nahl: 100.)**

The kingdom and authority of devil is limited to those who take him as their guardian so that he can take care of their affairs as he pleases and whatever he does, they will obey him. It is also in those who associate partners with God, and take Satan as their guardian instead of God, and consider him their Lord and Master, because the obedience in fact is worship. God Said: Did we not make a covenant with you, O, children of Adam, that you do not worship the devil, he is an obvious enemy to you, and that you worship me?

From this statement, two truths become clear, one of which is that the end of the Verse is the commentator of its head, and considering someone as a guardian whom God did not confirm, is polytheism and worshiping other one but God.

Secondly, there is no mediator between not relying on God and the worship of Satan and his guardianship. Whoever does not rely on God will be one of the followers of Satan.

**(Almizan. V. 24, P. 267.)**

# Belief in Guardianship of Satan in Historical Societies

«تَاللّهِ لَقَدْ اَرْسَلْنا اِلى اُمَمٍ مِنْ‏ قَبْلِكَ فَزَيَّنَ لَهُـمُ الشَّيْطـانُ اَعْمـالَهُـمْ فَهُـوَ وَلِيُّهُمُ الْيَوْمَ... .»

(63 / نحل)

**“By Allah, We have certainly sent apostles to nations before you.**

**But Satan made their deeds seem decorous to them.**

**So he is their guardian today, there is a painful punishment for them.!”**

**(Holy Quran. Nahl: 63.)**

The meaning of the Verse is: I swear by God, we sent our messengers to the nations before you, such as the Jews, the Christians and the Magi, who did not become extinct like the people of Aad and Thamud. But the devil adorned their ugly deeds for them, so they inevitably followed him and turned away from our messengers. So today their guardian is the devil, and they are united in error, and on them will be a painful retribution on the Day of Resurrection.

It appears from the context that the meaning of "today" is the day of the revelation of this Verse. And the meaning of saying that Satan is their guardian is that at the time of the revelation of this Verse, all of them got united to go astray.

**(Almizan. V. 24, P. 165.)**

# Pre Grounds in Humans to Accept Satan's Temptations

«اِنَّ الَّــذينَ تَـوَلَّـوْا مِنْكُـمْ يَـوْمَ الْتَقَى الْجَمْعـانِ اِنَّمَا اسْتَزَلَّهُمُ الشَّيْطانُ بِبَعْضِ ما كَسَبُوا!»

(155 / آل عمران)

**“Those of you who fled on the day when the two hosts met,**

**only Satan had made them stumble because of some of their deeds!”**

**(Holy Quran. Al-Imran: 155.)**

"Making stumble" means devil’s endeavor in seducing them to deviate, and this was for the believers’ previous ground and what they had already gained for themselves. Because the first sins flattens the way for the next sin, and committing a sin leads a person to another sin, because the step of sin is on the sensual desires, and if the human soul became desirous to a thing he will become desirous to others like that.

The appearance of the Verse is that some of the sins the believers had already committed made it possible for Satan to seduce them and to force them to flee and turn their backs on war.

**(Almizan. V. 7, P. 88.)**

# Satan's Misuse of Authority

«وَ ما كانَ لى عَلَيْكُمْ مِنْ سُلْطانٍ اِلاّ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لى فَلا تَلُومُونى وَ لُومُوا اَنْفُسَكُمْ!»

(22 / ابراهيم)

**“[Satan says:] I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves!”**

**(Holy Quran. Ibrahim: 22.)**

"I did not have a authority over you, my only job was to invite you, you accepted me of your own free will...!"

Of course, this statement is not accepted from Iblis, because Iblis is also blamed for his mismanagement, and for seducing people, and for refusing to prostrate before Adam, and becoming as a means for God to mislead the misguided through him. Yes, he took over the guardianship of the misguiding, and became the guardian of them, as God Almighty points out elsewhere in His Book: "**We have indeed made the devils friends of those who have no faith!” (A’araf: 27,)** and also in another Verse, which is the clearest Verse that confirms our statement, the God Almighty says: "**About whom it has been decreed that should anyone take him for a friend, he will lead him astray, and conduct him toward the punishment of the Blaze! (Hajj: 4.)**

**(Almizan. V. 23, P. 246.)**

# Following Satan, Penalty for Human's Primary Deviation

« ... اِلاّ مَنِ اتَّبَعَكَ مِنَ الْغاوينَ!»

(42/حجر)

**“Indeed as for My servants you do not have any authority over them, except the perverse who follow you!”**

**(Holy Quran. Hijr: 42.)**

God Says in the above Verse that Iblis only seduces the group that they themselves have misguidance, and they follow the seduction of Satan as a necessity of their own misguidance, so the seduction of Satan is the second misguidance. Yes, in this case, there is a seduction following the misguidance, and the misguidance is the same crimes that human beings commit, and the temptation of the devil is the punishment of God.

If this seduction was initial and was from the Iblis, and those who was misguided by Iblis had no fault, all the blame should be on the Iblis and not the people, while according the Holy Quran Iblis himself tells the story on the Day of Judgment that: **“[Satan says:] I had no authority over you, except that I called you and you responded to me. So do not blame me, but blame yourselves!”** **(Ibrahim: 22.)**

**(Almizan. V. 23, P. 247.)**

# Brothers of Devils, and its Examples

**«**وَ لاتُبَذِّرْ تَبْذيرا،اِنَّ الْمُبَذِّرينَ كانُوا اِخْوانَ الشَّياطينِ وَ كانَ الشَّيْطانُ لِرَبِّه كَفُورا!»

(26و27/اسراء)

**“…But do not squander wastefully!**

**Indeed the wasteful are brothers of devils,**

**and Satan is ungrateful to his Lord!”**

**(Holy Quran. Isra: 26-27.)**

The above Verse states the prohibition of waste and the reason for it, and instructs not to squander, otherwise you will be of extravagant, and who are the brothers of Satan.

It seems that the reason for the brotherhood of the spendthrift with the devils is that the spendthrift and the devil are like two kind brothers in terms of compatibility and companionship who are always together, and their root and origin is also from same parent, as the God Almighty states in the Verse: "**We have assigned for them companions [of devils!]” (Fussilat: 25,)** and: "**Muster the wrongdoers and their mates…!” (Saffat: 22,)** which the meaning of ‘mates’ here is the same as “companions’ in the previous Verse. Also in the Verse: "**But their brethren, they draw them into error, and then they do not spare [any harm!] (A’araf: 202.)**

First, the God Almighty mentioned the “devils” in plural form, then in singular form “Satan.” At first Phrase He wanted to understand that each spendthrift is the brother of his Satan, so all the spendthrifts are the brothers of the devils, but at the last Phrase He used the singular form and referred to the father of devils named ‘Iblis’ or the kind of Satan.

**(Almizan. V. 25, P. 143.)**

# Pagans' Stimulation by Satan, Attributing to God's Permit

« اَلَــمْ تَـرَ اَنّـا اَرْسَلْنَـا الشَّيـاطيـنَ عَلَى الْكـافِـرينَ تَؤُزُّهُمْ اَزّا !»

(83 / مريم)

**“Have you not regarded that We unleash the devils upon the faithless to urge them impetuously?”**

**(Holy Quran. Maryam: 83.)**

If the God Almighty attributes the sending of the devils to himself in this Verse, there is nothing wrong with it because it is as punishment, as the polytheists disbelieved in the Truth, God sent the devils out of the punishment to the disbelievers to increase their misguidance.

**(Almizan. V. 27, P. 167.)**

# What Group are the Party of Satan?

«اِسْتَحْــوَذَ عَلَيْهِـمُ الشَّيْطانُ فَاَنْسهُمْ ذِكْرَاللّـهِ اُولئِـكَ حِـزْبُ الشَّيْطــانِ... !»

(19 و 20 / مجادله)

**“Satan has prevailed upon them, so he has caused them to forget the remembrance of Allah. They are Satan's confederates. Look! Indeed it is Satan's confederates who are the losers!”**

**“Indeed those who oppose Allah and His Apostle**

**they will be among the most abased!”**

**(Holy Quran. Mujadela: 19-20.)**

The second Verse justifies the content of the previous Verse, which said that the hypocrites are from the party of Satan and losers, and here Says: They are the losers because they oppose God and His Messenger with their opposition and stubbornness. The enemies of God and His Messenger are among the most abased of God's creatures. The meaning of the Verse in question is as follows:

Satan has taken control of those who have taken away

the remembrance of God from their hearts,

they are the party of Satan!

**(Almizan. V. 38, P. 43.)**

# Hypocrites and their Evil Whispers

«اِنَّمَــا النَّجْـوى مِـنَ الشَّيْطـانِ لِيَحْـزُنَ الَّـذيـنَ امَنُــوا... .»

(10 / مجــادله)

**“Indeed malicious secret talks are from Satan,**

**that he may upset the faithful, but he cannot harm them in any way except by Allah's leave, and in Allah let all the faithful put their trust!”**

**(Holy Quran. Mujadela: 10.)**

"Malicious Secret talks" refers to the whisper that was between the hypocrites and the sick-hearted people at the early days of Islam. It was a whisper from the devil, in the sense that the devil had adorned this act in their hearts and encouraged them to whisper to each other in order to make the Muslims worried and disturbed that if they think so, calamity will befall them.

The God Almighty, (after permitting the whisper to the believers in the same conditions as the previous Verses,) made the believers confident that these conspiracies cannot harm you except by the permission of God. Since all affairs are in the hands of God, then rely on God, and do not worry about the harm of the whispers of the hypocrites, as God has stated that: **“Whoever puts his trust in Allah, He will suffice him!” (Talaq: 3,)** and promised that whoever relies on Him, God is sufficient for him, and with this promise, He forces them to rely on Him and says: that reliance is one of the means of a believer's faith, if they believe in God, they must rely on Him that He will suffice them.

This was the meaning of: "**…But he cannot harm them in any way except by Allah's leave, and in Allah let all the faithful put their trust!”**

**(Almizan. V. 38, P. 30.)**

# Blind Obedience of Satan-Made Ancestral Rituals

«قـالُـوا بَـلْ نَتَّبِـعُ مـا وَجَـدْنـا عَلَيْـهِ ابـاءَنـا اَوَلَـوْ كانَ الشَّيْطانُ يَدْعُوهُمْ اِلى عَذابِ السَّعيرِ!»

(21/ لقمان)

# 

**“When they are told: Follow what Allah has sent down, they say:**

**We will rather follow what we found our fathers following.**

**What! Even if Satan be calling them to the punishment of the Blaze?”**

**(Holy Quran. Luqman: 21.)**

When they are given the facts and knowledge with reason, they respond with firmness and force, and without providing any proof for their words, they say: We found our fathers in the religion of polytheism, and we follow them.

God says: Do they follow their fathers, even if Satan invites them to the torment of the Fire by this obedience?

In short, the following is good and in the right place if those whom are followed are in right path, but if they are in wrong path their following leads to the misery and torment. Such a following is no longer appropriate and correct, because it is following the worship of one other than God, and no one is worthy of worship other than God!

**(Almizan. V. 32, P. 52.)**

# Example of Satan’s Casting Doubt on Divine Commands

**«...وَ اِنَّ الشَّياطيـنَ لَيُـوحُـونَ اِلـى آ اَوْلِيـآئِهِمْ... .»**

**(121 / انعام)**

**“…Indeed the devils inspire their friends to dispute with you,**

**and if you obey them, you will indeed be polytheists!”**

**(Holy Quran. An’am: 121.)**

* Do not eat from the slaughter on which the name of God is not mentioned, which is rebellion, and the devils incite their friends to argue with you, and if you obey them, you will be polytheists!

The above Verse refutes the words that the polytheists put in the mouths of the believers and is a dubious answer that they instilled in the minds of the believers, and it was: How is it permissible to eat the meat od animal slaughtered by man, but it is forbidden to eat the flesh an animal that God has killed? God Answers: This is one of the things that Satan induces in the hearts of his followers, the polytheists, because there is a difference between these two types of meat, one of which is immorality and the other is not. God has forbidden eating meat of dead animal and has not done the other, because among the Divine Prohibitions, the name of the purified animal has not been mentioned.

**(Almizan. V. 14, P. 195.)**

# Prohibition of Obedience to Satan

«يـا اَبَتِ لا تَعْبُـدِ الشَّيْطـانَ اِنَّ الشَّيْطـانَ كانَ لِلرَّحْمنِ عَصِيّا!»

(44 / مريم)

**“Father! Do not worship Satan.**

**Indeed Satan is disobedient to the All-beneficent!”**

**(Holy Quran. Maryam: 44.)**

The pagans believe in the existence of jinn, of course, Iblis is also a jinn. Pagans worshiped the idols of jinn, as well as the idols of Angels and human saints. What is meant by prohibition here does not mean the prohibition of worship in this sense, because it is not considered the reason that forbids the worship of jinn only, but the purpose of worship here is the obedience, as the God Almighty Said in the Verse: **"Did I not pledge to you, O Children of Adam, that you should not obey the devil for he is your most ardent enemy?" (Yassin: 60.)** So the prohibition of Satan's worship is the prohibition of his obedience in whatever he commands, and one of the things he commands is the worship of one other than God.

The meaning of the Verse is that: Don’t obey this father of devils in what he commands you and compels you to worship idols, because the devil himself is the disobedient of God and insists in His disobedience, while Who is the Only Source of all blessings and compassions, therefore such a person who disobeys the Source of all blessings does not command but to disobedience to God and to deprivation of His Mercy. If I forbid you from obeying Satan is for the sake that you do not be entangled in punishment of God, and His Mercy will be cut off from you. Then there will not be left to you except the guardianship of the devil, and he will be your Master and you will be his follower.

**(Almizan. V. 27, P. 87.)**

# No Guardianship for Satan in Devising the Creation

«ما اَشْهَـدْتُهُـمْ خَلْـقَ السَّمـواتِ وَ الاَرْضِ وَ لا خَلْقَ اَنْفُسِهِمْ... !»

(51 / كهـف)

**“I did not make them a witness to the creation of the heavens**

**and the earth, nor to their own creation!”**

**(Holy Quran. Kahf: 51.)**

What means by observation and witness in this Verse is seeing as an eyewitness. This Verse contains two arguments in denying the guardian-ship of Iblis and his descendants:

First, the guardianship in devising affairs of everything depends on guardian’s having full knowledge and surrounding over those affairs, and the aspect which he manages its affairs, and the internal and external relations between them, the origin of that thing and its environments and what leads to it. It is clear that such a surrounding requires surrounding over all the components of the universe, because the components of the universe are all interconnected.

But Iblis and his descendants, do not know the origin of the creation of the heavens and the earth, but also the origin of their own creation, because God did not allow them to be witness at the time of the creation of the heavens and the earth and they themselves, and He did not do His work in presence of them, therefore Iblis and his descendants did not witness the creation of the universe, because His creation was instantaneous who said to the heavens and the earth: "Be," and they existed!

So the Iblis and his descendants are ignorant of the truth of the heavens and the earth, and are unaware of what each of the beings has in their existence of the secrets of creation, they do not even know the truth of their own creation, yet how they could be capable to manage the affairs of the universe or to manage a part of its affairs, as a result to be gods and lords for God, even though they are ignorant of the truth of its creation and even their own creation?

**(Almizan. V. 26, P. 200.)**

### CHAPTER EIGHT

## Satan's Early Move in Opposite of Mankind

# Satan as Opponent, and Angels in Service of Mankind

«... فَسَجَدَ الْمَـلائِكَةُ كُلُّهُمْ اَجْمَعُونَ اِلاّ اِبْليسَ اَبى اَنْ يَكُونَ مَعَ‏السّاجِدينَ!»

(30 و 32 / حجر)

**“Thereat the angels prostrated, all of them together!**

**but not Iblis, he refused to be among those who prostrated!”**

**(Holy Quran. Hijr: 30-32.)**

* We told the Angels to prostrate to Adam, so they prostrated except Iblis. Angels were Commanded to prostrate on the “human kind,” not on Adam himself, and in short, Adam's personal characteristics did not interfere in this matter, but the characteristics of his kind caused it. This prostration was not only a social rituals, but was for a real result, and that is the humility of Angels from the aspect of creation.

Therefore, Angels are humble to human beings according to the purpose that was in their creation, and also according to the purpose that was in creation of mankind. (That is, the result of human creation is higher and superior than the result of the creation of Angels.) Angels are subjugated for man and they work for the happiness of his life, in other words, man has a status of nearness to God, and a stage of perfection that is superior to the closeness and perfection of Angels.

When we see all the Angels were Commended to prostrate before Adam, we understand that all of them are submissive on the way to perfect the human happiness, and they work for his felicity and prosperity. Each one of Angels is engaged in one of the works of human beings. This meaning can be seen from the various Verses of the Quran in each corner of it.

So Angels are Divine Causes and human helpers, who help him in the path to happiness and perfection. This is where it becomes clear that the refusal of Iblis to prostrate Adam was due to his refusal to submit to human kind, and that he did not want to work for man and help him to reach his desired perfection.

Angels were humble in this regard, but, as is clear from the Verse: **"He said," O Iblis! What kept you from being among those who have prostrated?”** Iblis refused to prostrate and came out of the Angels, and declared enmity with the human race, and said that as long as there is a human being, he will not give up enmity with him forever.

**(Almizan. V. 23, P. 232.)**

# No Priority in Jinn’s Fiery over Man's Dusty Creation

«قالَ اَنَا خَيْرٌ مِنْهُ خَلَقْتَنى مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طينٍ قالَ فَاهْبِطْ مِنْها فَما يَكُونُ لَــكَ اَنْ تَتَكَبَّــرَ فيهــا!»

(12 و 13 / اعراف)

**"I am better than him, he said. You created me from fire**

**and You created him from clay!**

**He said: Begone hence, for you are indeed an outcast!”** **He was one of the jinn, so he transgressed against his Lord's command.**

**(Holy Quran. A,araf: 12-13.)**

The argument that Iblis made about his creation, although it was an absurd and mindless argument, but he was right that he was from fire and man from dust, and the Holy Quran also acknowledged this meaning in the following Verse and said that Iblis was from the tribe of jinn: “**He was one of the jinn, so he transgressed against his Lord's command!”** **(Kahf: 50,)** and on the other hand the God Almighty Said We created man from mud and Jinn from fire: "**He created man out of dry clay, like the potter's! And created the jinn out of a flame of a fire!” (Rahman: 14-15.)**

So, according to the Holy Quran, the origin of the creation of Iblis was also fire, but God did not confirm Satan’s other claim that "fire is better than dust," therefore in Surah Baqara, where He refused Satan’s false claim, made it clear that the superiority of man over the Angels were not of water and mud, so that Satan would say the mud is inferior to fire, but the Angels were Commanded to prostrate on a water and mud in which the Spirit of God was blown, and it is evident that such water and mud have all the degrees of honor and the full Care of God, since the criterion of “priority” in the Genetic and Creation is the abundance of Divine Care. There is no special Ruling over the essence of any creature of Genetic universe, and cannot make a ruling about its goodness.

What the God Almighty Commands on goodness of something is the real Superior, unless He creates another being and rules over the super-iority of the previous being and orders the previous being to prostrate before the new creature, in such a case the real Superior is the second being, because the Command of God is the same as His Creation and Genetic, or it leads to His Genetic and Creation.

Therefore, the necessity of obeying His Commands is because it is His Command, not because there is an expediency or an aspect of goodness in obeying His Command, so that the necessity of obeying becomes the aspects of interests and goodness.

**(Almizan. V. 15, P. 32.)**

# Genetic Relation of Human Creation with Angels and Satan

«ثُمَّ قُلْنا لِلْمَلاآئِكَةِ اسْجُدُوا لاِدَمَ فَسَجَدُوآا اِلاّ اِبْليسَ...خَلَقْتَنى مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طينٍ!»

(10 تا 17 / اعراف)

**“ …Then We said to the angels: Prostrate before Adam.**

**So they all prostrated, but not Iblis…, he said:**

**I am better than him. You created me from fire**

**and You created him from clay!”**

**(Holy Quran. A,araf: 10-17.)**

The Divine Command to prostrate in the story of the creation of man, as well as the obedience of the Angels and the rebellion of the devil, and his expulsion from heaven, while all were legal and ordinary Command, obedience, rebellion and rejection, but at the same time relate from a Creational and Genetic event and real relations between man and Angels and man and the devil, and understands us that the creation of Angels and jinn has such a relation to man's happiness and misery, and this does not mean that obedience or disobedience in the Verses are matters of creation.

**(Almizan. V. 15, P. 34.)**

# Enmity of Satan's Essence with Human Felicity

«ثُمَّ قُلْنا لِلْمَلاآئِكَةِ اسْجُدُوا لاِدَمَ فَسَجَدُوآا اِلاّ اِبْليسَ...خَلَقْتَنى مِنْ نارٍ وَ خَلَقْتَهُ مِنْ طينٍ!»

(10 تا 17 / اعراف)

**“…Then We said to the angels: Prostrate before Adam.**

**So they all prostrated, but not Iblis…, he said:**

**I am better than him. You created me from fire**

**and You created him from clay!”**

**(Holy Quran. A,araf: 10-17.)**

The Command of God to Angels to prostrate before Adam was because of Adam’s having the Honor of Nearness in the Presence of God.

The God Almighty endowed Adam with the Blessings of Caliphate, Dignity, and Guardianship, to which the Angels had to submit, and if the devil refrained, it was because of the opposition that whose essence had with human felicity, and therefore wherever he deals with human beings he seeks to ruin his happiness, and as soon as he finds contact with him, tries to mislead him: "**…About whom it has been decreed that should anyone take him for a friend, he will lead him astray!”** **(Hajj: 4.)**

**(Almizan. V. 15, P. 35.)**

# Was Satan an Enemy of Adam or of Mankind?

«قــــالَ رَبِّ فَــــاَنْظِـــرْنــى اِلـــى يَـــوْمِ يُبْعَثُــــونَ!»

(36 / حجــــــر)

**“He said: My Lord! Respite me till the day they will be resurrected!”**

**(Holy Quran. Hijr: 36.)**

If we see that Iblis said "**Respite me**," meanwhile requested to have respite until the Resurrection of all humankind, not only Adam, which for the sake of refusing to prostrate him was stoned and cursed, he wanted to make understand that his stubbornness and enmity was not only with Adam but with all humankind. Iblis has been Commended to prostrate to all humans, the kind of human, not only Adam, and Adam was as a cynosure or center-point which represented the kind of man.

**(Almizan. V. 15, P. 35.)**

**Satan, and his Rejection to Honor Mankind**

«قــالَ اَرَاَيْتَــكَ هـذَا الَّــذى كـَرَّمْـتَ عَلَــىَّ لـَئِنْ اَخَّرْتَـنِ اِلى يَـوْمِ‏الْقِيمـَةِ...!»

(62 / اسراء)

**“Said he: Do You see this one whom You have honored above me?**

**If You respite me until the Day of Resurrection,**

**I will surely destroy his progeny, all except a few!”**

**(Holy Quran. Isra: 62.)**

Satan, after refusing the Command of God encountered with the Divine Wrath and said: Lord, was this the one whom You Commanded me to prostrate before? When I did not do it, you made me away from your Presence? I swear that if you give me respite until the Day of Judgment, which is the life span of man on earth, I will halter his descendant one by one, except for a little that are Your sincere servants.

The purpose of Satan when he said: “…**Whom You have honored above me,”** was Adam (AS) and his honoring was that God Commanded Iblis to prostrate before Adam and when he did not do so, God throw him away from His Presence. It is clear from this that the devil understood the same detail from the Command to prostrate on Adam, as from the words of the Angels in response to God Almighty who said: **"Will You set in it someone who will cause corruption in it, and shed blood!” (Baqara: 30,)** he realized that this new kind can also commit sin in the future, therefore he add to his courage and decided to seduce Adam's descendants.

**(Almizan. V. 25, P. 247.)**

# Reason for Satan's Enmity with Adam

«فَقُلْنـا يـا ادَمُ اِنَّ هـذا عَـدُوٌّ لَـكَ وَ لِزَوْجِكَ فَلا يُخْرِجَنَّكُما مِنَ الْجَنَّةِ فَتَشْقى!»

(117 / طه)

**“We said: O Adam! This is indeed an enemy of yours and your mate's.**

**So do not let him expel you from paradise, or you will be miserable!”**

**(Holy Quran. Taha: 117.)**

The truth is that the cause of the enmity of Iblis with humankind was the expulsion of Iblis himself from the realm of God’s Nearness, and his being castaway and damned until the Day of Judgment.

* “**He said: My Lord! As You have consigned me to perversity,**

**I will surely glamorize evil for them on the earth,**

**and I will surely pervert them, all!” (hijr: 39.)**

And said:

* **“Said he: Do You see this one whom You have honored above me?**

**If You respite me until the Day of Resurrection,**

**I will surely destroy his progeny, all except a few!” (Isra: 62.)**

The main reason for this enmity has been the precedence of mankind over Satan and his being rejected and cursed. Because respect for Adam has been respect for mankind, and its superiority over Iblis, just as the Command to prostrate Iblis on Adam was the Commands to prostrate before the mankind.

**(Almizan. V. 28, P. 27.)**

# Satan’s Primary Defiance, and its Impact on Human Race

«وَ اِذْ قُلْنا لِلْمَلائِكَةِ‏ اسْجُدُوا لاِدَمَ ‏فَسَجَدُوا اِلاّ اِبْليسَ ‏قالَ ‏ءَاَسْجُدُ لِمَنْ خَلَقْتَ طينا؟»

**(61 / اسراء)**

**“When We said to the angels: Prostrate before Adam,**

**they] all prostrated, but not Iblis: he said:**

**Shall I prostrate before someone whom You have created from clay?"**

**(Holy Quran. Isra: 61.)**

In this Verse, there is another reminder for the Holy Messenger of God, and that is the story of Iblis and the event that happened between him and God Almighty, where he disobeyed the God's Command to prostrate before Adam (AS.) The God Almighty reminds this issue so that the Holy Messenger of God, should not be upset about the situation of the people and should know that mankind has always been such that they disregard God's Commands and are arrogant against the Truth, and do not pay attention to the revelations of God, and it will always be so from now on.

* Remember how Satan swore to entangle the Adam's descendants, and God made him dominate over those who obeyed him, without any exception, unless the sincere servants of God.

The purpose is to express the causes and factors that caused mankind to continue and endure in their oppression and depravity but not his generation to be dismantled. In this regard, God first mentioned that the first man did not believe in the signs and miracles of his own made, the last are followers of the first, and they will not believe. Then He reminded His Holy Prophet that in this way there will be a lot seditions that will appear soon and will heat the nation of Islam in its ordeal! Then, the God Almighty recounts the story of Adam (AS) and Satan that Satan swore to mislead Adam's descendants, and asked God to rule over him. Therefore, it is not very unlikely that most people have gone astray, and will be immersed in oppression, rebellion and deviation from God’s Revelations. Because on the one hand he was surrounded by Divine Trials and on the other hand he was surrounded by Satan with his cavalry and infantry.

**(Almizan. V. 25, P. 245.)**

# Disbelief of Satan before Creation of Adam

«...وَ مــا كُنْتُـمْ تَكْتُمُـونَ...اسْتَكْبَـرَ وَ كـانَ مِـنَ الْكـافِرينَ!»

(33 و 34 / بقره)

**“…And that I know whatever you disclose**

**and whatever you were concealing!**

**…They prostrated, but not Iblis: he refused and acted arrogantly,**

**and he was one of the faithless!”**

**(Holy Quran. Baqara: 33-34.)**

It is understood from these Verses that Iblis was a disbeliever before the creation of Adam and the prostration of Angels. Because God Said “**he was one of the faithless,”** and the cause of his refusing to prostrate and his outward opposition was due to the opposition that he had hidden in secret.

**“…And whatever you were concealing!”**

This Phrase refers to the fact that there has been a hidden secret about Adam and his Caliphate, which was concealed.

**“…But not Iblis: he refused and acted arrogantly,**

**and he was one of the faithless!”**

That is, Iblis acted arrogantly and refused to prostrate for Adam, because he was a disbeliever before this event. The fact that Iblis was a disbeliever before this scene is well used in the following Verse:

**“Satan said: I will not prostrate before a human whom You have created out of a dry clay drawn from an aging mud!” (Hijr: 33.)**

**(Almizan. V. 1, P. 226 and V. 34, P. 39.)**

# Arrogance of Satan to God Almighty

« قالَ اَنَا خَيْرٌ مِنْهُ ! »

(12 / اعراف)

**“I am better than him, he said!"**

**(Holy Quran. A’araf: 12.)**

Verses related to the story of Adam (AS) and Iblis convey that if Iblis disobeyed and deserved to be rejected, it was because of his arrogance, and the Phrase: **“I am better than him,**" is one of the evidences of this meaning, although it appears from the speech of Iblis that he wanted to be arrogant against Adam, but as it comes from the background he had from the story of Adam's caliphate, from the interpretation of God when He Said: I created Adam by my own hands, Satan still did not accept the truth, so this makes it evident that he was in a position of arrogance towards God, not arrogance towards Adam.

**(Almizan. V. 15, P. 33.)**

# First Sin against God Almighty

«قـالَ ما مَنَعَـكَ اَلاّ تَسْجُـدَ اِذْ اَمَـرْتُكَ قالَ اَنَا خَيْرٌ مِنْهُ!»

(12 / اعراف)

**“Said He: What prevented you from prostrating,**

**when I commanded you?**

**I am better than him, he said!”**

**(Holy Quran. A’araf: 12.)**

The meaning of the above Verse is: What made you not prostrate? This Verse tells the answer given by the devil, and this is the answer showing the first disobedience of the devil.

For the first time, by this answer the God Almighty was sinned, because the return of all sins relates to the claim of vanity and arrogance towards the God Almighty. If the devil had not been captured by his desires and did not confine his thoughts and ideas to the limits of his being, he would never have considered himself independent in essence, but he perceived a Lord above himself, who is his Guardian and the Guardian over any other being!

Satan did not even observe a few etiquette to say in response to his Lord that: “My superiority refrained me to prostrate,” but he said with full courage: "I am better than him!" In order to express his vanity and independence in this way, and to claim himself better as a fixed and immortal thing, in addition to being more arrogant, it is clear from this that in fact this accursed one is arrogant towards God Almighty, not towards Adam.

**(Almizan. V. 15, P. 31.)**

# Satan's Justification of his Arrogance.

«...قـالَ اَنَــا خَيْــرٌ مِنْــهُ خَلَقْتَنـى مِـنْ نـارٍ وَ خَلَقْتَـهُ مِـنْ طيـنٍ!»

(76 / ص)

**"I am better than him, he said: You created me from fire**

**and You created him from clay!”**

**(Holy Quran. Sad: 76.)**

* O Iblis, what was wrong with you prostrating to someone whom I created with my own hands? Was he a disgrace or were you really high?" Satan answered: "I am better than he, for you created me from fire and created him from mud!

Where in this Verse, the God Almighty attributed the creation of Adam to His own hand, and Said: I created him with my own hands! This was in order to prove honor for a certain thing that He has created (Adam) and wanted to indicate that: I created everything for something else, but I created man for My Own sake, just as said in the Phrase: "**…Breathed into him of My Spirit!” (Hijr: 29,)** which also conveys this specificity.

Iblis said: "**I am better than him, You created me from fire and You created him from clay!”**

This is the answer that the devil gives to the question of God and states his reason for not prostrating, and indicates that I have inherent honor, because you created me from fire but man is a creature from mud.

The return of Satan’s logic is that he did not accept the Absolute Ownership of God and His Wisdom, and this is the principle from which all sins and rebellions originate.

**(Almizan. V. 34, P. 39.)**

# Satan's Equal Position with Angels before his Rebellion

«... ثُـمَّ قُلْنـا لِلْمَـلاآئِكَـةِ اسْجُدُوا لاِدَمَ فَسَجَـدُوآا اِلاّ اِبْليـسَ...!»

(11 / اعراف)

**“…Then We said to the angels: Prostrate before Adam!**

**So they all prostrated, but not Iblis…!”**

**(Holy Quran. A’araf: 11.)**

The appearance of the Verse indicates that Iblis was with the Angels and was no different from them, and also we understand from the Verse: **“When your Lord said to the angels: Indeed I am going to set a viceroy on the earth, they said: Will You set in it someone who will cause corruption in it, and shed blood, while we celebrate Your praise and proclaim Your sanctity?"** **(Baqara: 30,)** that Satan and all the Angels were in a position that can be called the position of Sacredness, and the Command to prostrate was also addressed to this position, not to one by one the individuals who were in this position, as is indicated in the Phrase: **"Get down from it! He said: It is not for you to be arrogant therein. Begone! You are indeed among the degraded ones!" (A’araf: 13.)**

It turns out that the devil was no different from the Angels before his rebellion, and after his rebellion his position was separated from them. The Angels remained to what their status required and did not lose their servitude, but the miserable devil deposed from that position, as the God Almighty Said: "**He was one of the jinn, so he transgressed against his Lord's command!” (Kahf: 50.)** Iblis, in fact, came out of his position and chose a life that was nothing but departing from the Divine Dignity and Obedience in servitude.

**(Almizan. V. 15, P. 29.)**

# Concept of Satan's Exit and Get Down

«قـالَ فَـاهْبِطْ مِنْها فَما يَكُونُ لَكَ اَنْ تَتَكَبَّرَ فيهـا فَـاخْرُجْ اِنَّكَ مِنَ الصّاغِرينَ!»

(13 / اعراف)

**"Get down from it! He said: It is not for you to be arrogant therein. Begone! You are indeed among the degraded ones!"**

**(Holy Quran. A’araf: 13.)**

"Get Down" is the same as ‘exit,’ but the only difference with ‘exit’ is that the ‘get down’ is exit from the position and descent to a lower degree, and this means that the purpose of ‘get down’ is not to come down from a high place, but to descending from a high position.

According to the meaning of the Verse, the God Almighty Said: "Because you did not prostrate when I Commanded you, you should get down from your position, since it was a position of humility and obedience, and you should not be arrogant in such a position! So get down because **you are indeed among the degraded ones!**

**(Almizan. V. 15, P. 38.)**

# Defiance, a Substantial Requirement of Satan

«فَسَجَـدَ الْمَـلائِكَـةُ كُلُّهُمْ اَجْمَعُونَ اِلاّ اِبْليسَ اَبى اَنْ يَكُونَ مَـعَ السّاجِـديـنَ!»

(30 و 31 / حجر)

**“Thereat the angels prostrated, all of them together,**

**but not Iblis, he refused to be among those who prostrated!”**

**(Holy Quran. Hijr: 30-31.)**

The Clause "**all of them together**" is emphasis after emphasis, and it means that all the Angels prostrated, so that not a single person was left, but out of all Angels only the Iblis did not prostrate. If God did not exclude Iblis from the Angels, although he was not an Angel, and according to the Verse: **"He was from the jinn ..." (Kahf: 50,)** he belonged to the tribe of jinn, the fact is that before his rebellion he had the same position as Angels.

**"What good was it for you not to be a prostitute?"**

Satan answered: I have not been the one to prostrate for a human being who is made of dried black mud!

If Satan says: "I have not been such a person to prostrate ...," it indicates that his disobedience to prostration was the necessity of his nature. If he himself knew the essence of his nature, he knew that nothing else was expected of him. Therefore the Verse, by remark, expresses the point that the following Verse clarifies it**: "I am better than him, You created me from fire and You created him from clay!” (A’araf: 12.)**

**(Almizan. V. 23, P. 228.)**

# Genetic Rebellion of Satan against the Truth of Humanity

«ثُــمَّ قُلْنـا لِلْمَلاآئِكَةِ اسْجُدُوا لاِدَمَ فَسَجَدُوآا اِلاّ اِبْليسَ لَمْ ‏يَكُنْ مِنَ‏ السّاجِدينَ!»

(11 / اعراف)

**“Then We said to the angels: Prostrate before Adam. So they all prostrated, but not Iblis; he was not among those who prostrated!”**

**(Holy Quran. A’araf: 11.)**

This Verse is not about legislative and legal matters, but the matters therein and what is about obedience of Angels and rebellion of Satan mentioned in it, are the Genetic matters, and if Iblis rebelled, it means that he did not humiliate himself to the Truth of Humanity. This is confirmed by the Verse: **“…It is not for you to be arrogant therein!” (A’araf: 13,)** namely, it indicates that this position is not inherently a position to show arrogant therein, and to turn away from it, therefore the arrogance of Iblis caused him immediate getting out of it down to the lower level.

Another confirmation of this statement is that God’s Command to prostrate on Adam was a single Command towards Iblis and towards the Angels, and it is also clear that the Command to the Angels was not an Obligatory Command, because the Obligatory Command is a Command whose obedience and disobedience, happiness and misery is equal to the obedient, and the Angels are not like that, because the sin and misery gives no sense about the Angels and they are forced to obey and are in happiness, so the Command to Iblis also was not an obligatory Command, and Iblis was forced to sin and misery contrary to Angels.

The fact is that as long as man was not created and God did not Command the Angels and the devil to prostrate before him, the devil and the Angels were both in the same rank and without privilege from each other, they were both in the position of closeness, they were both in the same position, but after Adam was created, these two sects separated, one took the path of happiness and the other the path of misery.

**(Almizan. V. 15, P. 30.)**

### CHAPTER NINE

## Satan's Role in Human Race Exit from Paradise

# Verses about Adam's Paradise and Satan's Temptation

Even though the story of the prostration of Angels to Adam has been repeated in several places in the Holy Quran, but the issue of Adam’s Paradise and its story has only been mentioned in three places:

1. Surah Baqara:

**(Holy Quran: Baqara: 35-39)**

* We Said: O Adam, dwell with your mate in Paradise, and eat thereof bountifully as you both wish, but do not approach this tree, lest you should be among the wrongdoers!
* Then Satan caused them to stumble from it, and he dislodged them from what they were in; and We Said: Get down, being enemies of one another! On the earth shall be your abode and sustenance for a time!
* Then Adam received certain words from his Lord, and He turned to him clemently. Indeed He is the All-clement, the All-merciful!
* We Said: Get down from it, all together! Yet, should any Guidance come to you from Me, those who follow My Guidance shall have no fear, nor shall they grieve!
* But those who are faithless and deny Our Signs, they shall be the inmates of the Fire and they shall remain in it forever!

1. Surah A’araf:

**(Holy Quran: A’araf: 19-25)**

* Then He said to Adam: O Adam, dwell with your mate in Paradise, and eat thereof whence you wish; but do not approach this tree, lest you should be among the wrongdoers!

* Then Satan tempted them, to expose to them what was hidden from them of their nakedness, and he said: Your Lord has only forbidden you from this tree lest you should become Angels, or lest you become immortal!

* And he swore to them: I am indeed your well-wisher!
* Thus he brought about their fall by deception. So when they tasted of the tree, their nakedness became exposed to them, and they began to stitch over themselves with the leaves of Paradise. Their Lord called out to them: Did I not forbid you from that tree, and tell you: Satan is indeed your manifest enemy!

* They said: Our Lord, we have wronged ourselves! If You do not Forgive us and have Mercy upon us, we will surely be among the losers!
* He said: Get down, being enemies of one another! On the earth shall be your abode and sustenance for a time!
* He said: In it you will live, and in it you will die; and from it you will be raised from the dead!

1. Surah Taha:

**(Holy Quran: Taha: 116-127)**

* When We said to the Angels: Prostrate before Adam, they prostrated, but not Iblis, he refused!
* We said: O Adam! This is indeed an enemy of yours and your mate's. So do not let him expel you from paradise, or you will be miserable!
* Indeed you will neither be hungry in it nor naked!
* Indeed you will neither be thirsty in it, nor suffer from the sun!
* Then Satan tempted him. He said: O Adam! Shall I show you the tree of immortality, and an imperishable kingdom?
* So they both ate of it, and their nakedness became evident to them, and they began to stitch over themselves with the leaves of Paradise. Adam disobeyed his Lord, and went amiss!
* Then his Lord chose him, and turned to him clemently, and guided him!
* He said: Get down both of you from it, all together, being enemies of one another! Yet, should any Guidance come to you from Me, those who follow My Guidance will not go astray, nor will they be miserable!
* But whoever disregards My Remembrance, his shall be a wretched life, and on the Day of Resurrection We shall raise him blind!
* He will say: My Lord! Why have You raised me blind, though I used to see?
* He will Say: So it is. Our Signs came to you, but you forgot them, and thus you will be forgotten today!

**(Almizan. V. 1, P. 238.)**

# Where Was the Paradise of Adam and Satan?

«وَ يــــآ ادَمُ اسْكُــــنْ اَنْـــتَ وَ زَوْجُـــكَ الْجَنَّــةَ... !»

(19 تا 25 / اعــراف)

**“Then He said to Adam: O Adam, dwell with your mate in paradise!”**

**(Holy Quran: A’araf: 19-25)**

The story of Adam's Paradise shows that before Adam was placed on earth, God created a purgatory and heavenly Paradise and placed him there, and if He forbade him from eating of that tree, it was because to test and find out that human beings cannot achieve eternal happiness and Paradise except by living the earthly life and being educated in the environment of enjoin, prohibit, duty and obedience, and it is impossible to reach the position of Nearness to God except by walking this path.

Adam's Paradise was not an eternal Paradise to be criticized because Paradise is the abode of sincere servants of God and not the place of Satan, or to be questioned because Paradise is a place of eternality and the one who entered it will not go out, so how did Adam get out?

It was also not a worldly and material Paradise, so that like other lands of the world, it would be a place of worldly life, and the management of that life would be possible only by the obligatory law, commands, and prohibitions, but it would have been a purgatory Paradise and a place where the virtues, morality, and in short, all human instincts — not specific to Adam — would have been appeared.

**(Almizan. V. 15, P. 51.)**

# How was Adam and his Wife Tempted?

«فَوَسْوَسَ لَهُمَا الشَّيْطانُ... .»

(19 تا 25 / اعراف)

**“Then Satan tempted them, to expose to them what was hidden from them of their nakedness, and he said: Your Lord has only forbidden you from this tree lest you should become angels,**

**or lest you become immortal!”**

**(Holy Quran: A’araf: 19-25)**

The God Almighty addressed Adam (AS) and his spouse with the Phrase: **"O Adam, dwell with your mate in Paradise!" (Baqara: 35,)** and allowed them to possess all kinds of food therein, but made exception a tree with the Phrase: **"But do not approach this tree, lest you should be among the wrongdoers!”** **(Baqara: 35.)**

**“Then Satan tempted them!”**

"Temptation" literally means inviting to something secretly and slowly, and the Phrase: **"Your Lord has only forbidden you from this tree lest you should become Angels, or lest you become immortal!”** means that your Lord did not forbid you from this tree except that you should not become an Angel or an immortal one!

**“And he swore to them: I am indeed your well-wisher!”**

The meaning of the Phrase is that Iblis said to the two with strong and firm oaths that I am your benefactor and I do not want to deceive you. **“Thus he brought about their fall by deception!”**

**"Their Lord called out to them:**

**Did I not forbid you from that tree?”**

This Phrase indicates that Adam and Eve were away from the position of Nearness to God at the time God addressed them, because the call means to call from afar. They said: **"Our Lord, we have wronged ourselves! If You do not Forgive us and have Mercy upon us, we will surely be among the losers!”**

This words of Adam and Eve indicate the utmost supplication and entreaty of both of them. Therefore, they did not ask for anything and only mentioned their need for forgiveness and mercy and said: If you do not show mercy, we will be permanently harmed in every sense of the word!

**(Almizan. V. 15, P. 44.)**

# Satan's Task to Point out Adam's Defect and his Descents

« فَـوَسْـوَسَ لَهُمَـا الشَّيْطـانُ لِيُبْـدِىَ لَهُمـا ما وُرِىَ عَنْهُمـا...!»

(20 / اعـراف)

**“Then Satan tempted them, to expose to them what was hidden from them of their nakedness!”**

**(Holy Quran: A’araf: 20)**

From the form and context of the Verses related to the subject of Adam and Iblis, it is clear that the last fact and factor that caused Adam and his wife to be earthly was the issue of the appearance of the defect of the two. The defect as is evident from the Verse - **they began to stitch over themselves with the leaves of Paradise** – it was their private parts. It is known that these two organs are the manifestation of all animal desires because they require food and development too.

The devil had also no other purpose than to show the fault of the two by any means possible. Although the humanly and earthly creation of Adam and his wife was over and after that God sent them into Paradise, but there was not much time between them and, in short, they did not give them enough time to realize their flaws in this earth and also understand the other means of worldly life and its necessities.

Rather, they immediately took them into Paradise, and when they entered there, their heavenly spirit and perception that they had of the world of Spirits and Angels had not yet been polluted with the life of this world, because the God Almighty Said: **“Stripping them of their garments to expose to them what has been covered from them,”** but God did not say: So that it would appear of the two what was hidden for them.

So it turns out that the coverage of the defects of the two was temporary and happened once. Because it is not possible for this defect to remain hidden in earthly life for a long time, (and the gist of the word and what the Verses mention is that when Adam and Eve were created on earth, immediately before they realize that their defects have been covered, they have entered Paradise.)

Therefore, the appearance of defects in earthly life, and by eating from the tree, was one of the Definite Decrees of God that should have been fulfilled.... Therefore, the God Almighty forgave their sins after they repented, but at the same time He did not return them to Paradise, and get them down to the world to live there.

If the condemnation of living on the earth by eating from that tree was not a Certain Decree of God, and it was not impossible to return to Paradise, then they should be returned to Paradise after repenting and ignoring the sin, (because repentance would override the effects of sin.)

It turns out, then, that the reason for coming out from heaven and becoming an earthly man was not that sin, but the reason was that by that sin the defect of the two has been appeared, and this was done by the temptation of the accursed devil.

**Almizan. V. 1, P. 241.)**

# Satan's Temptation to Lead Adam to the Tree of Eternity

« فَـوَسْـوَسَ اِلَيْـهِ الشَّيْطـانُ قـالَ يـا ادَمُ هَـلْ اَدُلُّكَ عَلى شَجَرَةِ الْخُلْدِ وَ مُلْكٍ لا يَبْلى!»

(120/طه)

**“Then Satan tempted him. He said: O Adam! Shall I show you**

**the tree of immortality, and an imperishable kingdom?"**

**(Holy Quran: Taha: 120)**

The **tree of immortality** refers to the same tree that Adam and Eve were forbidden to eat of. It refers to a tree whose eating causes a person to live forever, and the **imperishable kingdom** is a kingdom in which the passage of time and the friction of disturbances and obstacles do not affect it. So the return of the meaning is to say, for example, that the devil said to Adam: Do you want me to guide you to a tree so that by eating its fruit you will have eternal life and a permanent kingdom?

The same theme is also in the Surah A'araf which says: Your Lord did not forbid you from this tree except for two reasons: One is that you do not become two Angels, and the second is that you do not find eternal life.

**Almizan. V. 14, P. 310.)**

# How Satan Disrobed Adam and his Wife's Dress of Piety?

«يا بَنى آادَمَ لا يَفْتِنَنَّكُمُ الشَّيْطانُ كَماآ اَخْرَجَ اَبَوَيْكُمْ مِنَ الْجَنَّةِ يَنْزِعُ عَنْهُما لِبــاسَهُمــا لِيُــرِيَهُمــا سَــوْءاتِهِمــا!» (27 / اعــراف)

**"O Children of Adam! Do not let Satan tempt you,**

**like he expelled your parents from paradise, stripping them of their garments to expose to them their nakedness!”**

**(Holy Quran: A’araf: 27.)**

O children of Adam! Know that there are defects for you that nothing but the garment of piety covers, and the garment of piety is the garment that we have covered for you by nature, so that the devil does not deceive you and does not take this God-given garment out of your body, as he expelled from your parents in heaven. Yes, we have made the devils the guardians of those who do not believe in Our Revelations and follow them.

From this it becomes clear that what Satan did in heaven with Adam and Eve - to take off their clothes to show their private parts - is an allegory that shows the taking off the clothes of piety from all human beings is the reason for their deception, and every human being is in the Paradise of Happiness until he was deceived by Satan, and as soon as he is deceived, God expels him from it.

**(Almizan. V. 15, P. 97.)**

# Satan's Method of Justifying Adam's Ban

«فَوَسْوَسَ لَهُمَا الشَّيْطانُ...وَ قالَ ما نَهيكُما رَبُّكُما عَنْ هذِهِ‏الشَّجَرَةِ... !»

(27/اعراف)

* **“So the devil tempted them ..., and said: Your Lord did not forbid you from this tree except that you should not turn into an Angel as a result of eating it, or that you should not look for the immortals in Paradise. Then he swore to those two oaths that I am your well-wisher!” (Holy Quran: A’araf: 27.)**

These Verses state that while eating the tree, not only Adam did not forget the Commandment of God, but also remembered it completely. The fact is that the devil, with his sophistications, justified the prohibition of God for Adam, lest you should not be among the Angels and of immortals in heaven!

**(Almizan. V. 1, P. 243.)**

# Adam’s Seeing, Speaking and Deceiving by Satan

« فَـاَزَلَّهُمَا الشَّيْطانُ... !»

(36 / بقره)

**“So, the devil tricked them from it…!”**

**(Holy Quran: Baqara: 36.)**

The appearance of this Phrase, like other Verse, is that Satan deceived Adam, although this Phrase no longer implies that deceiving Adam, like deceiving us children of Adam, was through induction and temptation in the heart, without showing himself, as he deceives us and we have never seen him.

But from the Verse: **"We said, 'O Adam, this is an enemy for you and your spouse!” (Taha: 117,)** we see that the God Almighty refers the Satan by using the word "**this**," then we realize that God had shown and introduced him to Adam and his wife - an introduction to his person and itself - not an introduction by description.

The Phrase: "**O Adam! Shall I show you the tree of immortality?” (Taha: 120,)** which is the anecdote of the word of Satan, indicates that the narrator who is the devil has stood in front of Adam and talked to him.

In short, the Verses indicates that Satan was seen for Adam and his wife and they saw him. If their condition towards the devil was like ours, when we do not see him and only his temptation reaches us, they could say that we did not see the devil and we thought that these temptations were from our own thoughts.

Just as the Prophets, although they were infallible but they saw Satan and knew him when he wanted to be exposed to them. The narrations about Noah, Abraham, Moses, Jesus, John, Job, Ishmael and Muhammad, the Messenger of God indicate this meaning. The appearance of the Verses of this story makes it clear that the devil was standing in front of the mentioned tree with those two people. He had already thrown himself into Paradise and made a friendship plan with the two, and had deceived them with his temptation.

**(Almizan. V. 1, P. 248.)**

# How did Satan Enter Paradise and Exit

**«وَ قُلْنَا اهْبِطُوا...!»**

**(36 / بقره)**

**“We said: Get down from it!”**

**(Holy Quran: Baqara: 36.)**

There is a question in entering Satan in Paradise mentioned in these Verses, while he is not allowed to enter Paradise? The answer is that this is true where the Paradise in question is the Eternal Paradise, and it was not so, but this event took place in another Paradise. Because they all came out of Paradise, and if it was the Eternal Paradise they would not exit it.

The address of God to Iblis in the Phrase: “**Get down from it!” (A’araf: 13,)** which means to go down from this Paradise, you cannot be arrogant here, so get out - which is apparently the Command orders the Iblis to get out of Paradise - we may say this Command intends Satan’s getting out from among the Angels, or from Heaven, or from the Position of Nearness and Reverence.

**(Almizan. V. 1, P. 249.)**

# Conclusion of the Story of Adam and Satan

«اَفَتَتَّخِـذُونَـهُ وَ ذُرِّيَّتَهُ اَوْلِياءَ مِنْ دُونى وَ هُمْ لَكُمْ عَدُوٌّ بِئْسَ لِلظّالِمينَ بَدَلاً!»

(50 / كهف)

**“…Will you then take him and his offspring for guardians in My stead, though they are your enemies?**

**How evil a substitute for the wrongdoers!”**

**(Holy Quran: Kahf: 50.)**

This Phrase is a summary of the event happened between the Iblis and Adam. This means that the conclusion you can draw from the story of Adam and Satan is that you should not take Satan and his descendants as your guardians, since they are enemies of you, the mankind. Therefore, the meaning of guardianship here is the guardianship of obedience. Because the disbelievers obey the devils in what they invite them to, and they do not obey God in what He invites to.

It is not unlikely that what is meant by guardianship is the guardian-ship of Administrating and Devising, which is the last word of the Lordship, because the idolaters worshiped the jinn for fear of their damage, just as they worshiped the Angels out of greed for their benefit. Since the God Almighty has made it clear that the devil is from the jinn, and he has children, and all the misguidance of human in the way of his happiness, as well as all his other misfortunes, are seduced by Satan. Thus, considering these aspects, the meaning of the Verse becomes as follows: "Will you still obey Satan and his descendants as your guardians, gods and lords? Instead of Me, do you worship them and seek nearness to them, even though they are your enemies?”

It is the reason for denial of guardianship in Devising for the devils that caused their exclusion from witnessing the creation, not having guardianship of obedience.

**“How evil a substitute for the wrongdoers!”**

Because the act of the polytheists is in fact to replace the devil with God, and how ugly is this? Yes, no intellectual commits it.

**(Almizan. V. 26, P. 198.)**

# Divine Covenant Broken by Adam and Satan’s Role

«وَ لَقَــدْ عَهِـدْنا اِلـى ادَمَ مِنْ قَبْـلُ فَنَسِـىَ وَ لَـمْ نَجِـدْ لَهُ عَـزْمـا!»

(115 / طه)

**“And indeed We had taken a covenant from Adam but he forgot;**

**We did not notice any firm resolution in him!”**

**(Holy Quran: Taha: 115.)**

Contents of several Verses in the Holy Quran relating the story of Adam indicate that the Covenant of God was an expression of the prohibition of eating from a certain tree, which He Said: **"And do not approach this tree!" (Baqara: 35.)**

* Remember the covenant which We made with Adam, and Our Word which We said to the Angels: Prostrate yourselves before Adam, and all prostrated except Iblis. We prepared this scene to show Adam himself how he forgot our order and did not intend to use a firm resolution! (Taha: 11.)
* So when Iblis refused to prostrate, We said to Adam seeking his goodness and guidance that: What you see the Iblis, who refuses to prostrate you, is an enemy for you and for your wife ...!" (Taha: 116-117.)

If in the Phrase: "**So do not let him expel you from paradise!”** instead of forbidding Iblis from doing so, the God Almighty forbade Adam and Eve, this was in fact a remark to his prohibition of obedience to Iblis, It is also a prohibition from neglecting Satan’s deceit, and to underestimate his cunning. It means that you should not obey him, and should not neglect his deceits and his misguidance, so that he does not dominate you, and does not take strength in expelling you from the Paradise and to make you miserable.

**(Almizan. V. 28, P. 26.)**

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# Descent of Adam, his Wife, and the Satan

«قالَ اهْبِطُوا بَعْضُكُمْ ‏لِبَعْضٍ عَدُوٌّ وَ لَكُمْ فِى‏الاَرْضِ مُسْتَقَرٌّ وَ مَتاعٌ اِلى حينٍ!»

(24 / اعراف)

**“He said: Get down, being enemies of one another!**

**On the earth shall be your abode and sustenance for a time!”**

**(Holy Quran: A’araf: 24.)**

* He said: You live there, and you die there, and you are taken out of there!

The first address is both to Adam and his wife and to Satan. The enmity of some human beings with others is due to differences in their natures. This is a Decree from God Almighty, and His other Decree is that He Said: "**On the earth shall be your abode and sustenance for a time!”** that means as long as you live in this world your abode is on the earth. It follows from the appearance of the context of the Verse that this address is also addressed to all three.

**“He said: In it you will live, and in it you will die;**

**and from it you will be raised [from the dead!]" (A’araf: 25.)**

This second address is another Decree that has made mankind to be worldly until the Day of Judgment. It is not unlikely that the address in this Phrase is specific to Adam, his wife and his children, because if the address also included Iblis, He should have separated the Phrase by “in which,” instead of separating by **“He said,”** since this word is used to separate the Phrases, it is not unlikely that the address was specific to the two.

**(Almizan. V. 15, P. 46.)**

### CHAPTER TEN

## Immunity of Revelation from Satan

**Revelation Immunity from Satan’s Influence in its Stages**

«...فَــاِنَّـهُ يَسْلُـكُ مِـنْ بَيْـنِ يَــدَيْــهِ وَ مِـنْ خَلْفِــهِ رَصَــدا... !»

(27 / جـن)

* **"Allah is the Knower of the Unseen, but He does not let anyone be informed of His secrets!**
* **Save a Messenger whom He has Chosen and is pleased with him; and then He Commands a group of Angels as guards march before him and behind him!**
* **That He may know whether every Messenger has surely conveyed the Messages of his Creator; and Allah's Knowledge encompasses all that [the Messengers have been bestowed] from power and knowledge; and Allah takes account of the exact number of everything!"**

**(Holy Quran: Jinn: 27.)**

The Messenger of God receives Divine Revelation in such a way that no mistake is made in receiving it, and his mind does not forget it, and Satan does not touch it in his heart, as a result of which God's Revelation does not change. There is this immunity in conveying Revelation to the people, and the devil cannot do anything at this stage. The above-mentioned Verse refers to all these immunities, because it says that the purpose of appointing an observer is to know that the Prophets delivered the Messages of their Lord, that is, this Message should be realized in the exterior world. It requires the immunity of Revelation in all stages and reaching it to the people. If the Prophet does not have immunity in the above three stages (i.e., receiving, preserving, and delivering,) the intention of the God Almighty will not be achieved, and this is quite clear. Since the God Almighty has not mentioned any other way to achieve this purpose other than the issue of observation behavior, we understand that the Revelation when it reached the Prophet was also guarded by Angels, just as it was guarded by them on its way to the Prophet. The Phrase: **“And Allah's Knowledge encompasses all that,"** confirms these implications

**(Almizan. V. 39, P. 225.)**

# Devils’ Attempt to Eavesdrop the Conversation of Angels

«وَ لَقَدْ جَعَلْنا فِى السَّماءِ بُروُجا وَ... وَ حَفِظْنـاهـا مِـنْ كُـلِّ شَيْطـانٍ رَجيمٍ!»

(16 و 17 / حجر)

**“We have made constellations in the sky**

**and decorated them for the onlookers!**

**and We have guarded them from every outcast Satan!”**

**(Holy Quran: Hijr: 16-17.)**

Apparently, the meaning of the Verses is: "We have placed in the sky - which is the direction above the earth - towers and palaces, which are the houses of the sun and the moon, and We adorned the sky for the viewers. The adornments are stars and planets, and we also guarded sky from every outcast devil, and we guarded it so that the devils would not know what is going in the Angelic universe: Except the devil who approaches for eavesdropping, to hear the Angels talking about the Unseen and future events, and the like, which as soon as he approaches he will be followed by a manifest meteor.

**(Almizan. V. 23, P. 203.)**

# Protecting Unseen News and Future Events from Demons

«وَ حِفْظا مِنْ كُلِّ شَيْطانٍ مارِدٍ!»

(7-10/صافات)

**“And to guard from any froward devil!**

**They do not eavesdrop on the Supernal Elite**

**but are shot at from every side!**

**to drive them away, and for them there is a constant mortification!**

**except him who snatches a snatch,**

**whereat there pursues him a piercing flame.**

**(Holy Quran: Saffat: 7-10.)**

The fact that the Verse says: "**They do not eavesdrop on the Supernal Elite,”** means that all devils are forbidden to reach near that position.

The meaning of the ‘**Supernal Elite’** is the Dignified Angels who constitute the dwelling of the high heavens, they are the ones that the devils want to listen to their conversations.

The purpose of the devils in listening to the Supernal Elite is to learn about the Unseen news that is hidden from the earth, such as the events that will take place later on earth and the hidden secrets mentioned in the following Verses.

**“It has not been brought down by the devils!**

**They are not supposed to do so.**

**Nor do have they the ability for such a task!**

**The devils are barred from listening to anything from the heavens!” (Shuara: 210-212.)**

Also the Verses:

**"We went near the heavens**

**but found it to be full of strong guards and shooting flames!**

**We used to sit nearby and try to listen to the heavens,**

**but shooting flames now await those who try to do that!”**

**(Jinn: 8-9.)**

Also the following Phrase:

**“They are repulsed and for them is the lasting torment,**

**(Saffat: 9.)**

**Almizan. V. 33, P. 198.)**

# Repelling Outcast Devils from World Sky by Meteor

«اِلاّ مَنْ خَطِـفَ الْخَطْفَةَ فَاَتْبَعَهُ شِهابٌ ثاقِبٌ!»

(6-10 / صافات)

**“Except him who snatches a snatch,**

**whereat there pursues him a piercing flame!”**

**(Holy Quran: Saffat: 6-10.)**

The meaning of the five Verses used in this issue are as follows:

* "We adorned the sky of the earth, the nearest sky to you - or the lowest of skies - with adornment, and those were the stars which We placed in the sky, and protected the same sky from every evil and bless-free devil, and We forbade the devils to hear even the words of the inhabitants of the sky, so that they would not be informed of the Unseen news that the inhabitants of the Supernal Elite are talking among themselves, and for this purpose they are being shot from all sides, while being rejected and outcast, and having a painful punishment, from which they can never be separated!"

Therefore, no one from the jinn can know the Unseen news that is exchanged between the Angels in the sky of the world, unless he obtains something from that news through embezzlement and smuggling, in which case he is chased by the blazing meteor. It becomes a meteorite that never goes wrong.

**(Almizan. V. 33, P. 199.)**

# Concept of Meteor in Quran and Driving the Devils

«اِلاّ مَـــنْ خَطِـــفَ الْخَطْفَـةَ فَـاَتْبَعَـهُ شِهــابٌ ثـاقِـــبٌ!»

(10 / صــافــات)

**“Except him who snatches a snatch,**

**whereat there pursues him a piercing flame!”**

**(Holy Quran: Saffat: 10.)**

The commentators have given justifications for depicting the eaves-dropping of the devils in the sky, as well as how the devils are being shot with meteors at this time, and all are on the basis that the sky consisted of the heavenly spheres which surround the earth, and groups of Angels dwell in those spheres, and those spheres have doors and walls, to which nothing can enter, except that which is from the sky itself, and that in the first sky, there is a group of Angels, who are holding the meteors, and they are sitting in the ambush of the devils, so that whenever they come close to eavesdrop on the Unseen news of the sky, they will strike them with those meteors to run them away. These meanings all come to mind from the appearance of Verses and from narrations.

But today the invalidity of these words has been well clarified, and as a result the invalidity of all those aspects which have been mentioned in the interpretation of meteors, which are also many aspects, and are quoted in detail and long interpretations in the “Great Interpretation of Fakhr-al-Razi,” and the book “Ruh-el-Ma’ani by Alusi,” and others, are invalidated. Inevitably, there must be another justification that is not contrary to modern science and human observations of the state of the heavens, and that justification for our probability - and God knows best - is that these statements, which are seen in the Word of God Almighty, are examples that have been used to illustrate the truths which are out of our sense, in order they can be concerned by our senses **– “These are parables which We tell to human being…!” (Ankabut: 43.)** There are many such parables in the Word of God Almighty, like the: “Throne, the Chair, the Tablet and the Book.”

Therefore, the sky in which the Angels are housed will mean a heavenly world that has a horizon higher than the horizon of the real and tangible world, just as our sky and the objects in it are higher than our earth.

What is meant by the devils approaching the sky, and eavesdropping, and being targeted by the meteors, is that the devils want to approach the world of Angels, and to learn about the secrets of creation and future events, and the Angels will drive them away by an Angelic light that the devils cannot bear. Or it means that the devils bring themselves closer to the Truth in order to make it false with their tricks, or to turn the falsehood into Truth with their tricks, and the Angels disclose their tricks and reveal the explicit Truth, so that everyone may realize their tricks and recognize the Truth from falsehood.

Since the God Almighty tells the story of eavesdropping and their targeting by the meteor after swearing to the Angels of Revelation and its Guardians from the intervention of the devils, this confirms our statement to some extent, and at the same time God is All-Knowing!

**(Almizan. V. 33, P. 200.)**

# Stoning the Devils by Stars in the Sky of World

«وَ لَقَــدْ زَيَّنَّـا السَّمـآءَ الـدُّنْيـا بِمَصـابيـحَ وَ جَعَلْناها رُجُوما لِلشَّيـاطينِ!»

(5 / ملك)

**“We have decked the lowest heavens with torches.**

**With these torches We have stoned the devils**

**and We have prepared for them the torment of hell!”**

**(Holy Quran: Mulk: 5.)**

If the God Almighty calls the stars torches, it is because of the light that shines from them. The meaning of Satan's stoning with them is that He Says: We made the stars with which we adorned the heavens of the world as - arrows - and with them we will shoot arrows to drive away the devils that approach the sky to eavesdrop on the heavenly news, as the God Almighty Said in another place: **“Except for those who stealthily try to listen to the heavens, but who are chased away by a bright flame!” (Hijr: 18,)** also Said: **“Except him who snatches a snatch, whereat there pursues him a piercing flame!” (Saffat: 10.)**

**(Almizan. V. 39, P. 17.)**

# Denying Attribution Quran to Satanic Suggestions

« وَ مـا هُوَ بِقَوْلِ شَيْـطانٍ رَجيـمٍ!»

(25 / تكوير)

**“And it is not the speech of an outcast Satan!”**

**(Holy Quran: Takvir: 25.)**

In this Verse, the God Almighty denies the Holy Quran being of the satanic suggestions, because the word Satan means evil, and Iblis is one of those evils, and his descendants are examples of evil, and the evildoers of jinn are also examples of it. In the Holy Quran, the title of outcast Satan is not only applied to Iblis, it is also applied to other evils. God Says about Iblis: "**He said: Begone hence, for you are indeed an outcast!” (Hijr: 34,)** and about the other devils and the wicked Says: "**And We have guarded them from every outcast Satan!” (Hijr: 17.)**

Therefore, the meaning of the Verse is that: The Holy Quran is not of the suggestions of Satan or the soldiers of Satan, and it is not even of the suggestions of the evildoers of jinn, which is sometimes seen suggesting some madmen

**(Almizan. V. 40, P. 92.)**

**Concept of Seeking Refuge in God while Reciting Quran**

« فَـاِذا قَــرَأْتَ الْقُــرْانَ فَـاسْتَعِـذْ بِـاللّـهِ مِـنَ الشَّيْطانِ الرِّجيمِ!»

(98 / نحل)

**“When you recite the Quran, seek the protection of Allah**

**against the outcast Satan!”**

**(Holy Quran: Nahl: 98.)**

Whenever you recite the Holy Quran, ask God Almighty to shelter you from the temptation of the outcast Satan as long as you are reciting. The supplication Commanded in this Verse is the duty of the heart and soul of the one who recites the Holy Quran. He has been instructed to find this truth in his heart while he is reciting it, that is, to supplicate to God, not to say in his tongue: "I seek refuge of God from the outcast Satan!” This linguistic supplication and the like are the cause and prelude to the creation of that state of mind, not that it is supplication itself, and if we say this Phrase a supplication, we have said it figuratively, and the God Almighty did not say you to recite above Phrase, rather, He said: Whenever you recite the Quran, seek refuge in God!

**(Almizan. V. 24, P. 265.)**

**No Devils’ Ability to Reveal Quran or Hear Heavenly News**

«وَ ما تَنَزَّلَـتْ بِهِ الشَّيـاطيـنُ وَ مـا يَنْبَغـى لَهُـمْ وَ مـا يَسْتَطيعـُونَ اِنَّهُـمْ عَـنِ السَّمْـعِ لَمَعْـزُولـُونَ!»

(210 تا 212 / شعراء)

**“The devils have not revealed the Quran!**

**They are not supposed to do so.**

**Nor do have they the ability for such a task!**

**The devils are barred from listening to anything from the heavens!”**

**(Holy Quran: Shuara: 210-212.)**

In response to the words of the polytheists who said: Muhammad (PBUH) has a jinn who brings this word to him and he is also a poet. The God Almighty Said that the Holy Quran is not from the revelations of the devils.

The word "Satan" means the wicked, and here they mean the wicked and evildoers of the jinn.

The reason why God Said in the above Verse that: **“The devils have not revealed the Quran! They are not supposed to do so,”** is that they are evil creatures, they have no intention but the evil deeds and corruption, showing falsehood in the face of truth, misleading people from the Path of God. Meanwhile the Holy Quran is the absolute Truth and there is no way to falsehood, so their nature does not allow them to reveal the Quran to anyone.

The meaning of what God Said: “**Nor do have they the ability for such a task,”** is that they cannot reveal the Holy Quran because the Quran is a Heavenly Word, which the Angels take it from the Lord of Glory and send it down by His Command and under His protection and preservation.

The meaning of what He Said: "**The devils are barred from listening to anything from the heavens,**” is that the devils are deprived of hearing the heavenly news, and knowing what is happening in the ‘**Supernal Elite,’** because they will be driven away by luminous meteors, if they come close to the sky to eavesdrop.

**(Almizan. V. 30, P. 222.)**

### CHAPTER ELEVEN

## Prophets Challenge with Satan

# Can Satan Possess in Prophets?

«فَنـادَتْـهُ الْمَـلائِكَـةُ...قـالَ رَبِّ اجْعَـلْ لـى ايَـةً... !»

(39 تا 41 / آل عمـران)

**“Then the angels called out to him,**

**as he stood praying in the sanctuary:**

**Allah gives you the good news of John …**

**He said: My Lord, grant me a sign!"**

**(Holy Quran: Al-Imran: 39-41.)**

Satan, however, can touch the Prophets in the area of ​​the body, or in the area of ​​destruction of the results of their propaganda, and destroy the spread of religion and people's acceptance of it, but certainly do not have the ability to attack and touch the prophets on the area of ​​their Honorable Selves, because their infallibility prevents such a possession, and the devil cannot interfere in the area of ​​the souls of the Prophets.

The following Verses are clear evidence of this meaning:

**“And remember Our servant Job! When he called out to his Lord:**

**The devil has visited on me hardship and torment!”**

**(Sad: 41.)**

**“We did not send before you any apostle or prophet but that when he recited the scripture Satan interjected something in his recitation. Thereat Allah nullifies whatever Satan has interjected,**

**and then Allah confirms His signs!”**

**(Hajj: 52.)**

**“…Indeed I forgot about the fish and none but Satan made me forget to mention it!”**

**(Kahf: 63.)**

Due to their "infallibility" the Prophets should not err in recognizing the word of the Angel from the temptation of Satan. Of course, knowing them the word of the Angel from the temptation of Satan is by introducing through God, not that they themselves have independence in it.

**(Almizan. V. 5, P. 321.)**

# How the Prophets See and Recognize Satan

«فَنـادَتْـهُ الْمَـلائِكَـةُ...قـالَ رَبِّ اجْعَـلْ لـى ايَـةً... !»

(39 تا 41 / آل عمـران)

**“Then the angels called out to him,**

**as he stood praying in the sanctuary:**

**Allah gives you the good news of John …**

**He said: My Lord, grant me a sign!"**

**(Holy Quran: Al-Imran: 39-41.)**

The Divine Prophets and those like them who are considered to be close to God may sometimes observe the Angel and the devil, and know them as soon as see them. As the God Almighty narrates the same meaning from Adam, Abraham and Lot (AS).

It is clear that the Prophets of God at that time did not need to discriminate them, because while seeing the Angel or the devil and knowing them, there is no way to doubt or err about them. But otherwise the observation of Angel and the devil - like other believers - is a need for a discriminator, which ultimately leads to "Revelation."

**(Almizan. V. 5, P. 327.)**

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# How Does Satan Act against Prophets?

«وَ ما اَرْسَلْنـا مِـنْ قَبْلِــكَ مِـنْ رَسُـولٍ وَ لا نَبِىٍّ اِلاّ اِذا تَمَنّى اَلْقَى الشَّيْطانُ فـى اُمْنِيَّتِـــهِ...!»

(52 / حــج)

**“Satan would try to tamper with the desires of every Prophet or Messenger whom We sent. Then God would remove Satan's temptations and strengthen His revelations!”**

**(holy Quran, Hajj: 52.)**

The word "desire" here means that a person assumes that what he desires and loves is present and fulfilled, whether it may or may not be, as if a poor man wishes to become rich or whatever a person wishes to have two wings and to fly with them, the imaginary face that he imagines, and enjoys imagining, is called "desire."

The meaning of the Verse is that we did not send any prophet or messenger before you unless whenever he wished to reach the progress of his religion, or to be the means of its progress, or believing the people, as soon as he assumed, the devil instilled in his wishing, and interfered in his desires, in such a way that he tempted the people against his religion, incited oppressors against him and his religion, and seduced the corrupters in order to corrupt the wish of Prophet and make his efforts fruitless, but at the end the God Almighty abrogated those satanic entries and possessions, and fulfilled His own Revelations, completed the efforts of His Prophet or Messenger, declared the Truth, and God is All-knowing, All-wise!

The other meaning of the Verse, if we take the "desire" to mean recitation, is as follows: We did not send any Prophet before you, except when he recited some of God's Revelations, Satan tried to instil doubts in peoples’ heart, tempting them to argue against those Verses and corrupt the faith of the believers, but God removed the doubts that the devils instilled in peoples’ heart by helping His Prophets through descending a new Verse to reject Satan’s attempts.

**(Almizan. V. 28, P. 273.)**

# Cases of Citing Prophets’ Natural Afflictions to Satan

«وَ اذْكُـرْ عَبْـدَنـا اَيُّـوبَ اِذْ نـادى رَبَّـهُ اَنّى مَسَّنِىَ الشَّيْطانُ بِنُصْبٍ وَ عَذابٍ!»

(41 / ص)

**“And remember Our servant Job! When he called out to his Lord:**

**The devil has visited on me hardship and torment!”**

**(Holy Quran, Sad: 41.)**

Apparently, the meaning of "Satan's visit by hardship and torment" is to attribute in some way the hardship and torment to Satan as a cause, and say, in short, that Satan was effective in my sufferings.

Here the problem arises that one of the afflictions of Job was his disease, and the disease has normal causes, how did that Prophet attribute his disease to the devil?

The answer to these problems is that these two causes, namely the devil and natural factors, are not two causes in width, so that they do not come together in one cause, and the disease cannot be attributed to both, but two causes are longitudinal.

The problem also arises that if such a citation is possible, but the mere possibility is not the reason for its occurrence, how can the devil have such an effect on human beings that he wants to make everyone sick? In response, it can be said that not only do we not have a reason to convince it, but also the following Holy Verse is the reason for its occurrence: **“Indeed wine, gambling, idols and the divining arrows are abominations of Satan's doing…!” (Maeda: 90,)** because in this Verse the God Almighty has attributed wine, gambling, idols and the divining arrows to Satan and called them the act of the Satan, and also narrated from Prophet Moses (AS) that after killing the Coptic man, he said: **"This is of Satan's doing. Indeed he is an enemy, manifestly misguiding!" (Qassas: 51.)**

We may assume that what is meant by attributing hardship and torment happened to Prophet Job to Satan is that Satan deceived people with his temptation, and told people to stay away from this man, and not approach him, because if he were a Prophet, so many calamities did not surround him on all sides.

What is considered in the Holy Quran as one of the characteristics of the Prophets is their infallibility, which they are safe from the influence of Satan in their souls, and Satan cannot tempt in their hearts, but there is no impediment about his effect on their bodies, children, properties, and other belongings, that the devils bother Prophets on these aspects, there is no reason for them to refuse it, the only reason that exists is their infallibility from Satan's misguidance, but about other properties not only there is no proof of its persuasion, but also there is a proof of the possibility of its occurrence, and it is the Holy Verse: **“…Indeed I forgot about the fish and none but Satan made me forget to mention it!” (Kahf: 63,)** which is about the story of Moses' journey with his companion Joshua, and Joshua (AS) said to Moses (AS) that if I forgot the fish, this forgetfulness was the work of Satan, he was the one who did not let me remember the fish!

So, it is clear from this Verse that Satan has such intrusions and possessions in the hearts of the infallibles. If it is objected that the necessity of permission and possibility of Satan's intervention in the hearts of the Prophets is that he could do it in the hearts of their followers too. In response, we say that it is possible the devil may make such possessions in the hearts of the infallibles, but we believe that wherever he makes such possession, he does it with God's permission, in this sense, he will not be prevented, because the God Almighty sees the interference of devil as expedient, for example, He wants to determine the basis of his servant's patience, and this does not mean that the devil does whatever he wants and brings any disaster he wants on the servants of God. This is self-evident.

**(Almizan. V. 34, P. 11.)**

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# Cases of Prophets Lack of Immunity against Satan

«...وَ مــــا اَنْســــانيـــــهُ اِلاَّ الشَّيْطــــانُ اَنْ اَذْكُــــرَهُ!»

(63 / كهــــف)

**“But Satan made me forget to mention it!”**

**(Holy Quran, Kahf: 63.)**

If in this Verse the God Almighty attributes forgetfulness to Satan and his possessions, and there is no contradiction with the infallibility of the Prophets from Satan's possessions, because the Prophets are infallible from what relates to disobedience to God Almighty (including negligence in obedience to God,) not absolute persecution of the devil, even those that are not related to sin, because there is no reason to deny such possession, but the Holy Quran has proven such possessions for the devil in the Prophets, where God Says: **“And remember Our servant Job! When he called out to his Lord: The devil has visited on me hardship and torment!” (Sad: 41.)**

**(Almizan. V. 26, P. 223.)**

# A Survey on Narratives on Satan's Talk with Prophets

«...وَ مــــا اَنْســــانيـــــهُ اِلاَّ الشَّيْطــــانُ اَنْ اَذْكُــــرَهُ!»

(63 / كهــــف)

**“But Satan made me forget to mention it!”**

**(Holy Quran, Kahf: 63.)**

The first Narrative: "Satan from the time of Adam (AS) to the time of Christ (AS) used to come to the prophets and talk to them and ask them questions, and he was not as familiar with any of them as he was with John. One day John son of Zechariah said to Satan: O Aba’Marah, I need you to ask a question. Satan said: You are too big to ask me for anything and I will reject you! Rest assured that I will not reject you as much as you want. John said: I want you to show me the traps with which you catch human beings! Satan said: I obey with pride, and tomorrow I will make them appear to you...!" (This was part of the narrations in question.)

In other narratives, other meetings and conversations is quoted about Iblis, which he had with Adam, Noah, Moses, Jesus and the Messenger of God. There are many narrations that express the kind of his seductions and tricks in the kinds of sins. All these narrations testify that the devil's deceptions is like an organization that has exemplary creaturers, just as the events of this world are properly embodied in the world of dreams, Satan also embodies himself in the form of any sin that is appropriate to the type of that sin.

If we pay attention to these narrations, we will see that the character-istics mentioned in narrations such as the conversation of John are different relations that Iblis has with objects and invites people to temptations that are appropriate to it. Therefore, it can be said that all the deceptions mentioned from the devil in these two categories of narrations are all exemplary incarnations and not material incarnations.

**(Almizan. V. 15, P. 89.)**

### CHAPTER TWELVE

## Stoning and Cursing the Satan

# Concept of Stoning and Cursing Satan

«قـالَ فَاخْـرُجْ مِنْهـا فَـاِنَّـكَ رَجيمٌ. وَ اِنَّ عَلَيْـكَ لَعْنَتى اِلـى يَوْمِ الدّينِ!»

(77و78/ص)

**“He said: Begone hence, for you are indeed an outcast!**

**And indeed My curse will be on you till the Day of Retribution!”**

**(Holy Quran, Sad: 77-78.)**

The stoning caused the devil to be driven out of the Angels and from the sky, or from the Divinely Position, or from the Position of Nearness, which is the source of God's Special Mercy.

God attributed the curse on Iblis to Himself in another place and Said: "**And indeed My curse will be on you till the Day of Retribution,”** and in both Verses it is restricted to the "Day of Retribution."

As for the fact that in the following Verse God has placed the absolute curse on Satan and Said: "I**ndeed the curse shall lie on you!” (Hijr: 35,)** it was because the curse goes there which is a sin, and because no sin is committed by anyone unless the hand of seduction and temptation of Satan is involved in it, then in fact he is the root of any corruption which every sin returns to him. As a result, all the curses and damnations, as much as are imposed upon the sinners, are imposed over him, too.

Basically, the devil, may God increase his punishment, was the first one who opened the door of sin in mankind and committed sin against God’s Command. Therefore, on this basis, the guilt, curse and sin of every sinner return to him.

But the fact that God Almighty assigned His curse on Satan, the reason is that the curse means turning away from Mercy, and it gives its effect when the God Almighty curses him and deprives him from His Mercy, because no other one possesses His Mercy, to be able to grant Mercy or deprive.

The curse of other than God is in fact asking God to turn someone away from His Mercy. Turning away from Mercy, which is the result of prayer, is the work of God and His Creation, and is upright to Him.

**(Almizan. V. 34, P. 41.)**

# Time Span for Satan’s Stoning and Cursing

« وَ اِنَّ عَلَيْـكَ لَعْنَتى اِلـى يَوْمِ الدّينِ!»

(35 / حجــر)

**“And indeed My curse will be on you till the Day of Retribution!”**

**(Holy Quran, Hijr: 35.)**

The reason why the God Almighty prolonged the curse of Satan in the above Verse until "**the Day of Retribution,**" because cursing is the title and a sign of sin and wickedness, which imposes on human self through a sinful act, and marks the self, but since the world is the place of action, not punishment, and the Hereafter is the place of punishment, not action, so sin will be limited to the "**Day of Retribution.**" The world is the place of writing deeds and recording them, and the Day of Judgment is the place of reckoning.

But what some have said: Restricting the curse to the Day of Judgment is the reason that the duration of the curse is until that day, and on that day God removes the curse from Satan, is a word that the Verses regarding the punishment repel all of it, because the Day of Judgment is the day of retribution, and all rewards and punishments will begin there.

This meaning is confirmed by the interpretation of the Verse under discussion from the Day of Resurrection to "the Day of Retribution" which states that the devil is cursed until that Day, and on that Day he will be punished for the sake of the curse, that is, he tastes there the torment of curses until that day.

**(Almizan. V. 23, P. 230.)**

### CHAPTER THIRTEEN

## End of Satan’s Term

# End of Satan's term, Start of Human Righteous Society

«قــالَ فَـاِنَّـكَ مِنَ الْمُنْظَـرينَ اِلى يَـوْمِ الْوَقْـتِ الْمَعْلُومِ!»

(37 و 38 / حجر)

**“Said He: You are indeed among the reprieved!**

**Until the day of the known time!”**

**(Holy Quran, Hijr: 37-38.)**

Satan said for the second time, "I seduce them all!" This is a proof that he knew that he would survive until the last person who has died and he has access to seduction, so it turns out that he realized the purpose of: "**Until the day of the known time,”** is the last day of human life, and his life on earth, and the last opportunity that he can continue to work seduction.

But the rational and narrative reason is that human beings are moving towards happiness and this kind will soon reach the perfection of its happiness and the human complex will be freed from sin and evil and will achieve pure good and goodness, in such a way that no one is worshiped on earth except God, and the scourge of disbelief and immorality is removed, and livelihood is purified, and internal diseases and obsessions of the heart disappear.

This meaning can be clearly seen from the following Verse:

"**Evil has spread over the land and the sea**

**because of human deeds and through these God will cause**

**some people to suffer so that perhaps they will return to Him!”**

**(Room: 41.)**

Also the famous Verse:

**“We have written in the psalms which**

**We had revealed after the Torah that the earth**

**will be given to Our righteous servants as their inheritance!”**

**(Anbiya: 105.)**

**The day of the appointed time, which is the expiration date of Satan, is the day of the heavenly correction of mankind. That the root of corruption is completely uprooted and no one is worshiped except God –** it not the day of the general death of man with the first Blowing the Trumpet!

**(Almizan. V. 23, P. 234.)**

# The End of Satan’s Time Limit

«قـالَ رَبِّ فَـاَنْظِـرْنى اِلى يَـوْمِ يُبْعَثُـونَ قالَ فَـاِنَّكَ مِـنَ الْمُنْظَــريـنَ اِلـى يَـوْمِ الْوَقْـتِ الْمَعْلُومِ!»

(79 تا 81 / ص)

**“He said: Lord, grant me respite until the Day of Resurrection!**

**The Lord said: You will only be given a respite!**

**Until the Day of an appointed time!”**

**(Holy Quran, Sad: 79-81.)**

From the appearance of the Verse - that Satan requested the end of his deadline to be the Resurrection Day of Humans, but the God Almighty set it until the day of an appointed time - it seems that there is difference between God’s Command with Satan’s request, and same request has not been granted, so it inevitably becomes clear that the day of the known time is the last day that man disobeys God by misguidance of the devil, and that is before the Day of Judgment and the Resurrection Day.

Apparently, the meaning of “day” is not an ordinary day, but a duration of time, and adding the word “time” to the word “day” is for the purpose of emphasis.

**(Almizan. V. 34, P. 42.)**

# End of Satan's Deception: Human Death or Purgatory

«قـالَ اَنْظِرْنى آ اِلى يَوْمِ يُبْعَثُونَ قالَ اِنَّكَ مِنَ الْمُنْظَرينَ!»

(14 و 15 / اعراف)

**“He said: Respite me till the day they will be resurrected!**

**Said He: You are indeed among the reprieved!”**

**(Holy Quran, A’araf: 14-15.)**

Satan asks God Almighty for respite and God gives him respite. Elsewhere in the Quran, God has also mentioned this meaning and Said: **“He said: Lord, grant me respite until the Day of Resurrection! The Lord said: You will only be given a respite! Until the Day of an appointed time!” (Sad: 79-81.)**

It is understood from the above Verse that Iblis absolutely asked God for respite, but God has given him respite for a certain period of time.

The fact that the God Almighty Said in the first Verse: "**You are indeed among the reprieved**," in fact He mentioned His respite briefly, and it also is understood that besides Iblis, there are also other reprieved.

It is understood from Satan’s request to give him respite until the Day of Judgment, that he intended to mislead the human race both in this world and in the purgatory, but God did not accept his request. It is possible that the God Almighty wanted to dominate him over his servants only in the life of this world, and may he no longer have the power to seduce them in the purgatory, even if, according to the Verse below, he befriends and cohabites with them:

* **“Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion! Indeed they bar them from the way while they suppose that they are rightly guided! When he comes to Us, he will say: I wish there had been between me and you the distance between east and west! What an evil companion are you!” (Zukhruf: 36-38.)**

Also the following Verse:

* **“Muster the wrongdoers and their mates and what they used to worship!” (Saffat: 22.)**
* **(Almizan. V. 15, P. 38.)**

**When will End Satan’s Respite: Day of Known Time?**

«قــالَ فَـاِنَّـكَ مِـنَ الْمُنْظَـرينَ اِلـى يَـوْمِ الْـوَقْتِ الْمَعْلُومِ!»

(37 و 38 / حجر)

**“Said He: You are indeed among the reprieved!**

**Until the day of the known time!”**

**(Holy Quran, Hijr: 37-38.)**

Satan, who has wrongly understood from the Word of God: "**And indeed the curse shall lie on you until the Day of Retribution!” (Hijr: 35,)** that he will have a connection with mankind until the Day of Judgment, that is, the corruption of human deeds and their misery due to his refusing from prostrating is related to him, and for this reason he asked: "**My Lord! Respite me till the day they will be resurrected!”** Satan did not say: Give me respite until the day Adam dies or he is alive, rather, he considered the life of Adam and his descendants, and asked for respite until the day when they are resurrected.

The meaning of his words is: Now that you have cursed me until the Day of Resurrection, give me life until the Day of Resurrection, and when his request was granted, he stated what he had hidden in his heart and said: **"I will seduce them all!» (Hijr: 39.)**

The captioned Verse is the response of God to Satan’s request: “**You are indeed among the reprieved, until the day of the known time!”** In this Verse the God Almighty granted part of his request and rejected the other part of it. He granted him respite, but rejected its duration until the Day of Resurrection. He granted it until a known day, not until the Day of Judgment.

Considering the context of the two Verses under discussion, it seems very clear that the day of "known time" is different from the day of "Resurrection," and it turns out that God Almighty has refrained from giving him respite until the Day of Resurrection, but gave it until another day before the Day of Judgment.

We now turn to know what time is the "known time," and for whom it is known?

There are several cases in the Holy Quran that make something pending to a definite time, or ordained to a certain measure, such as: "**And We do not send it down except in a determined measure!” (Hijr: 21,)** and **“For such there is a known provision!” (Saffat: 41,)** which means a known time, a known measure, and a known sustenance with the God Almighty, but whether it is also known to Iblis or not, it is not understood from the term of the word?

**(Almizan. V. 23, P. 233.)**

### CHAPTER FOURTEEN

## Resurrection of Satan on Doomsday

# Proving Resurrection for Jinn, Satan and their Followers

«وَ يَـوْمَ يَحْشُرُهُـمْ جَميعـا يا مَعْشَرَ الْجِنِّ قَـدِ اسْتَكْثَـرْتُـمْ مِنَ الاِنْـسِ... !»

(128 / انعام)

**“On the day He will gather them all together, He will say:**

**O company of jinn! You claimed many of the humans…!”**

**(Holy Quran, An’am: 128.)**

What the God Almighty mentioned in the above Verse: “**O company of jinn! You claimed many of the humans,”** does not mean that you have brought many people, because the One Who brought people in the world and sent them on the Day of Resurrection is the God Almighty, it rather means that you, O group of devils, have greatly affected people and seduced many of them.

The appearance of the Holy Verse indicates that the meaning of jinn here is the group of satanic Jinn who tempt in the heart of humans.

**(Almizan. V. 14, P. 223.)**

# Hell, Place for Satan, his Progeny and Followers

«قـالَ فَالْحَـقُّ وَ الْحَـقَّ اَقُـولُ. لاَمْلاَنَّ جَهَنَّمَ مِنْكَ وَ مِمَّنْ تَبِعَكَ مِنْهُمْ اَجْمَعينَ!»

(84 و 85 / ص)

**“He said: The truth is that and I speak the truth!**

**I will surely fill hell with you and all of those who follow you!”**

**(Holy Quran, Sad: 84-85.)**

This Verse is a response from God Almighty to Satan, which contains the Decree that God has cast against Satan and his followers, which will soon burn them all in the fire.

This Verse says:

* The Truth, to which I swear, is that I will fill Hell with you and with every one of them who follow you!

In the above Phrase: "**The truth is that and I speak the truth,**" is a protesting sentence and understands that this Decree is certain. Also to deny the fancy of Satan, whom he had conceived and said: **"I am better than he!" (Sad: 76,)** since it is clear from his fancy that he has conceived the God’s Command is far from truth, therefore this Phrase rejects his fancy.

The last Phrase of the Verse is a Decree that God has judged. This Decree includes Iblis and his descendants and tribes, also whoever follows him from the descendants of Adam, who will also go to the hell.

**(Almizan. V. 34, P. 42.)**

# Dispute of Satan and Deviants in Hell

«فَكُبْكِبُـوا فيهـا هُمْ وَالْغـاوُنَ وَ جُنُـودُ اِبْليسَ اَجْمَعُونَ!»

(91 و 95 / شعراء)

**“And hell will be brought into view for the perverse!**

**Then they will be cast into it on their faces they and the perverse!**

**And the hosts of Iblis all together!”**

**(Holy Quran, Shuara: 91-95.)**

Their idol-worshipers and their idols are one of the three tribes about which the Verse says that they will fall in hell. The second tribe of them is "the deviants." The third tribe are the soldiers of Iblis, who are the relatives of Satan, about whom the Holy Quran says: They will never be separated from the people of deviance until they burn in Hell.

* **“Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion . . . Today that will be of no avail to you. As you did wrong, so will you share in the punishment! (Zukhruf: 36-39.)**
* **“They will say, as they wrangle in it together! By Allah, we had indeed been in manifest error! When we equated you with the Lord of all the worlds! And no one led us astray except the guilty!” (Shuara: 96-99.)**

Apparently, the speakers of this statements are the same deviants, and their wrangling which is in several Verses of the Quran, is apparently a dispute that takes place between them and the devils.

**(Almizan. V. 30, P. 157.)**

# Satan Hates his Followers on the Day of Resurrection

«مــــا اَنَـــــا بِمُصْـــرِخِكُـــمْ وَ مــا اَنْتُـمْ بِمُصْــرِخِــىَّ... !»

(22 / ابراهيم)

**“I cannot respond to your distress calls,**

**neither can you respond to my distress calls.**

**Indeed I disavow your taking me for Allah's partner aforetime.**

**There is indeed a painful punishment for the wrongdoers!”**

**(Holy Quran, Ibrahim: 22.)**

This hatred of Satan for the polytheism of his followers is not specific to Satan, but God Almighty has narrated it from every false followed to his followers, who will say on the Day of Judgment that your polytheism was nothing but a delusion, and we are not to blame for this!

**“There is indeed a painful punishment for the wrongdoers!”**

This Phrase is the rest of the words of Iblis, who assures the severe torment for his followers, and says that because you were one of the oppressors and your oppression was only from your side, then the painful torment deserves you!

From the appearance of the context, the Phrase: **“I cannot respond to your distress calls, neither can you respond to my distress calls,”** is a remark that there was no relationship between me and my subjects.

**(Almizan. V. 23, P. 74.)**

**Human Conflict with his Satanic-Peer in Front of God**

«قــالَ قَـرينُـهُ رَبَّنا ما اَطْغَيْتُـهُ وَ لكِـنْ كـانَ فـى ضَــلالٍ بَعيــدٍ!»

(27-28 / ق)

**“His companion will say: Our Lord! I did not make him a rebel,**

**but he himself was in extreme error!”**

**(Holy Quran, Qaf: 27-28.)**

The meaning of the Phrase is that the devil who was with his peer for a lifetime and misled him, said: O our Lord, - my Lord and the Lord of this man to whom I was a companion - I did not force him to revolt, but he himself was ready and prone to accept my invitations. Whatever I offered him, he accepted voluntarily, so I am not responsible for his sins and rebellion!

**"He will say: Do not wrangle in My presence,**

**for I had already warned you in advance!”**

The narrator of this answer is the God Almighty, and His address is public. It seems that He is talking to the general idolatrous polytheists and their associates. It is a speech that is forcibly dissolved into partial speeches, and it encompasses every human being by his companion.

The meaning of the Verse is: Do not wrangle in My Presence that has no benefit to you, for I have conveyed My threat and promise to all the polytheists and the wicked, and the mentioned threats are like the following Verses, which Said to Iblis: Go, if everyone of human beings follow you, hell will be your abode and all of them!

"**The word of judgement is unalterable with Me,**

**and I am not tyrannical to the servants!” (Qaf: 29.)**

What is understood from the context of the above Verse it expresses something new: "**The word of judgement is unalterable with Me,”** the meaning of Word here is the absolute certain Decrees, which God has judged it, and God Almighty has made such a judgment that whoever dies in disbelief will enter Hell. Forcibly in this case it conforms to the warning that God threatened Satan and his followers with, as it is understood from the appearance of the following Verse too: “**O faithless ones! Do not make any excuses today. You are only being requited for what you used to do!” (Tahrim: 7.)**

**“And I am not tyrannical to the servants!”**

**(Almizan. V. 36, P. 242.)**

# Satan's Followers Resurrecting with their Satanic-Peers

«فَوَ رَبِّـكَ لَنَحْشُرَنَّهُــمْ وَ الشَّياطينَ ثُمَّ لَنُحْضِرَنَّهُــمْ حَــوْلَ جَهَنَّــمَ جِثِيّا !»

(68 /مريم)

**“By your Lord, We will surely gather them and the devils;**

**then We will surely bring them up around hell**

**scrambling on their knees!”**

**(Holy Quran, Maryam: 68.)**

The meaning of the Verse is that I swear by your Lord that We will gather everyone on the Day of Resurrection with their evil-guardians and their evil-companions, then we will gather them around Hell and cause them to taste the torment, while all will kneel in humiliation. The meaning of what God Said: "**Will gather them and the devils,**" is that we gather them outside the grave with their guardians who are the devils, because they became of deviants for their disbelief: “**So they will face their recompense as the consequences of their astray!” (Maryam: 59.)**

Elsewhere, God has stated that the devils are the evil-guardians of the deviants. Or He may refer to their companions, that is, we gather them with their companions, as He Said: “**Whoever turns a blind eye to the remembrance of the All-beneficent, We assign him a devil who remains his companion!” (Zukhruf: 36.)**

**(Almizan. V. 27, P. 134.)**

# Confront of Oppressors with Satan in Resurrection

« وَ قالَ الشَّيْطانُ لَمّا قُضِىَ الاَمْرُ اِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَ وَعَدْتُّكُمْ فَــاَخْلَفْتُكُــمْ

وَ مــا كــانَ لــى عَلَيْكُـمْ مِـنْ سُلْطــانٍ اِلاّ... !»

1. / ابـراهيـم)

**“When the matter is all over, Satan will say: Indeed Allah made you a promise that was true and I too made you a promise, but I failed you.**

**I had no authority over you, except that**

**I called you and you responded to me.**

**So do not blame me, but blame yourselves!**

**(Holy Quran, Ibrahim: 22.)**

The above Verse is the story of Satan who speaks to the oppressors on the Day of Judgment and is a comprehensive word from him, because in this short Phrase he expressed his position with the people, and his relationship with them in a clear and concise statement.

The God Almighty had already promised them that He would soon inform them of their disputes, and that He would soon reveal on the Day of Judgment the Truth of everything, such as those who covered the Truth in this world. Therefore, the Angels abhor their polytheism, the devils of man and jinn reject them, the idols and false gods abhor their polytheism and disbelief, the leaders of misguidance do not answer them either, and the perpetrators themselves admit also their misguidance. These meanings are all mentioned in many Verses of the Holy Quran.

The narrator of this Phrase: "**Allah made you a promise that was true**," is the devil, and the meaning of this word is to remove the blame of sinners and polytheists from himself. It means that God promised you that now you will see it happen and you will see the reckoning, Paradise and hell. Today He fulfilled that promise. I also promised you, but I did not keep it, because it came true contrary to what I had promised.

The promise that was given is not limited to the reward of the Hereafter, but the promise is both worldly and the Hereafter, and to the polytheists, because the life of this world and the hereafter are in accordance with each other, and in fact the life of this world is the model of the life of the Hereafter. The God Almighty has promised the believers a good life, and the polytheists who turn away from His remembrance a narrow life, with sorrow and inner torment in the world, and then both sects He has promised another life in which there is Reckoning, Book, Paradise, and hell. This is a promise that God Almighty has given to mankind.

**(Almizan. V. 23, P. 69.)**

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وَ تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقاً وَ عَدْلاً لا مُبَدِّلَ لِكَلِماتِهِ وَ هُوَ السَّميعُ الْعَليم

The word of your Lord has been fulfilled in truth and justice. Nothing can change His words, and He is the All-hearing, the All-knowing‏

**12 AUGUST, 2021**