**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 NINE**

**SOUL AND LIFE**

Edited, Summarized, Classified, and Translatedby:

**SEYYED MEHDI AMIN**

**2021**

Author

**"AllAMA TABA’TABAII"**

Ayatollah Seyyed Muhammad Hussain Taba’tabaii

&

His Masterpiece:

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



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

CONTENTS:

BOOK NINE

Soul and Life

[Introduction 9](#_Toc84423176)

Part one: Soul and Holy Spirit

[CHAPTER ONE 13](#_Toc84423177)

[Soul or Spirit, its Concept and Reality 13](#_Toc84423178)

[Different Meanings of Soul in Quran 13](#_Toc84423179)

[Gender of Spirit 17](#_Toc84423180)

[Relationship of Spirit with Command and Angelic Realm 20](#_Toc84423181)

[Concept of Holy Spirit and Trustworthy Spirit 21](#_Toc84423182)

[Another Discussion on the Meaning of Spirit in Quran 21](#_Toc84423183)

[The Reality of Spirit 25](#_Toc84423184)

[The Attributes of Spirit 27](#_Toc84423185)

[CHAPTER TWO 30](#_Toc84423186)

[Spirit, and its Connection with Body 30](#_Toc84423187)

[Concept of Blowing Spirit in Body 30](#_Toc84423188)

[Balancing Man, Blowing Spirit, Creating Sensory System 30](#_Toc84423189)

[At what Stage the Spirit Connects to Body? 31](#_Toc84423190)

[Races’ Creation, Spirit Blowing, Predestination in Wombs 32](#_Toc84423191)

[Body, the Primary Source for Appearance of Spirit 35](#_Toc84423192)

[Joining the Spirit to Body and its Separation 35](#_Toc84423193)

[Where is the Soul in a State of Sleep and Death? 36](#_Toc84423194)

[Where is Kept the Soul without the Body? 37](#_Toc84423195)

[CHAPTER THREE 39](#_Toc84423196)

[Spirit, and the Human Identity 39](#_Toc84423197)

[Human Identity in View of Quran 39](#_Toc84423198)

[Concept of Unity and Alienation of Soul with Body 41](#_Toc84423199)

[Abstraction of Human Soul and Human Selfness 43](#_Toc84423200)

[The Reinforcing Spirit of God’s Party (Hezbollah) 44](#_Toc84423201)

[Insufficiency of Human Knowledge of the Spirit 46](#_Toc84423202)

Part Two: Human Kind and Humanity

[CHAPTER ONE 49](#_Toc84423203)

[The Man Kind 49](#_Toc84423204)

[Emergence of Humankind 49](#_Toc84423205)

[Rejecting the Hypothesis of Human Kind Evolution 50](#_Toc84423206)

[Unity of Mankind 51](#_Toc84423207)

[Preserving the Unity of Human Kind 52](#_Toc84423208)

[Relatives, the Unity Source of Human Family 52](#_Toc84423209)

[Humanity, as a Single Tradition 54](#_Toc84423210)

[Principle and Unit Root of the Human Kind 55](#_Toc84423211)

[Concept of Humans Equality 57](#_Toc84423212)

[Concept of Human Virtue 58](#_Toc84423213)

[Concept of Human Dignity and Honor 60](#_Toc84423214)

[Concept of Human Character and Personality 61](#_Toc84423215)

[CHAPTER TWO 63](#_Toc84423216)

[Purpose of Human Creation 63](#_Toc84423217)

[God’s Purpose in Creation of Human 63](#_Toc84423218)

[Purpose of Human Creation 64](#_Toc84423219)

[Purpose of Creation, Testing the Owners of Best Deeds 65](#_Toc84423220)

[Concept of Best Deeds and Purpose of Human Creation 66](#_Toc84423221)

[Perfect and Supreme Human, Goal of Human Creation 67](#_Toc84423222)

[Man, as Part of Creation Purpose 68](#_Toc84423223)

[Hell, as a Sub-Purpose of Human Creation 70](#_Toc84423224)

[Knowledge of Names and Creation of Human 71](#_Toc84423225)

[Earthly Life and Purpose of Human Creation 73](#_Toc84423226)

[CHAPTER THREE 75](#_Toc84423227)

[World of Particles, Human Collective Witness 75](#_Toc84423228)

[Obtaining Divine Covenant before Birth of Human Race 75](#_Toc84423229)

[What is the World Particles? What was Divine Covenant? 77](#_Toc84423230)

[Where, and in what Position, Divine Covenant Fulfilled? 78](#_Toc84423231)

[Responsibility of Human Individuals before God 80](#_Toc84423232)

[The Eternal Covenant of Man before God 82](#_Toc84423233)

[CHAPTER FOUR 84](#_Toc84423234)

[Nature of Man 84](#_Toc84423235)

[Concept of Nature, and Human Creation on God's Nature 84](#_Toc84423236)

[Human Natural Guidance 85](#_Toc84423237)

[Divine Covenant and Monotheistic Nature of Man 86](#_Toc84423238)

[Natural God-Seeking of Man 87](#_Toc84423239)

[Is human nature changeable? 87](#_Toc84423240)

[Factors Changing the Human Innate Cognition 88](#_Toc84423241)

[Relation of Human Nature with Divine Laws 90](#_Toc84423242)

Part Three: Man on the Earth

[CHAPTER ONE 94](#_Toc84423243)

[Man as the Deputy of God on the Earth 94](#_Toc84423244)

[Human's Caliphate, and God's Deputy on the Earth. 94](#_Toc84423245)

[How Humans Became the Caliph on Earth? 96](#_Toc84423246)

[Attributes of the Divine Caliph on Earth 96](#_Toc84423247)

[Residence and Caliphate of Man on Earth 97](#_Toc84423248)

[Divine Providence in changing the earthly Caliphs 99](#_Toc84423249)

[CHAPTER TWO 100](#_Toc84423250)

[Angelic Agents in Service of Mankind 100](#_Toc84423251)

[Angels in Service of Human Kind 100](#_Toc84423252)

[Concept of Human Guardians 101](#_Toc84423253)

[Pursuers and Guardians of Human 102](#_Toc84423254)

[CHAPTER THREE 105](#_Toc84423255)

[Earth and Sky in Service of Man 105](#_Toc84423256)

[Natural Factors in Service of Man 105](#_Toc84423257)

[Human Foods and Feedings 105](#_Toc84423258)

[Dependence of Man's Creation and Survival to Earth 106](#_Toc84423259)

[Human Need to Outside World 107](#_Toc84423260)

[Human Use of other Creatures 108](#_Toc84423261)

[Human’s Daily Activity and Nightly Rest 109](#_Toc84423262)

[CHAPTER FOUR 111](#_Toc84423263)

[Troubles and Problems of Human Life 111](#_Toc84423264)

[Man and Adversity Accompany his Creation 111](#_Toc84423265)

[Human's Inherent Loss and his Salvation 112](#_Toc84423266)

[Concept of Human Creation in Best Form, his Rise and Fall 115](#_Toc84423267)

[Human Nature, and his Rebellion 116](#_Toc84423270)

[Written Destinies and Sufferings of Human Beings 117](#_Toc84423271)

[Human Disasters under the Divine Providence 119](#_Toc84423272)

[Concept of Human's Worldly Life as Play and Amusement 120](#_Toc84423273)

[Nominal and Imaginative Titles 122](#_Toc84423274)

Part Four: Next Stages of Human Life

[CHAPTER ONE 124](#_Toc84423275)

[Human Death 124](#_Toc84423276)

[Why do Humans Die? 124](#_Toc84423277)

[Gift of Existence, and Predestination of Death 125](#_Toc84423278)

[Mercy of Life, Contraction and Expansion of Existence 126](#_Toc84423279)

[Developments in Human Existence 127](#_Toc84423280)

[Human Creation Origins, his Reproduction and Life Span 129](#_Toc84423281)

[Stages of Human Life and Knowledge, and its Decline 130](#_Toc84423282)

[Man and his Residence in Time 131](#_Toc84423283)

[CHAPTER TWO 133](#_Toc84423284)

[Man between Death and Resurrection 133](#_Toc84423285)

[Delivery of Man to Upkeep after Death 133](#_Toc84423286)

[Human Condition on the Last Moment of Life 134](#_Toc84423287)

[1-How is Human Life Protected? 134](#_Toc84423288)

[2- Is the Human Body Preserved after Death? 135](#_Toc84423289)

[Sense of Timelessness between Death and Resurrection 136](#_Toc84423290)

[Developments in Stages of Human Life 137](#_Toc84423291)

[CHAPTER THREE 139](#_Toc84423292)

[Re-Creation of Human Beings 139](#_Toc84423293)

[How the Human Body is Re-Created? 139](#_Toc84423294)

[Way of Returning Soul to Body and Returning to God 140](#_Toc84423295)

[Human First Creation and Re-Creation 141](#_Toc84423296)

[Initial Creation and Re-Creation of Man and World 142](#_Toc84423297)

[Human Growth, and his Return and Exit from Earth 143](#_Toc84423298)

[How God Revives the Humans after Death 144](#_Toc84423299)

[CHAPTER FOUR 148](#_Toc84423300)

[Eternal Life of Human 148](#_Toc84423301)

[Human Talent for Eternal Life 148](#_Toc84423302)

[Way of Continuation of Human's Worldly Life in Eternity 149](#_Toc84423303)

[Man's Next Life in this World 150](#_Toc84423304)

[Loneliness and Non-Social Life of Man after Death 151](#_Toc84423305)

[Humans Depart Earth after Vanishing Heavens and Earth 153](#_Toc84423306)

[Signs of Previous Human Life 154](#_Toc84423307)

[Relation of Human Life's Beginning with his Life End 155](#_Toc84423308)

**ON PAGE 157 END OF THIS BOOK**

**List of All 77 Books**

**“TEACHINGS OF QURAN IN ALMIZAN”**

### 

### 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 interesting 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 Holy 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 Holy Quran, during the twenty three years of its Revelation according to the conditions of places and times, of course, without Classification.

It is evident that 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 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**

**BOOK 8 – CREATION OF MANKIND**

**BOOK 9 – SOUL AND LIFE (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://sites.google.com/site/almizanclassified>

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

\*\*\*\*\*\*\*\*

I hope my Merciful God will help me to finalize my long road to Complete English Translations of all these Books, as He Granted me the life and opportunity to find my way to His Glorious Word through the Commentary of Almizan from my years of 41 up to now of my old year of 85, and same to His devoted servants all around the world to study these books, and achieve a deep understanding from concepts of **the Divine Revelation of Holy Quran and the Muslims Belief and Religion.**

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

TEHRAN.

**September 7, 2021 – October 8, 2021.**

**PART ONE**

Soul

**And**

Holy Spirit

### 

### CHAPTER ONE

## Soul or Spirit, its Concept and Reality

# Different Meanings of Soul in Quran

# 

« وَ يَسْئَلُونَـكَ عَنِ‏الرُّوحِ قُلِ‏الرُّوحُ مِنْ اَمْرِ رَبّى...!»

(85 / اسراء)

**"And they ask you about the Spirit.**

**Say: The Spirit is one of the Commands of my Lord,**

**and you have not been given of the knowledge**

**except a few of you!"**

**(Holy Quran, Asra: 85.)**

The word "Soul - Spirit" as is introduced in dictionary, means the origin of life, with which a living creature becomes capable of feeling and voluntary motion. Virtually it is attributed to the affairs that by them the good works will appear, so people call the "Knowledge the Life of Soul.”

The God Almighty Says in the Holy Quran: **"Is he who was lifeless, then We gave him life and provided him with a light by which he walks among the people, like one who dwells in a manifold darkness which he cannot leave?" (An'am. 122,)** the purpose is to give "Life" by means of "leading to Faith!"

Also the Holy Verse: **"Allah sends down Angels and the Spirit by His Command...!" (Nahl: 2.)**

Of the same sense is that some interpreted the Spirit as “Revelation.”

Also in the Verse: **"Thus, We have revealed a Spirit to you by Our Command...!" (Shura. 52,)** that refers to Quran which is a Revelation. Some has said that, if God called the Quran and Revelation as Spirit, it is because the dead souls find life through it, as the Spirit is the substance of life for dead bodies.

The word "Soul or Spirit" is repeated in many Meccan and Medinan Surahs of Quran, but in nowhere it refers to the meaning of Soul as we use it about living creatures as the origin of life, the origin of sensation and the voluntary motion.

Different meanings of Soul are mentioned below:

1. Holy Spirit and the Angels

God Almighty Says in one placeof Holy Quran**: "On that Day the Spirit and the Angels will stand in ranks!" (Nab'a. 38,)** and also Said: **"On that night the Angels and the Spirit descend, by the leave of their Lord, with every Command!” (Ghadr. 4.)**There is no doubt that in these two Verses the reference are made to another meaning of Soul rather than the animal Soul and the Angels.

In a narrative quoted from Imam Ali (AS) that in reference to the Verse: **"Allah sends down Angels and the Spirit by His Command...!" (Nahl. 2,)** had argued that: The Holy Spirit is not an Angel.

1. Holy Spirit and the Trustworthy Spirit

The Holy Quran also describes the Spirit in one place as "Holy/Sacred" and in elsewhere describes it as "Honest/Trustworthy," because the Holy Spirit is clean off the material impurities, spiritual evils like infected souls of humans.

1. Holy Spirit alongside with Angels

The Holy Spirit, however, is not Angel, but in the case of Revelation and Delivering the Religion, is alongside with Angels, as the following Holy Verse states*:* **"Allah sends down Angels and the Spirit by His Command...." (Nahl: 2.)** The meaning of the Verse is that the God Almighty Descends His Angels alongside with Holy Spirit, who is from the quality of His Command, and is from His Word of Creation, to the heart of every one of His servants He Wills, so that he warns the human beings!

1. Gabriel, the carrier of Holy Spirit

On the other hand, we see in the following Verse that God Almighty introduces the Gabriel as the Carrier of Quran, and Say: **"Say: Whoever is an enemy of Gabriel [should know that] it is he who has brought it down on your heart with the Will of Allah…!” (Baqara: 97.)** Elsewhere in Holy Quran God has named the Gabriel as "Trustworthy Spirit" and introduced him as the Carrier of Quran, and Said: **"It has been revealed through the trustworthy Spirit to your heart, so that you will warn!” (Shuara: 193-194.)**

Also said:

**"Say: The Sacred Spirit has revealed it from your Lord with the Truth…!" (Nahl. 102.)**

In the above Verses the God Almighty introduces the Trust-worthy Spirit, who is in any way not an Angel, as the Carrier of Quran instead of Gabriel, which is an Angel. Thus we understand that Gabriel is the Carrier of Trustworthy Spirit, and the Trustworthy Spirit is the Carrier of this readable Quran.

1. Holy Spirit, the Carrier of Quran

Considering above, the problem that seemingly was in the following Verse has been solved: **"Thus We revealed to you a Spirit of our Command, otherwise you did not know what the Book is, nor did you know what the Faith is, but We were the One Who illuminated it so that by means of it We could guide whomever We Wished of Our servants, and you certainly are guiding to the Straight Path!" (Shura. 52,)** and it appears that the meaning of "the Revelation of the Spirit " in the above Verse is to carry and descend the Revelation by the Holy Spirit to the Holy Prophet of Islam (PBUH) which is the same "Revelation of Holy Quran" to him, because as we have expressed the Holy Spirit is the Carrier of Quran!

1. Holy Spirit and the Revelation

If the Holy Quran attributed the Revelation to the Holy Spirit, and said: We inspired the Holy Spirit to you, whereas the Spirit is of the objective and external beings, but the Revelation is of the Hidden Word, such is that these series of creatures, namely the Spirits that are pure and sacred creatures, are one of the Words of God, same as the Holy Quran called the Jesus, the son of Mary, as the Word of God, and said: “**The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him…!” (Nissa. 171.)**

1. Spirit, the Word of God

The reason why the God Almighty has called the Spirit as “His Word,” is that this word like other words implies the purpose of its speaker. When it is permissible to call the Spirit as the "Word," it will also be permissible to call it the "Revelation." If in the above Verse, God considered the Jesus Son of Mary (SA) from His Word*:* **"A Word from Him!” (Al-Imran. 45,)** is because the creation of Jesus (AS) was by the "Word of Creation," without involvement of any other material causes, which are involved in the evolution of ordinary human beings. Quran itself explicitly says:

**“To God the case of Jesus is as that of Adam whom He created from the earth and then said: "Exist,"**

**and Adam came into existence!”**

**(Al-Imran. 59.)**

**(Almizan: V. 25; P. 331-333.)**

# Gender of Spirit

« وَ يَسْئَلُونَـكَ عَنِ‏الرُّوحِ قُلِ‏الرُّوحُ مِنْ اَمْرِ رَبّى...!»

(85 / اسراء)

**"And they ask you about the Spirit.**

**Say: The Spirit is one of the Commands of my Lord,**

**and you have not been given of the knowledge**

**except a few of you!"**

**(Holy Quran, Asra: 85.)**

The God Almighty, in clarifying the truth of the Spirit, has said: “**Say: The Spirit is one of the Commands of my Lord!”** The appearance of the word "**one of**" in the above Phrase is that it means the truth of gender, as this word is in other Verses in this regard, such as:

“**He casts the Spirit of His Command…!” (Mumin: 15,)** and the Verse: **“Thus, We have revealed a Spirit to you by Our Command!” (Shura: 52.)** and: “**In it the angels and the Spirit descend, by the leave of their Lord, with every Command!” (Qadr: 4.)**

All of these Verses indicate that the Spirit is of the gender and type of the Command!

1. What is the Command?

The following Verse describes the Command:

**“All His command, when He wills something,**

**is to say to it: "Be," and it is!”**

**(Yassin: 82.)**

The God Almighty first of all makes it understood that His Command is the Word "Be" which is the same Word of Creation which is the creation itself, and creation is the existence of everything, but not in every aspects, but the existence of everything in terms of its attribute to God Almighty, and that His Existence is Inherent.

- This is the meaning of the Command of God.

One of the evidences that conveys the existence of things due to its attribute to the Essence of God and without considering other causes of existence, are the Words of God, is the following Verse which says:

**“And Our Command is but a single [word] like the twinkling of an eye!”**

**(Qamar: 50.)**

This Verse, after introducing the Command of God as **a Single Word**, has likened it to **the twinkling of an eye**, which means the negation of gradualness, and it is understood from this point that although the external beings are created gradually and by means of the material means, and are correspond to time and place, however, they have an aspect that is free from gradualness and out of the realm of time and space, from this aspect they are considered the Command of God and His Word. But wherever their existence depend to a series of causes and means and correspond to time and place, it does not relate to the Command of God but it is considered as the Creation of God, as is mentioned in the following Phrase:

**“All Creation and Command belong to Him!”**

**(A’araf: 54.)**

Therefore, the Command refers to the existence of every being from the point of view that it is attributed to God Almighty directly, but the Creation refers the existence of the same being from the aspect that it is attributed to God Almighty through the mediation of means and causes!

2- Command: Word of Heavenly Creation

This meaning is well understood from the other Word of God Almighty Who Said: **“To God the case of Jesus is as that of Adam whom He created from the earth and then said: "Exist," and Adam came into existence!” (Al-Imran. 59.)**

In this Verse, the God Almighty first mentions the creation of Adam and then expresses its relation to the earth, which is one of the causes, and then expresses his existence without any relation to something, only by the Word “**Be!**” (Please be careful!)

Also like this above Verse is the following Verse:

**“Then We made him a drop of seminal fluid lodged in a secure abode!**

**Then We created the drop of fluid as a clinging mass. Then We created the clinging mass as a fleshy tissue…,”** to the point where God says: **“Then We produced him as yet another creature…!” (Muminun: 13-14.)**

In the above Verse the God Almighty has named “another creation,” what is attributed to Himself without any mediation of the series of causes.

From all above discussion we understand that, the Command is the Heavenly Word of the Creation, that is, the action specific to His Holy Essence, without the mediation of the means and causes, which cannot be measured with any scales of time and place and other material properties.

1. Command, the Angelical Aspect of Everything

At the second pace, the Phrase indicates that the Command of God on everything is the Angelical and Heavenly aspect of that thing. Therefore, for every existence there is an “Angelical aspect,” and a “Command,” as the God Almighty Said:

**“Do they not consider the Angelical aspect of the heavens and the earth?”**

**(A’araf: 185.)**

**“Thus did We show Abraham the Angelical aspect of the heavens and the earth!” (An’am: 75.)**

1. Spirit and Command

From what has been said, this meaning has become clear that:

- The Command of God is His Word of Creation,

- God’s Word of Creation is His very Specific Act (without meddling the formative and material causes and putting their gradual effect on it.)

- This is the very Existence above the material existence and time.

- The Spirit, by its very nature, is from this gender, namely, it is of the quality and gender of Command and Angelical aspect.

**(Almizan: V. 25; P. 333-335.)**

# Relationship of Spirit with Command and Angelic Realm

«... وَ نَفَـــــخَ فيـــــهِ مِــــــنْ رُوحِـــــــه...!»

(9 / سجده)

**”And breathed into him of His Spirit!”**

**(Holy Quran, Sajda: 9.)**

The above Verse is among the Verses related to human creation, which expresses how the human spirit has been breathed. Then in the following Verse the God Almighty explains that the Spirit is from the gender of God’s Command:

**"And they ask you about the Soul.**

**Say: The Spirit is one of the Commands of my Lord!”**

**(Asra: 85.)**

Then in the other Verse God explains that the Spirit is from the gender and quality of the Angelic Realm and the Word “Be!”

**“All His Command, when He wills something,**

**is to Say to it: Be, and it is!**

**So immaculate is He in whose hand is the Angelic Aspect of all things,**

**and to whom you shall be brought back!”**

**(Yassin: 82-83.)**

Then the God Almighty in other Verse has described His Command in another way:

**“And Our Command is but a Single [Word] like the twinkling of an eye!”**

**(Qamar: 50,)**

Firstly refers to it as a Single Word, secondly, says that it is instant like the twinkling of an eye! The interpretation to ‘the twinkling of an eye’ conveys that the Command of God and the Word of Creation “Be” is an instantaneous being, not gradual, because as soon as it exists, its existence is not conditional and bounded to the time and place!

From the above statement it becomes clear that the Command of God - of which the Spirit is one of the examples - is not of the gender of physical and material beings, because if it were, it would be condemned to the rules of matter, and one of the general rules of matter is that it comes gradually in existence, and his existence is bound to time and space, so the Spirit that is in humans is not material and physical, even though it has belonging and connection with matter.

**(Almizan: V. 2; P. 257.)**

# Concept of Holy Spirit and Trustworthy Spirit

« قُلْ نَزَّلَهُ رُوحُ الْقُدُسِ مِنْ رَبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذينَ امَنُوا وَ هُدًى وَ بُشْرى لِلْمُسْلِمينَ !»

(102 / نحل)

**“Say, the Holy Spirit has brought it down duly from your Lord**

**to fortify those who have faith**

**and as a guidance and good news for the Muslims!”**

**(Holy Quran, Nahl: 102.)**

The word "Holy" means purity, that is, a Spirit that is pure from material depravity, and free from error and mistake. The same "Holy Spirit" has been interpreted elsewhere in Quran as the “Trustworthy Spirit” and in another place as “Gabriel,” who is one of the Angels, and has said:

**"[The Holy Quran] brought down by the Trustworthy Spirit**

**upon your heart!”**

**(Shuara: 193-194.)**

Also has said:

**“Say: Whoever is an enemy of Gabriel [should know that]**

**it is he who has brought it down on your heart**

**with the Will of Allah…!”**

**(Baqara: 97.)**

**(Almizan: V. 24; P. 270.)**

# Another Discussion on the Meaning of Spirit in Quran

« يَوْمَ يَقُومُ الرُّوحُ وَ الْمَلائِكَةُ صَفّا...!»

(38 / نبأ)

**“On the Day when the Spirit and the Angels**

**stand in an array…!”**

**(Holy Quran, Naba: 38.)**

In the Holy Quran, the word "Spirit/Soul" - which implies the source of life - is repeated frequently, and it is not considered exclusive to humans alone, or humans and animal alone, but has been proven in the case of other groups than these two creatures. For example, in the Verse:

**“Whereupon We sent to her Our Spirit…!”**

**(Maryam: 17.)**

Also in the Verse:

**“Thus have We revealed to you the Spirit of Our Command…!”**

**(Shura: 52.)**

Also the other Verses in which the word Spirit have been used for the groups other than the humans and animal. So it turns out that the Spirit has one instance in human beings and another instance in non-human beings.

In the Holy Quran, what is competent to represent the Spirit is the point that is in the Verse "**"And they ask you about the Soul. Say: The Spirit is one of the Commands of my Lord!” (Asra: 85.)** We see that God brought it absolutely and without any restrictions, and introduced it: “The Spirit is from the Commands of God.” In the following Verse God has introduced what His Command is:

**“All His Command, when He wills something,**

**is to Say to it: Be, and it is!**

**So immaculate is He in whose hand is the Angelic Aspect of all things,**

**and to whom you shall be brought back!”**

**(Yassin: 82-83.)**

The God Almighty said: His Command is the very Word of creation, which is Existence, but not (the existence of such and such a thing) and attributed to such and such apparent causes, but from this aspect that it is attributed to God Almighty and his upright depends to Him. It is also the same considering that God has introduced Christ (AS) as His Word and a Spirit from Him and Said: “**The Messiah, Jesus son of Mary, was only an apostle of Allah, and His Word that He cast toward Mary and a spirit from Him…!” (Nissa. 171,)** because he was given to Mary in an unusual way and without having a father! In another Verse God likens the story of Jesus (AS) to the story of the creation of Adam (AS.)

Although the God Almighty has mentioned this Word in most Verses in Quran with addition and adverb, for example, He has Said: "…**And breathed into him of My Spirit!”** **(Sad: 72,)** and "**And breathed into him of His Spirit!”** **(Sajda: 9,)** and: “**Whereupon We sent to her Our Spirit!” (Maryam: 17,)** and: "**And a Spirit from Him…!” (Nissa. 171,)** and: "**And confirmed him with the Holy Spirit!”** **(Baqara: 87,)** and other Verses in which the God Almighty interpreted it to: 1- My Spirit, 2- His Spirit, 3- Our Spirit, 4- Spirit from Him, 5- The Holy Spirit, and so on.

In some cases, God has mentioned it without any adverb, such as: "**In it the Angels and the Spirit descend!” (Qadr: 4,)** which is understood from the appearance of the Verse that the Spirit is an independent and Heavenly Creature not an Angel. In another Verse, He Says: "**The Angels and the Spirit ascend to Him…!”** **(Maarij: 4.)**

But the Spirit that belongs to man, God has interpreted it as "from My Spirit,” or "from His Own Spirit," and in this interpretation God has used the word "from" which indicates its being the Origin. He also interpreted the belonging of Spirit to the human body through “Breathing,” and interpreted the Spirit specific to His believers as: “**And strengthened them with a Spirit from Him!”** **(MujadilaL 22,)** and called that Spirit as confirmation and strengthening. Also interpreted the Spirit specific for His Prophets as “Holy,” which means purity, and made it the Confirmation of the Prophets: **“And strengthened him with the Holy Spirit!” (Baqara: 253.)**

If we add the Verse in Surah Qadr to these Verses, it becomes clear that the relation of additional Spirit in these Verses has with the Absolute Spirit in Surah Qadr is the relation that the shade has to what it casts a shadow over, by the permission of God.

Also, the Spirit that belongs to the Angels is of the bestowal of Spirit by the Permission of God, and if the God Almighty did not interpret their Spirit breathed to them, but in humans He did it, was for the reason that the Angels, with their different levels of Nearness and farness to God Almighty, they are themselves of pure Spirit, and that if they appear physically to people, it is an allegory they take for themselves, not that they really have a body and organs:

**“Whereupon We sent to her Our Spirit**

**and he became incarnate for her as a well-proportioned human!”**

**(Maryam: 17.)**

Unlike man, who is not a pure soul but a being composed of a dead body, and a living soul, so it is appropriate for him to interpret blowing, as God Said about man: “**So when I have proportioned him and breathed into him of My Spirit…!” (Sad: 72.)**

Just as the difference between the Spirit in the creation of the Angel and man caused the interpretation to be different, in case of Angels God did not interpret to breathe their Spirit, as well as the difference in the effect of the soul, the life, which has different levels in terms of honor and dishonor, which has caused the interpretation to be different. Once interprets it as breathing, and the other place interprets it as confirming, and considers the soul as having different levels in terms of the difference in its effect.

Yes, there is a Spirit that is breathed in human beings, that God Says about it: "…**And breathed into him of My Spirit!”** **(Sad: 72,)** and there is another Spirit called the confirming soul, which is specific to the believer and has Said about it: “**He has written faith into their hearts and strengthened them with a spirit from Him!”** **(MujadilaL 22,)** which, in terms of honor in the nature of position and strength of effect, is more honorable and stronger than the soul that is present in all living human beings. The reason is the following Phrase which interprets the above Phrase and Says:

"**Is he who was dead then We raised him to life**

**and made for him a light by which he walks among the people,**

**like him whose likeness is that of one in utter darkness**

**whence he cannot come forth!”**

**(An’am: 122.)**

You will notice that in this Verse, the believer is considered alive with a life with light, and the infidel is considered dead even though he is alive and lacks that light. So it turns out that the believer has a soul that the infidel does not have, and the believer's soul has an effect that is not in the soul of the infidel.

It turns out that the soul has different levels, one stage of the soul is the stage that is in green plants, and its effect is that it grows plants and trees, and the Verses indicate that the earth was dead and We revived it. This speaks of that spirit.

The next stage of the soul is the Spirit by which the Prophets are confirmed, the Verse: "**And confirmed him with the Holy Spirit!”** **(Baqara: 87,)** informs about it and the context of the Verses indicates that this Spirit is more honorable and has a higher rank than the human soul, but the Verse: “**He casts the Spirit of His Command upon whomever of His servants that He wishes, that he may warn people of the Day of Encounter!”** **(Mumin: 15,)** and also the Verse: “**Thus have We revealed to you the Spirit of Our Command!” (Shura: 52,)** which can be reconciled with the Spirit of Faith as well as with the Holy Spirit. (God is all-knowing.)

**(Almizan: V. 39; P. 444.)**

# The Reality of Spirit

« يُنَـــزِّلُ الْمَـلائِكَــةَ بِــالـرُّوحِ مِــنْ اَمْــرِه عَلــى مَــنْ يَشاءُ مِـنْ عِبادِه...!»

(2 / نحل)

**“He sends down the angels with the Spirit of His command**

**to whomever He wishes of His servants!”**

**(Holy Quran, Nahl: 2.)**

People in the past and present, with all the sharp differences they have about the Truth of the Spirit, have no difference in the sense that they understand a meaning from the word Spirit, and that meaning is that which is the source of life - of course life which is the criterion of consciousness and will.

But what is the Truth of Spirit? We can briefly understand from the following Verses of Holy Quran that the Spirit is an independent Truth and Creature, and is a creature having the life, knowledge, and power, not from category of attributes and states depending on other creature as some have imagined. For example:

“**On the day when the Spirit and the angels stand in an array!”**

**(Asra: 85,)**

**“The angels and the Spirit ascend to Him…!”**

**(Maarij: 4.)**

The Holy Qur'an, on the other hand, introduces the Spirit as being from the Command of God and says:

**"Say: The Spirit is one of the Commands of my Lord!”** **(Asra: 85.)**

Then God introduces His Command by the following Verse, and describes that God’s Command is His very Creation Word, with which He creates everything:

**“Whenever He decides to Create something**

**He has only to Say: "Exist!" It comes into existence!”**

**(Yassin: 82.)**

In other words, the Command of God is the “Existence,” that He imparts to objects, but not existence in any aspect, but the Command of God is the “Existence” from the aspect that it is attributed to the God Almighty, without being mixed with matter, time and place. The following Verse refers to this abstraction form time and matter and place: "**And Our Command is but a single [word,] like the twinkling of an eye!” (Qamar: 50.)** This interpretation is used where no gradualness is applied, namely, something is not material and condemned to material motion.

From the brief statement that has been made, it has become clear that the Spirit is the Word of Existence, which God Almighty uses in objects and revives them according to His Providence. That is why in the Verse "**Thus have We revealed to you the Spirit of Our Command…!” (Shura: 52,)** the God Almighty named the Spirit “His Revelation,” and called its induction on the Prophet as Revelation, so the meaning of inducing His Word (the Word of Existence) in the heart of His Holy Messenger is to Reveal the Spirit to him, (Be careful!)

So what the God Almighty Said in the Phrase: **“He sends down the Angels with the Spirit of His command…!” (Nahl: 2,)** is that the descent of the Angels with the companionship of the Spirit is to induce it in the heart of the Prophet so that his heart after having that Spirit to be ready to receive Divine Teachings. Also, in another sense, the descent of Angels due to the Spirit has the same meaning, because the Word of God Almighty, which is the same Word of Existence to put its effect on the Angels and makes them alive like human beings.

**(Almizan: V. 24; P. 38.)**

# The Attributes of Spirit

« وَ يَسْئَلُــونَــكَ عَــنِ الرُّوحِ قُــلِ الـرُّوحُ مِـــنْ اَمْــــرِ رَبّــــى...!»

(85 / اسراء)

**“They question you concerning the Spirit.**

**Say: The Spirit is of the Command of my Lord!”**

**(Holy Quran, Isra: 85.)**

The God Almighty has described the Command of Spirit in various ways:

Once mentioned it alone and Said, for example:

**“On the Day when the Spirit and the Angels stand in an array!**

**(Naba: 38.)**

**“The Angels and the Spirit ascend to Him…!”**

**(Maarij: 4.)**

It is understood from the Word of God Almighty that this singular Spirit is sometimes with Angels, as you saw in the above mentioned Verses and the following Verses also indicate it and say:

**“Say: Whoever is an enemy of Gabriel should know that it is he who has brought it down on your heart with the Will of Allah…!”**

**(Baqara: 97.)**

**“Brought down by the Trustworthy Spirit, upon your heart!”**

**(Shuara: 193-194.)**

**“Say, the Holy Spirit has brought it down duly from your Lord!”**

**(Nahl: 102.)**

**“Whereupon We sent to her Our Spirit and he became incarnate for her as a well-proportioned human!”**

**(Maryam: 17.)**

Sometimes it is the Truth that is breathed in all humans, as the God Almighty Said in this regard:

**“Then He proportioned him and breathed into him of His Spirit!”**

**(Sajda: 9.)**

**“So when I have proportioned him**

**and breathed into him of My spirit…!”**

**(Hijr: 29.)**

Another time, it is called the same Truth that is with the believers:

**“He has written faith into their hearts and strengthened them**

**with a spirit from Him!”**

**(Mujadila: 22.)**

**“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.)**

It also implies the bestowal of a new life, and the life is a subset of the Spirit.

Another time, it refers to the Truth that the Prophets are in contact with Him:

**“He sends down the Angels with the Spirit of His Command**

**to whomever He wishes of His servants:**

**Warn the people that there is no god except Me!**

**(Nahl: 2.)**

**and We gave Jesus, the son of Mary, manifest proofs,**

**and confirmed him with the Holy Spirit!”**

**(Baqara: 253.)**

**“Thus have We revealed to you the Spirit of Our Command…!”**

**(Shura: 52.)**

It sometimes refers to the Truth that exists in living animals and plants, and some Verses indicate this meaning. That is to say, the God Almighty has also called the life of animals and plants the Spirit, because, as we have said, life is a subset of Spirit.

**(Almizan: V. 25; P. 336.)**

### 

### CHAPTER TWO

## Spirit, and its Connection with Body

# Concept of Blowing Spirit in Body

«فَاِذا سَوَّيْتُهُ وَ نَفَخْتُ فيهِ مِنْ رُوحى...!»

(29 / حجــر)

**“So when I have proportioned him**

**and breathed into him of My Spirit…!”**

**(Holy Quran, Hijr: 29.)**

In the above Verse, the blowing of Spirit means creating a soul in a person. Of course, it does not mean as the wind blows inside the human body, but it means to connect and establish a connection between body and Spirit. As the God Almighty represented it in the following Verse:

“**Then We created the drop of fluid as a clinging mass.**

**Then We created the clinging mass as a fleshy tissue.**

**Then We created the fleshy tissue as bones.**

**Then We clothed the bones with flesh.**

**Then We produced him as yet another creature…!”**

**(Muminun: 14.)**

**(Almizan: V. 23; P. 227.)**

# Balancing Man, Blowing Spirit, Creating Sensory System

« ثُمَّ سَوَّاهُ وَ نَفَخَ فيهِ مِنْ رُوحِهِ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْأَبْصارَ وَ الْأَفْئِدَةَ...!»

(9 / سجـده)

**“Then He gave it proper shape and blew His Spirit in it.**

**He made ears, eyes and hearts for you…!”**

**(Holy Quran, Sajda: 9.)**

“Giving proper shape” means to proportionate and to complete. In the Phrase “and blow His Spirit in it,” there is expressed a metaphor as if the Spirit is likened to the breath, the breath that a person takes and returns, and perhaps blows it into another. In this Phrase the word Spirit is attributed to God and means that the God Almighty blew in him a Sublime Spirit attributed to Himself.

**“He made ears, eyes and hearts for you…!”**

In this Phrase, the blessing of sensory perceptions, namely, eyes and ears, and intellectual perceptions, namy heart, is blessed, which includes both partial and imaginary perceptions, as well as general and intellectual perceptions.

**(Almizan: V. 32; P. 84.)**

# At what Stage the Spirit Connects to Body?

«...ثُمَّ اَنْشَـأْناهُ خَلْقـا اخَــرَ...!»

(14/مؤمنون)

**“Then We produced him as yet another creature!”**

**(Holy Quran, Muminun: 14.)**

There are Verses in Holy Quran from which the way of connecting Spirit with the material Body can be obtained. One place says:

**"We created you from the earth!"**

**(Taha: 55.)**

Somewhere else the God Almighty Says:

**“Who perfected everything that He created,**

**and commenced man's creation from clay!**

**Then He made his progeny from an extract of a base fluid!”**

**(Sajda: 7-8.)**

Then God said:

**“Certainly We created man from an extract of clay!**

**Then We made him a drop of seminal fluid lodged in a secure abode!**

**Then We created the drop of fluid as a clinging mass.**

**Then We created the clinging mass as a fleshy tissue.**

**Then We created the fleshy tissue as bones.**

**Then We clothed the bones with flesh.**

**Then We produced him as yet another creature.**

**So blessed is Allah, the best of Creators!”**

**(Muminun: 12-14.)**

Such, the God Almighty explained that in the beginning, man was nothing but a natural mass, and from the beginning of its existence, it took various forms, until finally, God Almighty made this same physical, solid and dull being another creation, in this creation he became a human having consciousness and will, he does things that are not the work of body and matter, because he represents from himself the consciousness, will, thought, possession of creatures, devising in the affairs of the universe, transforming, changing and the like, which are among the works that do not come from bodies. So, it turned out that the Spirit is not a material issue, because it is the subject and source of actions, and the action is not material.

**(Almizan: V. 2; P. 258.)**

# Races’ Creation, Spirit Blowing, Predestination in Wombs

(There is a narrative in Book “Kafi” quoted from Imam Baqir (AS,) regarding the quality of creation and the stages of physical evolution of the human race in the mother's womb and how the Spirit is blown in it and the Predestination of each person is destined. It is analyzed by the great Allama TabaTabaii in Almizan, of which a few Part is chosen and summarized below: )

The narrative commences from the time that the God Almighty creates the male reproductive fluid, and says:

"God, when He wants to create a sperm –

either the sperm from the loins of Adam made a covenant

witnessing His Creator, or had no covenant on his creation,

but the God Almighty wants to put it in the womb….”

The Phrase "a covenant witnessing His Creator," refers to a covenant that exists for human being in the world of "particle and covenants" before this world. A brief explanation of it is that: The worldly man, with all his existential condition, has a pre-existence in the world that precedes this world, which in narrators’ language is called the world of “Particle and Covenant.” What they have made a covenant with there, in the same way, takes on an external form in this world, and the human person who has made a covenant there, with a decisive Decree he must be created and set foot in this world. On this account, the people who seem to us in this world are the same ones who have made a covenant in the previous world. In creation of this kind of creatures there is no "change in decree" and they will definitely appear - unlike the other type which said in the above narration "or had no covenant on his creation, but God wants to put it in the womb," which in it there is "change in decree" and it is the semen in which the Will of God Almighty has not belonged to the totality of its creation, and will incompletely aborted in the embryonic state. This is the case of those who has no covenant in the world of “particles.”

The narrative adds:

"The womb at that time has the same old spirit that was transferred from the loins of previous men and the wombs of previous mothers to the present and is established therein."

It seems that the narrative refer to the "vegetable spirit," which is the same spirit that is the main source of growth and development of man.

The narrative adds:

"Those two Angels blow on it the Spirit of Life and Survival."

This Phrase from the Imam (AS) presents a great meaning and he wants to understand us that the blowing of the human spirit is a kind of inherent progress that has bestowed to the vegetable spirit.

From this point, the meaning of transferring the old spirit (vegetable spirit) from the loins of previous men and the wombs of previous mothers to its current location becomes clear. Because it turned out that the spirit has an existential union with the baby's body (the sperm and what is attached to it from menstrual blood,) and it is also clear that the body of child has the same special union with the body of the parents. On the other hand, the body of the child's parents has the same relation with the body of the parents before them, and what the current man sees in his life course, was in general, in the existence of the parents before him, and the existence of the fathers and mothers contains the conditions of future children, like the list of contents in the books, which contains the detailed contents of the book in a special way. From here, the meaning of the following sentence becomes also clear:

"Revelation comes to the two Angels to look at his mother's head and write down what is in it!"

That is, they take the child's fate from the mother's head and write it down. Because now that the child has no current connection with the father's body, it turns out that the description of his destiny is separated from the father, but there is an existential connection and relation with the mother.

The fact that Imam said: "In all their writings, the Angels reserve the right of ‘Change in Decree’ for the God Almighty,” is for the reason that – although the present form of the child is the main source of his future events and circumstances, and what events occur to him will be originated from his existential formation, but because his existential formation is not the complete cause but also the external events and affairs are involved in his case, therefore it is possible for God to make change if His "Decree," and on the evolutionary flow of the universe of creation, some of the previous writings of those two Angels do not find external forms.

Of course, attributing the details of birth to God Almighty does not contradict the citation of these matters to their material causes, because these two parts of causes, namely, material and spiritual causes, are in length of each other rather against each other.

**(Almizan: V. 5; P. 27.)**

# Body, the Primary Source for Appearance of Spirit

«وَ لَقَدْ خَلَقْنَا الاِنْسانَ مِـنْ سُـلالَـةٍ مِـنْ طيـنٍ... ثُـمَّ اَنْشَـأْناهُ‏خَلْقـا اخَـرَ...!»

(12تا14/مؤمنون)

**“Certainly We created man from an extract of clay…**

**Then We produced him as yet another creature!”**

**(Holy Quran, Muminun: 12-14.)**

The relation of Soul to the body is as the fruit for the tree, and in other sense as the light for the oil in a chimney lantern. With this statement to some extent the quality of the Spirit's belonging to the body, and the emergence of the spirit from the body becomes clear, and then with the arrival of death this connection ceases, the spirit no longer works with the body, so the soul in its first appearance was the same as the body, and then with a creation of God it becomes distinguished from the body, and finally, by death of body, it becomes completely separate and independent from the body.

**(Almizan: V. 2; P. 259.)**

# Joining the Spirit to Body and its Separation

«...وَ نَــفَخْــتُ فيـــــهِ مِــــنْ رُوحـــــى...!»

(29 / حجر)

**“So when I have proportioned him**

**and breathed into him of My spirit!”**

**(Holy Quran: Hijr: 29.)**

We consider in the Verse "... **Then We clothed the bones with flesh. Then We produced him as yet another creature…!” (Muminun: 12-14,)** that: The human soul is the same body that has taken on another creation, without anything being added to it, and in the Verse "**Say: You will be taken away by the angel of death, who has been charged with you!” (Sajda:11,)** the God Almighty Says: At the time of death the Spirit will be taken away from the body, while nothing decreased from it.

The Spirit, then, is a being that has in itself a kind of union with the body, and that is what belongs to the body. At the same time, he has a kind of independence from the body, so that whenever his belonging is cut off from the body, he is separated from him.

In the above verse, if God Almighty attributes the Spirit to Himself and Says “**of My Spirit,”** it is for the purpose of honoring and respecting it, that conveys the ownership.

**(Almizan: V. 12; P. 228.)**

# Where is the Soul in the State of Sleep and Death?

« وَ هُوَ الَّذى يَتَوَفّكُــمْ بِالَّيْـلِ...!»

(60 / انعام)

**“It is He Who takes you by night,**

**and He knows what you do by day!”**

**(Holy Quran: An’am: 60.)**

The term “Tavaffa” in Arabic means to regain and vindicate one’s right completely,” it has been used by the God Almighty in the Verses of the Holy Quran in case of taking the human soul. He also used the same term in case of one’s going to sleep, as is used in the following Verse:

**“Allah takes your Selves at the time of their death,**

**and those who have not died in their sleep.**

**Then He retains those for whom He has ordained death**

**and releases the others until a specified time.**

**There are indeed signs in that for a people who reflect!”**

**(Zumar: 42.)**

Since the death and sleep both have the common characteristics in cutting the soul off the body, just as the resurrection and awakening both convey the same meaning in reviving and rising again, both of which cause the soul to make the same possessions it had in the body again.

But the fact the Verse restricted taking the Selves to the night and the rising to the day, it is because people often go to sleep at night and wake up during the day, otherwise it is not a characteristic of sleeping at night. The fact that God Said: "Allah takes your Selves," and did not Say: "Allah takes your soul," indicates that the Human Truth that we interpret as the word "Self" is the same as the human soul, and it is not what we think that the soul is a part of man or an attribute or identity that affects man.

The Truth of Man is not his earthly body, but his soul, and therefore by taking the soul off by the Angel of death, nothing of this Truth is lost.

So the meaning of the Verse is that the God Almighty causes you die at night, while He knows what you did in the day of deeds, but does not hold your souls until their death continues, but He will resurrect you in order for your deadlines to come to an end, and then you will return to Him through death and resurrection, and He will inform you of the deeds you have done.

**(Almizan: V. 13; P. 204.)**

# Where is Kept the Soul without the Body?

«اَللّهُ يَتَوَفَّى‏الاَنْفُسَ حينَ مَوْتِها

وَ الَّتى لَمْ تَمُتْ فى مَنامِها

فَيُمْسِكُ الَّتى قَضى عَلَيْهَا الْمَوْتَ

وَ يُرْسِلُ الاُخْرى اِلى اَجَلٍ مُسَمًّى ...!»

(42/زمر)

**“Allah takes your Selves at the time of their death,**

**and those who have not died in their sleep.**

**Then He retains those for whom He has ordained death**

**and releases the others until a specified time.**

**There are indeed signs in that for a people who reflect!”**

**(Zumar: 42.)**

The purpose of the above Verse of taking, keeping and releasing is apparently to indicate that there is a duality between the soul and the body. Among the Verses that are in this regard is:

**“Say: You will be taken away by the angel of death,**

**who has been charged with you!”**

**(Sajda: 11.)**

Whether, we after the death and separation of the parts of the body (from water, soil, and its minerals,) and the separation of its organs, the hands, feet, eyes, and ears, and the destruction of the same organic parts, and transmutation of the faces and vanishing on the earth, in a way that no one can consciously distinguish our soil from the soil of others, do we take on a new creation again?

The God Almighty teaches the answer to the above question to His Holy Prophet and Says:

Say: You will not perish after death, and your organs will not perish, nor will they mix together, because the Angel who is in charge with you will take delivery of you completely and will not let you perish, but you are in his possession and protection, but what is lost from you is your bodies and body organs, not your Selves or the one who was said for a lifetime: “I,” and said to him: “You!”

**(Almizan: V. 2; P. 256.)**

### CHAPTER THREE

## Spirit, and the Human Identity

# Human Identity in View of Quran

«هَـلْ اَتى عَلَى الاِنْسانِ حيـنٌ مِــنَ الــدَّهْـــــرِ لَـمْ يَكُـنْ شَيْئـاً مَـذْكُـــورا ؟ »

(1 / دهر)

**“Has there been for man a period of time**

**when he was not anything worthy of mention?”**

**(Holy Quran, Insan: 1.)**

There is no doubt that within this tangible structure, which we call human, there is a source of life, on which man's consciousness and will are based, and the God Almighty where He speaks of the creation of man -Adam - has interpreted this source as the “Self,” and in some cases as the “Soul."

Like the Verse:

“**So when I have proportioned him and breathed into him of My spirit!”**

**(Hijr: 29.)**

**“Then He proportioned him and breathed into him of His Spirit!”**

**(Sajda: 9.)**

What comes to mind at the beginning from the Verse is that the soul and the body are the two symmetrical truths, such as the dough which is composed of flour and water, and man is a combination of both truths. When the soul is placed next to the corpse, the person is alive, and when it is separated, the same separation is the death.

But the Verse: **“Say: You will be taken away by the angel of death,**

**who has been charged with you!” (Sajda: 11,)** interprets this meaning, because it understands us that the soul, which at the time of death and according to the Verse the Angel of death takes him delivery, is the same Truth that we called him for a lifetime as: “You,” “Your Excellency,” and the like. He was a human being with all his Truth, not a part of the whole. Therefore, the purpose of inflating the Spirit in the body is to make the body a human being, not to attach one unit to another unit, which is different both in essence and in the effects of essence, so when the soul belongs to the body, and after the soul separates from the body, it is the same Truth in both cases. We understand this meaning from the following Verse too:

**“Certainly We created man from an extract of clay!**

**Then We made him a drop of seminal fluid lodged in a secure abode!**

**Then We created the drop of fluid as a clinging mass.**

**Then We created the clinging mass as a fleshy tissue.**

**Then We created the fleshy tissue as bones.**

**Then We clothed the bones with flesh.**

**Then We produced him as yet another creature.**

**So blessed is Allah, the best of Creators!”**

**(Muminun: 12-14.)**

So what becomes another creation is exactly the same sperm that has gone through the stages of clinging mass, fleshy tissue and bone.

The following Verse is also in the same meaning of the above Verse which says:

**“Has there been for man a period of time**

**when he was not anything worthy of mention?”**

Which binds the non-objectivity of man to the above-mentioned condition and understands us that man was a thing, but a thing that was not worthy to mention. It is a fact, because man was earth, he was a sperm, but in those previous stages he was not considered a human being, and they did not say that such food is exactly such person, so the meaning of the Word of God Almighty is that man is a real unit, which the same real unit is the only origin for all natural physical effects and the spiritual effects, just as this real unit is in itself abstract from matter, as evidenced by the Verse:

**“Say: You will be taken away by the angel of death,**

**who has been charged with you!”**

**(Sajda: 11,)**

**“Allah takes your Selves at the time of their death,**

**(Zumar: 42.)**

**“Then We produced him as yet another creature!”**

**(Muminun: 14.)**

As described above, at the time of death, the abstract man is released from the material body and God takes the man.

**(Almizan: V. 39; P. 378.)**

# Concept of Unity and Alienation of Soul with Body

« وَ لا تَقُـولُوا لِمَـنْ يُقْتَـلُ فـى سَبيلِ اللّهِ اَمْواتٌ بَلْ اَحْياءٌ وَ لكِنْ لا تَشْعُرُونَ!»

(154 / بقـره)

**“And do not call those who were slain in Allah's way ‘dead.’**

**Rather they are living, but you are not aware!”**

**(Holy Quran, Baqara: 156.)**

A deep consideration in the above Verse and other Verses clarifies a truth, the truth that human soul, in general, is an abstract being, a being beyond the body and has its rules other than not the rules of the body and any other bodily compound, but also it has a connection and linking with body, or say it is united with body, and by means of consciousness, will and other perceptual attributes, manages and control the body.

More attention in the Verses makes it clear that the whole human personality is not the body, that when the body is disabled, a person dies, and perishes by the destruction of the body and with decay and dissolution of its compounds and disintegration of its components, but the whole human personality is something else, which after the death of the body it is still alive, either he resumes a permanent, refreshing, and blissful life, (the pleasing living, which is no longer limited to see the truths by the two eyes or to hear through two ears, a kind of living which its pleasure is no longer limited to percept the bodily adversities,) or he resumes a constant misery and torment. In the meantime, the Verse conveys that man's happiness in that life and his misery are related to the type of his virtues and deeds, not to the physical aspects (of whiteness and blackness, strength and weakness) and not to the social rules (of the nobility, presidency, position and the like.)

So these are the truths that these Holy Verses disclose, and it is clear that these rulings are contrary to the rulings of the body and are in every way contrary to the properties of material world. It is understood by all of them that the soul of human beings is other than their bodies.

The Verses of the Holy Quran that express this meaning are:

**“Allah takes your souls at the time of their death,**

**and those who have not died in their sleep.**

**Then He retains those for whom He has ordained death**

**and releases the others until a specified time!”**

**(Zumar: 42.)**

**“Say: You will be taken away by the angel of death,**

**who has been charged with you,**

**Then you will be brought back to your Lord!”**

**(Sajda: 11,)**

**“They question you concerning the Spirit.**

**Say: The Spirit is of the Command of my Lord!”**

**(Isra: 85.)**

**“Certainly We created man from an extract of clay!**

**Then We made him a drop of seminal fluid lodged in a secure abode!**

**Then We created the drop of fluid as a clinging mass.**

**Then We created the clinging mass as a fleshy tissue.**

**Then We created the fleshy tissue as bones.**

**Then We clothed the bones with flesh.**

**Then We produced him as yet another creature.**

**So blessed is Allah, the best of Creators!”**

**(Muminun: 12-14.)**

**(Almizan: V. 2; P. 255.)**

# Abstraction of Human Soul and Human Selfness

(A Philosophical Discussion)

«وَ لا تَقُولُوا لِمَنْ يُقْتَلُ فى سَبيـلِ اللّهِ اَمْــواتٌ بَـلْ اَحْياءٌ وَ لكِنْ لا تَشْعُرُونَ!»

(154/بقره)

**“And do not call those who were slain in Allah's way ‘dead.’**

**Rather they are living, but you are not aware!”**

**(Holy Quran, Baqara: 156.)**

Is the Self or the human Soul a creature abstract from the matter?

Of course, what we mean by the soul is the Truth that each of us when speaking refer to it as - I - we - you – he - and the abstraction of soul also, that we refer to, is not a material being and divisible, and not in the realm of time and place.

Now that the subject of the debate has been clarified and it has become clear what we are discussing, let us now say that there is no doubt that we find in ourselves a meaning and truth, and see that we interpret that meaning and truth to (I) and say (I am the son of Mr. Ali, or I was born in Tehran,) and the like of these interpretations that we repeat every day.

Again, there is no doubt that every human being is like us in this perception and observation. I, and all human beings are equal in this perception, and we are not unaware of it even for a moment of our life and consciousness, and as long as my consciousness works, I realize that I am myself and I have never forgotten myself.

Now let us see where this (I) is sitting in our body and hiding himself from everyone? Definitely it is not in any part of our body. What the one in all his lifetime says (I) is not in any of our perceptible and visible organs. So it turns out that this (I) is not the body or parts of the body. It maybe sometimes in an accident the half of the human body was cut off, but he himself was not halved, and he is the same person before the accident.

"I" is a simple meaning, which is not capable of division and disintegration, but the body is capable of division. The soul is non-body, not all of it, not a part of it, not a property of its properties, not the properties that are tangible to us, not the properties that we have realized by reasoning, and not the properties that are not still understood.

Also the Truth that we observe, we see it is a single unit, a simple thing that has no multiplicity, part and mixture from the outside, but is merely a single thing. Every human being sees this meaning in his soul and understands that he is and is not other than him and is not two people but one person and has no two parts but is only one truth.

So it turns out that this obvious matter, is an independent matter, to which the limit of matter does not conform, and none of the necessary provisions of matter are found in it. Then we conclude that he is an essence abstract from matter, having a belonging to his material body, such a belonging that unites him with the body, that is, a devising attachment, which devises and manages the body (and does not allow the organs of the body to fail or to function erratically.

**(Almizan: V. 2; P. 285.)**

# The Reinforcing Spirit of God’s Party (Hezbollah)

«... اُولئِكَ كَتَبَ فى قُلُوبِهِمُ الاْيمانَ وَ اَيَّدَهُمْ بِروُحٍ مِنْهُ ... اُولئِكَ حِزْبُ‏اللّهِ...!»

(22 / مجادله)

**“God has established faith in their hearts**

**and supported them by a Spirit from Himself…**

**These are members of the Party of God**

**and the party of God will certainly have everlasting happiness!”**

**(Holy Quran, Mujadila: 22.)**

* You will not find any nation who believe in God and the Day of Judgment, and at the same time make friends with those who are enemies of God and His Messenger, even though they are enemies of God and His Messenger, their own fathers, or children, or brothers, or people of own nation, because God has written the Faith in their hearts and confirmed them with a spirit from Himself, and... These are the Party of God. Be aware that the party of God is the only ones who are the blessed! »

The Spirit as it comes to mind from its meaning - is the source of life, from which the power and consciousness arise, so if we consider only the appearance of the Phrase: "**And supported them by a Spirit from Himself,”** it expresses this meaning that: There is in the believers, apart from the spirit of humanity, which is both in the believer and the infidel, there is another Spirit from which another life arises and brings new power and consciousness. The same meaning can also be found in the following Verse:

**“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 also the following Verse which refers to it and says:

**“Whoever acts righteously, whether male or female,**

**should he be faithful, We shall revive him with a pure good life!”**

**(Nahl: 97.)**

The Pure Good life which is in the Verse is associated with the good effect, the effect of life, which is power and consciousness, will be pure and good in a good life, and when the power and consciousness are pure and good, the effects that depend on it, namely, the actions that come from the owner of such life, all will be good and righteous. This pure power and consciousness is the same as the God Almighty has interpreted it in the Verse of the Surah Noor to the Light.

This life is a special and honorable life, which has special effects and is associated with eternal happiness of man, it is a life beyond the life that is common between the believer and the infidel with effects common between both groups. So this life has a special origin that is the spirit of faith, which the Holy Verse considers it as a spirit other than the spirit shared between the believer and the infidel.

**“These are members of the Party of God**

**and the party of God will certainly have everlasting happiness!”**

This Phrase is a tribute to the same sincere people. The God Almighty Says that those who have pure faith are the Party of God, just contrary to those hypocrites who profess Islam outwardly and inwardly love the infidels and enemies of God, they are the party of Satan and they are the losers, but the God’s Party (Hezbollah) is successful.

In the above Verse, the God Almighty once more mentioned the apparent name of the God’s Party (Hezbollah) instead of the pronoun, in order this Term to be used as a “Proverb” among the people.

**(Almizan: V. 38; P. 47.)**

# Insufficiency of Human Knowledge about the Spirit

« وَ يَسْئَلُونَكَ عَنِ الرُّوحِ قُلِ الرُّوحُ مِنْ اَمْرِ رَبّى وَ مااُوتيتُمْ مِنَ الْعِلْمِ اِلاّ قَليلاً !»

(85 / اسراء)

**“They question you concerning the Spirit.**

**Say: The Spirit is of the Command of my Lord,**

**and you have not been given of the knowledge except a few!”**

**(Holy Quran, Isra: 85.)**

From the meaning of the above Verse it became clear that the purpose of question is to express the Truth of Spirit and that the Spirit is of the category of God’s Command.

The meaning of the Phrase "**You have not been given of the knowledge except a few!”** is that the knowledge of the Spirit that God has given you is a little of too much!

Because the Spirit has a situation in the world of existence, and exposes so high effects and characteristics in this universe, much innovative and creative, that the humans cannot be aware of it.

**(Almizan: V. 25; P. 337.)**

**PART TWO**

HUMAN KIND

**And**

HUMANITY

### 

### CHAPTER ONE

## The Man Kind

# Emergence of Humankind

« كـــــانَ النّـــــاسُ اُمَّــــةً واحِـــــدَةً...!»

(213/بقره)

**“Mankind were a single community…!”**

**(Holy Quran, Baqara: 213.)**

What we understand from the Holy Verses in this regard is that this generation of human being is an independent species that is not separated from another species and has not been created by the law of natural evolution, but the God Almighty has created him directly from the earth, that is, when the earth and the sky existed and there were beings on earth but not human beings, then God created a pair of human beings who are the head of the human race. (Of course, the Holy Quran has no mention whether or not there were another human beings on the earth or elsewhere, other than those of the descendants of Adam and Eve.)

In the following Verses God Says:

"**O mankind! Indeed We created you from a male and a female,**

**and made you nations and tribes…!”**

**(Hujraat: 13.)**

"**It is He Who created you from a single soul,**

**and made from it its mate…!”**

**(A’araf: 189.)**

**“…Like Adam, He created him from dust!”**

**(Al-Imran: 59.)**

But the hypothesis that natural scientists have hypothesized about the evolution of species, on which they have made possible the emergence of man through the evolution of apes or fish, is nothing more than a hypothesis!

**(Almizan: V. 3; P. 159.)**

# Rejecting the Hypothesis of Human Kind Evolution

«... وَ بَثَّ مِنْهُما رِجالاً كَثيرا وَ نِساءً...!»

(1 / نســــاء)

**“And, from the two of them, scattered numerous men and women!”**

**(Holy Quran, Nissa: 1.)**

The Verses of the Holy Quran consider the generation of the existing human being who gives birth with sperm, as leading to Adam (AS,) and his wife. Also consider the creation of the two from the soil. So the human race goes back to them without the two themselves leading to someone like them or of their own kind, but having an independent creation.

But what is known today is that, it is said, the origin of the first man was due to evolution.

This hypothesis arose from the fact that in the structure of creatures a regular perfection is found which in a certain hierarchy has progressed from imperfection to perfection, as well as experiments which have been carried out in the field of partial evolution confirm the same result. This is a hypothesis that has been assumed to justify the characteristics and effects of different types, without proving a specific reason or rejecting a contrary opinion. Therefore, it can be assumed that these species are completely separate and independent without the evolution that transforms one species into another, and it has not yet seen the experience of human evolution from one species to another, or an ape becomes human. This is a hypothesis that has been made to justify the relevant issues without a strong reason for it, so what the Quran refers to and considers man as an independent species does not contradict any scientific material.

**(Almizan: V. 7; P. 241.)**

# Unity of Mankind

« اِنَّ هـذِه اُمَّتُكُمْ اُمَّـةً واحِـــــدَةً وَ اَنَــــا رَبُّكُــــمْ فَــاعْبُــــدُونِ !»

(92 / انبياء)

**“Indeed this community of yours is one community,**

**and I am your Lord. So worship Me!”**

**(Holy Quran, Anbiya: 92.)**

The word "community" here means a group that a certain goal has united then and all are going towards that goal.

The address in the Verse, as the context testifies to it, is a general address, which includes all the obligated people of human beings, and what is meant here by the community is the kind of human being, who is known to have a kind of unity for himself, and all human beings are united in that kind. When a single kind and a single community had a single goal and purpose, and that goal was the happiness of human life, it is no longer possible for them to have other lords than the One Single Lord. Because Lordship and Divinity is not a ceremonial and contractual position, so that man can make anyone and whatever he wants a lord for himself, but Lordship and Divinity means the Origin of Creation and Devising, and because all human beings from the first and the last are one kind, and an entity, and the system that is running in it to manage its affairs is a Single System, connected and related system, which connects some components to others, forcibly this type of unit and this type of system has not been created but by a Single Owner and Deviser, then it no longer makes sense for human beings to differ in the matter of Lordship, and each one to adopt a lord for himself, other than the lord of the other, or to go to worship in other way than others.

Therefore, man is a single species and it is necessary to him to adopt Single Lord, and that must be a Lord, who has the Truth of Lordship, and He is the Almighty God!

**(Almizan: V. 28; P. 174.)**

# Preserving the Unity of Human Kind

«...اِنَ‏اللّــهَ كانَ عَـلَيْكُـــمْ رَقيبــــا ! »

(1/نساء)

**“Indeed Allah is watchful over you!”**

**(Holy Quran, Nissa: 1.)**

The word "watchful" here does not mean absolute watching or preserving, but it means attention to personal acts of someone that have been taken into account in order to correct his defects or imperfections, as if, in fact, to preserve something by watching and attention.

This Verse Commands humanity to piety with regard to its unity of kind, the same single foundation and basis from which the "humanity" of all individuals are equally benefit, and thus Commands that the effects and necessities of this unity be preserved. The God Almighty justifies the Command to piety to the fact that He is concerned and watching you. Obviously, this justification is the biggest threat used in case of opposing the Commandment of Piety.

To be careful in this Verse, one can understand the relation of the Verses that discuss about rebellion, oppression, corruption on earth, with the Verses that warn and threaten man in order to preserve human unity and prevent destruction and fall.

**(Almizan: V. 7; P. 235.)**

# Relatives, the Unity Source of Human Family

«... وَ اتَّقُوا اللّهَ ‏الَّـذى تَسآئَلُونَ بِـهِ وَ الاَرْحامَ اِنَ‏اللّـهَ كانَ عَلَيْكُــــمْ رَقيبـا ! »

(1 / نسـاء)

**“Be wary of Allah, in whose Name you adjure one another,**

**and be wary of disconnecting from your relatives.**

**Indeed Allah is watchful over you!”**

**(Holy Quran, Nissa: 1.)**

The Holy Quran has paid special attention to the subject of "Relatives," just as it has paid full attention to the subject of "Nation." Kinship is a small community just as a nation is a large community. The Holy Quran attaches great importance to the subject of society and considers it as a Truth that has special properties and effects. It pays attention to the individual as well, and considers him as having effects that seek help from the world of existence…!

**“It is He who has created the human being from water to have relationships of both lineage and wedlock!”**

**(Furqan: 54.)**

**“…And made you nations and tribes that you may identify yourselves with one another!”**

**(Hujraat: 13.)**

**“The relatives are closer to each other, according to the Book of God!”**

**(Ahzab: 6.)**

**“If you ignore the Commands of God would you then also spread evil in the land and sever the ties of kinship?”**

**Muhammad: 22.)**

The summary of the meaning of the first part of the Verse was to fear God, in the sense that He created you and nurtured you, then founded all individuals from a single kind that is preserved in all of you, this is the single root and matter that has been increased by your reproduction, this is the very Essence of Humanity.

But the meaning of the last part is that you should fear God, in terms of the Glory and Magnificence that the God Almighty has in your mind, and also you should fear to cut the unity of kinship that God established among you! (This is a branch of solidarity and unity of human individuals.)

**(Almizan: V. 7; P. 232.)**

# 

# Humanity, as a Single Tradition

«... فِطْرَةَ‏ اللّهِ‏ الَّتى فَطَرَ النّاسَ عَلَيْها لا تَبْديلَ لِخَلْقِ‏اللّهِ... !»

(30 / روم)

**“Be devoted to the upright religion,**

**the Nature of Allah according to which He created mankind,**

**there is no altering to Allah's creation!”**

**(Holy Quran, Room: 30.)**

* **“That is the upright religion!” (Taubah: 36.)**

Humanity itself is a single tradition and fixed by the stability of its basis, which is the man, and it is this tradition on which the Humanity depends, as well as the partial traditions that vary according to different people, places, and times, depend on it.

This is the same truth that the Phrase: **“That is the upright religion,”** refers to it.

The human kind has a happiness and misery. If the happiness of human beings was different because of the differences between them, a righteous society and a unit that would guarantee the happiness of the people of that society would not be formed. Also if the happiness of humans varied according to the difference in regions and the lands in which they live, and the social tradition, which is the religion, was what the region requires, then the human beings would not be of a single type, but differed according to the differences of regions, and also if the happiness of human differed according to the times, that is, the ages and centuries would be the only basis of the religious tradition, then the people of the centuries and ages did not become a single type, and the man of one age differed from the man of other century, then human society did not evolve and humanity did not made progress from imperfection towards perfection, since there was no more imperfection and perfection, because when the man of the last century is different from the current man, his imperfection and perfection becomes his own, and the imperfection and perfection of the current man also becomes his own. The humanity moves towards perfection when there is a common and fixed direction between all human beings of the past and the future.

This does not mean that differences between people and places and times have no effect on the establishment of a religious tradition, but rather we accept it to some extent. The fact that we want to prove it is that the basis of a religious tradition is the structure and foundation of humanity, the foundation that is a single and common Truth among all individuals and nations and fixed in all.

**(Almizan: V. 31; P. 288.)**

# Principle and Unit Root of the Human Kind

«...اَلَّـذى خَلَقَكُـمْ مِـنْ نَفْـسٍ واحِـدَةٍ وَ خَلَــقَ مِنْــها زَوْجَـها...!»

(1 / نساء)

**“O mankind! Be wary of your Lord who created you from a single self, and created its mate from it**

**and, from the two of them,**

**scattered numerous men and women!”**

**(Holy Quran, Nissa: 1.)**

We understand from the appearance of the Phrase that the "single self" is Adam (AS) and his "mate" is his wife, who are the parents of the present human race, of whom we are, and according to the Holy Quran, the present human beings all lead to them, where the God Almighty Says: "**He created you from a single self, then made from it its mate!” (Zumar: 6,)** or Said: "O, **Children of Adam! Do not let Satan tempt you, like he expelled your parents from paradise!”** **(A’araf: 27.)**

The above Verse has a clear difference from the following Verse where it says: “**O mankind! Indeed We created you from a male and a female, and made you nations and tribes that you may identify yourselves with one another. Indeed the noblest of you in the sight of Allah is the most God wary among you!” (Hujraat: 13.)** Because the above Verse wants to state that human beings are single in terms of humanity, and they do not differ in the sense that each of them is related to parents who are of the same human race, so there is no difference between them, and for this reason no one of them should be arrogant towards the other or give himself a privilege except on the basis of piety. But the Verse in Surah Nissa wants to say that the truth of all humans is single, and all of them are from one single origin, despite the differences are observed among them. They have branched out from a single root then have increased. This is the appearance of the Holy Verse that indicates: “F**rom the two of them, scattered numerous men and women!”** This matter is not appropriate with what the meaning of “single self,” and “his mate,” is every man and woman from whom man is born.

**(Almizan: V. 7; P. 228.)**

**Easy for God is All Humans Creation and Resurrection**

« مـا خَلْقُكُـمْ وَ لا بَعْثُكُمْ اِلاّ كَنَفْسٍ واحِدَةٍ...!»

(28 / لقمان)

**“Your creation and your resurrection are not but as of a single self!”**

**(Holy Quran, Luqman: 28.)**

The Almighty God has mentioned in this Verse that: "The creation and resurrection of all separated individuals is like the resurrection of one person ...!"

Just as the resurrection of one person is easy for God the resurrection of all different people is also easy for Him, because nothing prevents God from anything else, and the multiplicity of people’s number does not bother Him, in relation to His power one is equal to many. If in the Verse in question, even though the discussion was about the resurrection, He also added the issue of creation, in order to make it clear that both the creation and resurrection are equal for Him in terms of ease and difficulty. The Principle of God's action is not attributed to easy and difficult.

**(Almizan: V. 32; P. 57.)**

# Concept of Humans Equality

«يــا اَيُّهَـا النّاسُ اِنّـا خَلَقْناكُـمْ مِـــنْ ذَكَـرٍ وَ اُنْثــى

وَ جَــعَلْناكُـــمْ شُعُوبــا وَ قَبـــائِـــلَ لِتَعارَفُـــوا

اِنَّ اَكْرَمَكُمْ عِنْدَاللّهِ اَتْقيكُمْ

اِنَّ اللّـهَ عَليمٌ خَبيرٌ!»

(13 / حجرات)

**“O mankind! Indeed We created you from a male and a female,**

**and made you nations and tribes**

**that you may identify yourselves with one another.**

**Indeed the noblest of you in the sight of Allah**

**is the most God wary among you.**

**Indeed Allah is all-knowing, all-aware!”**

**(Holy Quran, Hujraat: 13.)**

The last part of the above Verse expresses a new matter, and it shows what is respected and valuable in the sight of God, because before this part, the God Almighty Stated that: People are equal because they are humans, and there is no difference or virtue between them, no one is superior to anyone, and the difference seen in their creation that they are branches and tribes is for the purpose of knowing each other, in order the society established among them to be organized and the coalition between them to be completed. If there is no recognition, neither the cooperation nor the coalition will work, so the purpose of only differences that God has placed among the human beings was for this purpose, not for purpose of their flaunting to each other, one to be proud of one's lineage, others to be proud of their skin color, the other groups due to such imaginary privileges make others their slaves, so that the fate of humanity leads to the point that his corruption destroys the generations and burns the plantations. The same society that was the cure for his pain changes to be his own untreated pain!!! The privilege that is privileged in the sight of God is the true dignity and privilege.

This nature and temperament is in every human being who seeks perfection in order to be distinguished from others by having it. Since the common people are attached to the material life of the world, they forcibly seek this privilege and dignity in the same benefits of the life of the world, like as wealth, beauty, lineage, and the like.

While such advantages are imaginary advantages and devoid of truth, and do not give them a shred of honor and dignity, and overthrow them to the stage of misery and destruction.

The advantage that is a real advantage that elevates a person and brings him to his true happiness, which is the same as a good and eternal life, next to the Mercy of God, which is the expression of piety and reverence for God. Like the happiness of the Hereafter, it also ensures the happiness of the world.

"**And take provision (for your eternal living,)**

**for indeed the best provision is God wariness!”**

**(Baqara: 197.)**

When the only advantage is the piety, naturally,

the most honored people in the sight of God are the most pious of them!

This desire and this goal, which the God Almighty has knowingly made the goal of human life, is a goal that can no longer be achieved by arguing and challenging with each other, contrary to the imaginary goals, to achieve them many wars and bloodsheds will happen.

**“Indeed Allah is all-knowing, all-aware!”**

If the God Almighty chose Piety from among other benefits for the dignity of human beings, it was because He knows from His knowledge and His Surround over His servants that this advantage is a real and true advantage.

**(Almizan: V. 36; P. 203.)**

# Concept of Human Virtue

«... 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.)**

It is not unlikely that the Phrase: "**And given them an advantage over many of those,**" refers to the variety of intelligent animals as well as jinn that the Holy Quran has proved it. The Holy Quran also calls all kinds of animal earthly nations, like the humankind, who is an earthly nation, and considers them as possessors of intellect. The purpose of the Verse is to express the aspects in which God has honored man and exalted him over many of the creatures of this world, and these creatures - as far as we know - are animals and jinn, but the Angels that are not the material beings are not under the ruling system of the material world, therefore, we cannot include them in the coverage of this Verse. Here are a few things that become clear:

1. The first “Advantages” bestowed by God Almighty to human is “Honoring” him to a group of Divine Blessings, like bestowing him the intellect that has not been given to any other beings, with which man distinguishes good from evil. Other gift is mastering him over other creatures to employ them to achieve his goals. There are also other gifts such as speech, writing, and the like, which all relate to intellect.

But the "Preference" that God Almighty honored human with, is what He has given others has given man a greater share of it. If the animal eats, it has a simple food of meat or fruits and plants, but man, who shares with the animal in this respect, has the addition that he takes the same food and initiates all kinds of cooked and raw food for himself, as well as the drinking, clothing, sexual affairs, society, position, governmental systems that in all of which the Preference given to man over other creatures is quite clear.

1. This Verse looks at human perfection in terms of material existence and its honoring and elaboration is in comparison with other material beings, therefore the Angels are out from our discussion.

**(Almizan: V. 36; P. 203.)**

# Concept of Human Dignity and Honor

« وَ لَقَدْ كَرَّمْنا بَنى ادَمَ وَ حَمَلْناهُمْ فِى الْبَرِّ وَ الْبَحْرِ

وَ رَزَقْناهُمْ مِنَ الطَّيِّباتِ

وَ فَضَّلْناهُمْ عَلى كَثيرٍ مِمَّنْ خَلَقْنا تَفْضيلاً ! »

(70 / اسراء)

**“Certainly We have honored the Children of Adam,**

**and carried them over land and sea,**

**and provided them with all the good things,**

**and given them an advantage over many of**

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

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

The meaning of "Honoring" is paying special attention and honoring a characteristic that is not in others. It is with this characteristic that the meaning of “Honoring” differs from “Preference.” Honoring is a meaning special to someone without relating to others, and only the person is honored by a dignity, as opposed to “Preference,” which means the exalted person finds superiority over others, while he has share in the principle of that gift.

Now that the meaning of "Honoring" and its difference with the “Preference” is clarified, we now say: Man, among other beings in the universe, has a characteristic that is not in others, and that is to have intellect, and the meaning of man's superiority over other beings is that man has also the preference on others even in other characteristics else to intellect, and every perfection that is in other beings, the human beings have it in its highest level.

This meaning is completely clarified in the comparison of man and the variation he has in his food, clothes, housing and marrige with other creatures, as well as the techniques that we see that man uses in the devising and management of his society, that we do not see it in any other creature. We see man employing other creatures to achieve his goals, but other animals and plants and so on are not like that, they have plain and simple effects and possessions, and from the day they were created, they have not yet gone beyond their position and have not undergone any tangible change, while man has taken great steps towards perfection in all aspects of his life and still goes on. Among other beings in the universe, human beings are endowed with a characteristic and it is because of the same characteristic that they are privileged from other beings in the world, and that is the intellect, with which he distinguishes right from falsehood, good from evil, and benefit from loss.

**(Almizan: V. 13; P. 214.)**

# Concept of Human Character and Personality

« قُلْ كُلٌّ يَعْمَلُ عَلى شاكِلَتِه...!»

(84/اسراء)

**“Say: Everyone acts according to his character!”**

**(Holy Quran, Isra: 84.)**

This Holy Verse considers human action to be in line with his "character," namely, everyone’s action is appropriate to his morality. The character in relation to action is like the running spirit in the body, which the body embodies it with its organs and actions and shows its spirituality.

This meaning has been proven both by experience and through scientific discussions that there is a special relationship between ingrained characters in the soul and between bodily actions. The actions of a brave man are not the same as the actions of a fearful man.

It has been proven that there is a special relationship between internal traits and the type of composition of the human body. For example, some people get angry very quickly.

Of course, the demand and requirement of any of these tempera-ments, which cause its proper properties or actions, does not exceed the limit of expedience. This means that it is not everyone's temperament that makes it impossible to leave those deeds, and as a result, the act becomes coercive. For example, the person of glutton or lust has the Will to act according to his temperament in relation to the act and omission.

The same Verse states that happiness of a happy man and the misery for a miserable man is not an unchangeable necessity. The fact that we see the God Almighty argues against the people, we must understand that none of the happiness and misery is a necessity and requirement of one's nature, but it is the effect of his good deeds or bad deeds and right beliefs or wrong beliefs.

Man by nature does not consider himself compelled to one of the two destinies of happiness or misery, but always finds himself astonished at these two paths and feels that the choice of each of them is in his power, also he feels that if he takes either of them, he will be rewarded accordingly.

In the meantime, there is another kind of relationship between the actions and properties of a person and between the circumstances of his life and the factors outside his nature that prevail in his life, such as customs, traditions and imitation habits. This relationship often reaches the level of necessity and does not exceed it.

From what has been said, it became clear that man does not have a character but has characters. One of them is a character related to his creation and characteristics of his temperament composition. Another character which originates from the particularities of one's temper that arise in him from the influence of external factors out of his essence. Man, in whatever character and whatever spiritual attribute is, his actions arise according the same character and according to same action within his soul, and embodies his spiritual action, like an arrogant person who has this spiritual attribute, displays it all over his speech, silence, rising, sitting, and in all his movements and stillness. For one who has a moderate character, for him it is a little easier to find the way to the Word of Truth and righteous deeds and benefit from religion. He who has the character of an oppressor and a disobedient person can also find his way to the Word of Truth and religion, but it is a little more difficult for him and he will not find it more, and as a result, he will only gain more loos from hearing the call of the true religion!

**(Almizan: V. 25; P. 321.)**

### CHAPTER TWO

## Purpose of Human Creation

# God’s Purpose in Creation of Human

« اَفَحَسِبْتُمْ اَنَّما خَلَقْناكُمْ عَبَثا وَ اَنَّكُـمْ اِلَيْنا لا تُرْجَعُونَ؟»

(115 / مؤمنـون)

**“Did you suppose that We created you aimlessly,**

**and that you will not be brought back to Us?”**

**(Holy Quran, Muminun: 115.)**

After the God Almighty in the previous Verses stated the human situation after death and then pause in purgatory and finally the issue of resurrection with the reckoning and punishment in it, in this Verse He rebukes the deniers who think that they will not be resurrected.

He Said: When the matter was that We Said, at the moment of death, then pausing in purgatory, at the end you see resurrection and reckoning and punishment, you will then feel regret, do you still think that we created you in vain? That you live and die and is that enough? Have we no purpose in your creation? There will no trace of you remain? That you will not return to Us?

**“So exalted is Allah, the True Sovereign,**

**there is no god except Him, the Lord of the Noble Throne!”**

**(Muminun: 116.)**

This argument is in the form of God's purification from useless work, which in this purification has praised itself in four ways. The first is that God is the True Ruler of the universe, the second is that He is the Truth, and falsehood has no way in Him, the third is that there is no god but Him, and the fourth is that He is the Deviser of the Holy Throne. Since He is the True Ruler, He makes every Ruling on everything, His Decrees are executed, His Commands are fulfilled, whether creating or restoring, whether it is death or life and sustenance. Since He is Truth, what is issued from Him is the Truth, and every Ruling He issues is Pure Truth, because nothing but the Pure Truth comes from the Pure Truth, that no falsehood and aimlessness find way on Him!

**(Almizan: V. 29; P. 110.)**

# Purpose of Human Creation

« وَ ما خَلَقْتُ الْجِنَّ وَ الاِنْسَ اِلاّ لِيَعْبُدوُنِ ! »

(56 / ذاريات)

**“I did not create the jinn and the humans**

**except that they may worship Me!”**

**(Holy Quran, Zariyat: 56.)**

The Acts of God like the creation and sending of Messengers and descending torment are the works that are done by intermediaries such as Angels and other causes, contrary to the purpose of creation which is the Worship, it is a matter belonging to the God Almighty and no one has a participation in it.

The Phrase: "**Except that they may Worship Me,**" has the appearance that the Creation was not without purpose, and its purpose was exclusively the Worship, namely, the purpose was that the people to be worshipers of God, not that God becomes the Worshiped of people, because God Said: "**They may Worship Me,”** and did not Say: That I may be worshiped or (that I may be their worshiped!)

The God Almighty has the Purpose in what He does, but His Purpose is His Own Essence, not something that is outside of His Essence, and what He does is intended to be useful and purposeful, but not a benefit that He earns for Himself, but a benefit that His Act earns. The God Almighty created man to reward him, and it is known that the reward comes to man, and it is man who benefits from that reward, not God Himself, since God Almighty does not need it, but His purpose to reward is His Own Essence, and He created man for this reason to reward him, and to reward him for this reason that He is “GOD!”

So the reward is a perfection for the Act of God, not for the doer of the Action, which is God Himself. So, the Worship is the Purpose of Human Creation, it is a perfection that comes to man. Both the Worship is the Purpose and its subordinates, which are Mercy, Forgiveness, and so on. If there is a Purpose for Worship such as Knowledge that is the Knowledge obtained through Worship and the Sincerity in Worship, and in fact it is the ultimate and higher Purpose, and the Worship is middle Purpose.

Of course, we mean by Worship the worship itself, not having the competence and talent to worship.

* The Truth of Worship is that the servant undergoes himself to the position of humiliation and servitude and faces towards the Glorious Position of His Lord.

So the Ultimate Purpose of Creation is the Truth of Worship. It means that the servant should cut himself off from himself and from everything else, and remember his Lord, and mention Him.

The fact that in the Holy Verse, the God Almighty has restricted the Purpose of Creation in Worship, it is understood that He has no care for those who do not worship Him!

**(Almizan: V. 36; P. 298.)**

# Purpose of Creation, Testing the Owners of Best Deeds

« اَلَّــذى خَلَـقَ الْمَـوْتَ وَ الْــحَيوةَ لِيَبْلُــوَكُــمْ اَيُّكُـــمْ اَحْسَــــنُ عَمَلاً!»

(2 / ملك)

**“He, Who created death and life**

**that He may test you which of you is best in conduct!”**

**(Holy Quran, Mulk: 2.)**

The Holy Quran calls the transfer of a creature a living being, having Consciousness and Will, from one stage of life to another stage, the stage of death, even though the transferee has not lost his consciousness and will. It follows from the teaching of the Holy Quran that the stage of death does not mean the absence of life but means transference, it is an existence matter which like the life can be creatable.

The Phrase: “**He may test you which of you is best in conduct,”** expresses the Purpose of the Creation of Death and Life. The meaning of the Verse is as follows:

"The God Almighty has created you in such a way that you are first a living being and then you die, and this kind of creation is preliminary and tryout, and it is for distinguishing your good ones from bad ones, and which one of you acts better than others!" It is clear that this test and this distinction is for another purpose, it is for reward and punishment that human beings will face.

The Verse in question, in addition to what we have said, also refers to another fact that the Essential Purpose of Creation was to bring good reward to the servants. Because in this Verse there is no mention of sin and ugly deeds and punishment, an only the good deeds is mentioned and Said: “The creation of life and death is for testing which one has the best deed.”

So those who do good deeds are the Main Purpose of Creation, but others have been created for them.

**(Almizan: V. 39; P. 12.)**

# Concept of Best Deeds and Purpose of Human Creation

« اَلَّــذى خَلَـقَ الْمَـوْتَ وَ الْــحَيوةَ لِيَبْلُــوَكُــمْ اَيُّكُـــمْ اَحْسَــــنُ عَمَلاً!»

(2 / ملك)

**“He, Who created death and life**

**that He may test you which of you is best in conduct!”**

**(Holy Quran, Mulk: 2.)**

The content of the above Verse is not just a claim without a reason, and as some have thought, it does not want only to instill in the hearts the issue of creation death and life for testing, but it is an obvious or near-obvious introduction, which dictates the necessity of the Resurrection for reward, because the human being who has entered the life of this world, the world that seeks death, inevitably has deeds that are either good or bad. It is not possible for his action not to have one of these two attributes, and on the other hand, by nature, he is equipped with a spiritual and intellectual device, which, if there are no side effects, pushes him towards good deeds, and they are very few people whose deeds are not characterized by one of the two attributes of good and bad, if any, are among children, the insane, and other outcasts.

The attribute that involves the existence of everything and is running among the majority of people, is the end and purpose of its existence, the purpose that his Creator intends to create him is the same attribute. Like the vegetative life of a tree, which often leads to the fruiting of a tree, then a certain fruit that is the fruit of that tree is the goal and purpose of the existence of that tree, and it turns out that the purpose of creating that tree was the same fruit, as well as the Purpose of Human Creation was such good deeds and its righteousness. This is also clear that if the goodness is desirable, it is not desirable for itself, but it is desirable because it interferes in the goal of another being. What is inherently desirable is a good life that is not mixed with any defect and is not subject to annulment and revoca-tion, so the expression of the above Verse is in the meaning of the following Verse and Says:

**“Every self shall taste death,**

**and We will test you with good and ill by way of test,**

**and to Us you will be brought back!”**

**(Anbiya: 35.)**

**(Almizan: V. 39; P. 13.)**

# Perfect and Supreme Human, Goal of Human Creation

« ... لِيَبْلُـوَكُــمْ اَيُّكُـمْ اَحْسَـــنُ عَمَــلاً...!»

(7 / هــود)

**“He may test you to see which of you is best in conduct!”**

**(Holy Quran, Hud: 7.)**

When creation has a defect and a perfection, naturally the purpose is the perfection of creation, therefore we consider the various stages of human existence from the sperm to embryonic stage, to infancy and other stages, all of which are the prelude to the existence of a moderate and perfect human being.

With this statement it becomes clear that the supreme human beings - if there is an absolute supreme human being - are the goal of the creation of the heavens and the earth, because the Phrase: "**Which of you is best in conduct!”** shows that it intends to separate the best good doers from others, whether the others are good doers or bad doers, therefore, everyone whose deed is better than others, whether others are good doers but their deeds are lower than his deeds, or they are evil, in any case, the Purpose of Creation is to identify the Best Person.

With this statement, what is stated in a holy hadith that God addressed to the Holy Prophet: “If it were not for you, I would not have created the heavens!” is a real fact, because the Holy Prophet is the highest of the people!

**(Almizan: V. 19; P. 244.)**

# Man, as Part of Creation Purpose

« ... لِيَبْلُـوَكُــمْ اَيُّكُـمْ اَحْسَـــنُ عَمَــلاً...!»

(7 / هــود)

**“He may test you to see which of you is best in conduct!”**

**(Holy Quran, Hud: 7.)**

The above Verse explains the test and examining the human beings in a questionable way, and it means that God created the heavens for the purpose of testing you and distinguishing your virtuous from unvirtuous.

The distinction between good deeds and bad deeds is to find out what the reward is for it.

The God Almighty mentions each of these things, which are the resultant of each other, as the Purpose of Creation. The following Verse indicates that the Test and Examination is the Purpose of Creation:

**“Indeed We have made whatever is on the earth an adornment for it that We may test them which of them is best in conduct!”**

**(Kahf: 7.)**

In the sense of distinguishing and purifying the good from the bad, the God Almighty Stated:

**“So that Allah may separate the bad ones from the good…!”**

**(Anfal: 37.)**

Regarding the Reward and Punishment, God Said:

**“God has created the heavens and the earth for a genuine purpose**

**so that every self will be duly recompensed for its deeds without being wronged!” (Jathiya: 22.)**

Regarding the return of the people to the resurrection in order to fulfill the promise, He Said:

**“We will bring it back as We began the first creation**

**a promise binding on Us. That indeed We will do!”**

**(Anbiya: 104.)**

Regarding the fact that Worship is the Purpose of Creation of Jinn and Humans Said:

**“I did not create the jinn and the humans except that**

**they may worship Me!**

**(Zariyat: 56.)**

The fact that a good deed or a virtuous person is considered the Purpose of Creation does not contradict the fact that creation has other purposes as well, and in fact man is one of these goals. In the organization of the universe, the human being is the most perfect creature, including the heavens and the earth and what is in them. If man develops well in knowledge and practice, he is inherently superior to other beings, and in rank and position he is higher than other creatures, although some creatures like the sky - as God has Said, - are more severe than man in terms of creation.

**(Almizan: V. 19; P. 243.)**

# Hell, as a Sub-Purpose of Human Creation

« وَ لَقَدْ ذَرَأْنا لِجَهَنَّمَ كَثيرا مِنَ‏الْجِنِّ وَالاِنْسِ...!»

(179 / اعراف)

**“Certainly We have created for hell many of the jinn and humans:**

**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!”**

**(Holy Quran, A’araf: 179.)**

In the above Verse, God Almighty has considered hell as the result and purpose of creating many of the jinn and human beings, and this has no contradiction with the definition that God has given elsewhere and Said: The result of creating is Mercy, that is the same Paradise of the Hereafter: “**Except those on whom your Lord has Mercy and that is why He created them…!” (Hud: 119.)** There is no contradiction, because the meaning of the purpose varies according to the perfection of the action and the purpose to which the action leads, **(such as a carpenter whose main purpose is to cut wood to make a door, he knows that the wastage of the wood has to be burned or thrown away. The carpenter has a Will for both goals; the first is the Goal of Perfection, the second is the subordinate goal.)**

The Providence of the God Almighty belonged to create in the earth a perfect and complete creature, the Human Being, in order to worship Him and thereby be subject to His Mercy. But the difference in the talents acquired in this worldly life and the difference which is in the effects does not allow all the people of this human being to be on their true path and walk the path of salvation, but only the people who are provided with the means and conditions are placed in this way.

For the God Almighty there is an end in the creation of man, and it is that His Mercy includes them and takes them all to Paradise, and there is another end in the creation of the people of loss and misery, and that is to take them to hell even though He has created them for Paradise, considering that the first end is the main end, and the second end is a subordinate and necessary end. Wherever we see the happiness of the prosperous one and the misery of a miserable one is attributed to the Divine Decree, we should understand that its reason refers to the second type of end, and it means that God Almighty, since He knows the fate and end of His servants, and who is auspicious and who is miserable, the same happiness and misery is the subject of His Will, but the subordinate Will, not the main Will.

**(Almizan: V. 16; P. 236.)**

# Knowledge of Names and Creation of Human

« وَ عَلَّــــــمَ ادَمَ الاَسْمـــــــــاءَ كُلَّهـــــــــا...!»

(31/بقره)

**“And He taught Adam the Names, all of them;**

**then presented them to the angels and said:**

**Tell me the names of these, if you are truthful!”**

**(Holy Quran, Baqara: 31.)**

This Phrase indicates that the mentioned names or their subjects were living beings with intellect, who were behind the curtain of the unseen, and therefore knowledge of them is different from the knowledge we have on names of beings, because if it was of the nature of our knowledge, after Adam informed the Angels about those names, the Angels, like Adam, should have known those names. What Adam received from God and the knowledge that God taught him was different from the knowledge that the Angels learned from Adam. The knowledge that Adam acquired was the Truth of the knowledge of names, which was possible for Adam to learn it and was not possible for the Angels. If Adam deserved the Caliphate of God, it was because of this knowledge of names, not because of announc-ing it, otherwise, after announcing it, the Angels like him became aware, there was no way for them to say again: "**They said: Immaculate are You! We have no knowledge except what You have taught us!” (Baqara: 32.)**

Knowledge of the names of those subjects must have been in such a way as to discover the truths and identities of their beings, not merely the names which the people of any language give to everything.

That subjects and identities that came to be known to Adam were external truths and beings, not as concepts whose existence is the mind, but also beings who were hidden behind the veil of the unseen, that is, the unseen of the heavens and the earth. Having knowledge of those unseen beings, that is, as they are, on the one hand was possible only for the earthly being, not the heavenly Angels, and on the other hand that knowledge was involved in the Divine Caliphate.

Each of those names, that is, the subjects of those names were the creatures with life and knowledge, and while they had knowledge and life, they were behind the veil of the unseen, that is, the unseen of the heavens and the earth.

The names mentioned have been things that are absent from all the heavens and the earth and have been completely out of the environment of universe. When we consider these aspects of the generality of the names and the fact that the subject of those names had life and knowledge, and that they were in the unseen of the heavens and the earth, then we find the same fact from above Verses that the following Verse disclose to us:

**“There is not a thing but that its sources are with Us,**

**and We do not send it down except in a known measure!”**

**(Hijr: 21.)**

The God Almighty announces in this Verse that whatever of the creatures to which the word "thing" is referred to, and which is imagined, there are with God accumulated treasures of that thing, which remain with Him and are not exhaustible, and they cannot be measured on any scale and cannot be limited in any way, and they accept measurement and limitation in the position and level of descent and creation, and their multiplicity are also in terms of rank and degree, not numerical multiplicity.

These living and conscious beings that God presented to the Angels were distinguished and preserved creatures with God, who were behind the veils of the unseen, and the God Almighty revealed to the world whatever name He revealed with their goodness and blessings, and all that is in the heavens and the earth is derived from their light and their value, and those beings, though many and numerous, are at the same time not numerical, and they are not such that their persons are different from each other, but their multiplicity is in terms of rank and degree, and the descent of the name from their side is also a descent in this way.

**(Almizan: V. 1; P. 222.)**

# Earthly Life and Purpose of Human Creation

« اِنّا جَعَلْنا ما عَلَى الاَرْضِ زينَــةً لَهـا لِنَبْلُــوَهُــمْ اَيُّهُـمْ اَحْسَــنُ عَمَــلاً ! »

(7 / كهف)

**“Indeed We have made whatever is on the earth an adornment for it that We may test them to see which of them is best in conduct!”**

**(Holy Quran, Kahf: 7.)**

In this Verse, a strange expression is made about the reality of human life on earth, and that is the human selves - which are principally the exalted and sublime essences - never wanted to be attached to the earth and live there, but the Favor of God Almighty has predestined in such a way that human’s perfection and eternal happiness will be provided through the Truth in belief and Truth in action, so He used His Predestination in this way to put humans in the position of belief and action and in the criterion of purifying and cleansing, that is, to settle him in the earth for a certain period of time and to establish an interest and passion between him and what is in the earth, to make his heart fall in love with wealth, children, and position. We acquired this meaning from the Verse which says: What is in the earth, we have adorned it! The purpose of adorning the material things is for the sake of making them beloved in the heart of man and in his eyes, in order his heart depends on them and settles therein to enjoy his rest and calmness.

Then, when the appointed time which God has ordained for them to dwell on the earth has come to an end, or say that the test which God Willed to be performed on them from one person to another is done, then the God Almighty removes that desire which was among them and the material things and takes away the beauty and adornment that the earth had for them, the earth becomes dry and without plants, deprived from its freshness, then the call of return arises for its residents, all leave this nest while they are alone like as the day they come in this world. This is the Divine Tradition in the creation of man and his dwelling in the earth, and adorning earth and its material pleasures for them, in order to test humans one by one and to distinguish the prosperous ones from others. For the same purpose the God Almighty creates generations one after the other. He adorns to them the provisions of life which are on the earth, and then He leaves them to themselves to complete the test, and after completion of test He removes their relationship with all that was on the earth, and transmits them from this world that is the place of action to the Hereafter that is the place of reward and punishment.

* Yes, We are the One Who made for mankind a home on earth and adorned the provisions and materials of the earth for them to fascinate the viewers and to attract them towards the beauties and pleasures of life therein, thus our test would be accomplished and it would be found out which of them acts better!

**(Almizan: V. 26; P. 47.)**

### CHAPTER THREE

## World of Particles, Human Collective Witness

# Obtaining Divine Covenant before Birth of Human Race

« وَ اِذْ أَخَذَ رَبُّكَ مِنْ بَنى ادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ اَشْهَدَهُمْ عَلى اَنْفُسِهِمْ… !»

(172 / اعراف)

**“When your Lord took from the Children of Adam,**

**from their loins,**

**their descendants**

**and made them bear witness over themselves,**

**[He said to them:] Am I not your Lord?"**

**They said: Yes indeed! We bear witness!**

**This, lest you should say on the Day of Resurrection: Indeed we were unaware of this!”**

**(Holy Quran, A’araf: 172.)**

These Verse mention the issue of taking a covenant from the human race on the Lordship of God. It is one of the most accurate Quranic Verses in terms of meaning and one of the most beautiful Verses in terms of order and style.

"Taking" something from something else requires that the former be separate and in some way independent of the latter. In the Verse under discussion, God Almighty, after the Phrase: "**When your Lord took from the Children of Adam,**” which only conveyed the separation of something from the Children of Adam, added the Phrase: "**From their loins,”** which indicates the type of separation of the two, and that this “separation” and this “taking” was of the type of taking a quantity of matter, in a way that nothing of the form of the rest of the matter is incomplete, and also has not lost its independence and integrity, and after taking it made the same amount as an independent and full-fledged creature of the type of the rest. He has taken the child from loins of parents and made him, who was a part of the parents' material, a complete independent creature and a full-fledged human being, then from the loins of this child as well, He has taken another child, and so on, until the “taking” is over, and every part of every creature that must be separated did separate, and the individuals and human beings that must come into being and spread did come and spread, and for each individual an independent self is created, in order each one to acquire his benefit and loss.

The Phrase: "**And made them bear witness over themselves,**" announces another act of God after separating the children of human beings from the fathers, and that act of God is that He took each person as a witness to himself. "Witnessing" to everything is preparing a witness to it and showing its truth, in order the witness to comprehend the truth of that thing closely and with his own senses, and to testify to what he has seen at the time of testimony. “Witnessing” someone against himself is to show his truth to him, so after understanding his own truth to bear witness when is asked.

With the Phrase: "**Am I not your Lord?"** God Almighty clarified the subject of “Witnessing,” and made us understand that the issue for which We performed Witnessing in the descendants of human beings is the Lordship of their Lord, so that at the time of inquiry they may bear witness to the Lordship of Glorious God!

Man's need for a God Who is the Lord and Deviser is part of the Truth and nature of man, and the need to such a Lord is written in his nature. How can he not feel it while he realizes his inherent need? How can imagine that one’s consciousness understands the need but does not understand the One Who meets his needs? So when He Said: "**Am I not your Lord?"** It is the expression of what must be witnessed. The phrase: "**Yes indeed! We bear witness,”** indicates the Human beings' confession that we witnessed this matter and such a testimony came from us.

The above Phrase indicates that all human beings have been testified and each of them has confessed to the Lordship of God.

**(Almizan: V. 16; P. 191.)**

# What is World of Particles? What was Divine Covenant?

« وَ اِذْ أَخَذَ رَبُّكَ مِنْ بَنى ادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ …!»

( 172/اعراف)

**“When your Lord took from the Children of Adam,**

**from their loins, their descendants!”**

**(Holy Quran, A’araf: 172.)**

The God Almighty Says:

* Mention for the people the homeland in which God took their descendants from the loins of human beings, in a way that no one is left of them unless he was independent and distinct from others, all gathered in that homeland separate from one another, and the God Almighty showed them the Essence related to their Lord, and testified them against themselves, and they were not absent from their Lord in that homeland, and their Lord also was not absent from them, but they witnessed that He is their Lord, just as any other being finds its Lord by its nature and in its essence without being veiled for him!

In this Verse, God Almighty Says to His Holy Messenger that: Tell the story of taking the covenant to them, or narrate to the people the statement for which the surah was revealed and it is that:

* It is a covenant for God on the shoulders of human beings, who will be held accountable for that covenant, and that most people do not fulfill that covenant even though the argument has been completed for them.

This address and the answer that is in the Phrase: "**Am I not your Lord?"** "**Yes indeed! We bear witness!”** It is not a story telling, but it is a Real Address and a Divine Word.

What the Word is? The “Word” is the instillations that indicate the intended meaning, God Almighty has instilled in the human spirit the instillations with which man understands and conceives the purpose of God that he must confess to the Lordship of God, and show loyalty on this primordial covenant!

**“…Lest you should say on the Day of Resurrection:**

**Indeed we were unaware of this!”**

This is the Address made to those who said: "**Yes indeed! We bear witness!”** According to this Verse, on the Day of Resurrection, man will see and understand the testimony and Address of God and his confession, even though he was unaware in the world about it and what was beyond his knowledge!

On the Day of Judgment, when worldly system will be dismantled and the occupations that made man unaware of the Testimony and Address of God and his inner confession will be removed, and the veils that existed between man and his Lord will be torn down, then man becomes alert, and realizes these truths by observing and examining them again and remem-bers what happened between him and his Lord!

**(Almizan: V. 16; P. 217.)**

# Where, and in what Position, Divine Covenant Fulfilled?

« وَ اِذْ أَخَذَ رَبُّكَ مِنْ بَنى ادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ …!»

( 172/اعراف)

**“When your Lord took from the Children of Adam,**

**from their loins, their descendants!”**

**(Holy Quran, A’araf: 172.)**

The God Almighty has inaugurated the Holy Verse with the Phrase: **“When your Lord took from the Children of Adam, from their loins, their descendants,”** and interpreted of its time of occurrence to: “When,” so this interpretation indicates that it has happened in a long period of old times, or in an actual container of time like that. This word implies that the story has already taken place before it is narrated.

What the God Almighty Said: **“When your Lord took from the Children of Adam, from their loins, their descendants,”** it implies that the creation of the human kind has done in the form of producing and extracting one person from another, and launching countless individuals from a few ones in the same way as we observe and see that the successive generations preserves always the existence of the human species, at the same time implying that the story has a kind of precedence over the flow of creation and its obvious course.

The Almighty God has proven in the following Verse that for every creature with God Almighty there is a vast and unlimited existence in His treasures, which, when it is descended to the world it becomes limited and measured. For man, which is one of the creatures, there is a file of existence with God in His treasures, which has been limited after descent to this world: “**There is not a thing but that its sources are with Us, and We do not send it down except in a known measure!” (Hijr: 21.)**

In other Verses, the God Almighty has proved that this gradual exist-ence which is for beings, including human beings, is a Command from God that is imparted by the Word "Be," without gradualness, but at once. This existence has two faces, one of which is the face that looks towards the world, and the other face that looks towards the God Almighty. The Decree of the face looking towards the world is that it emerges gradually from power to action and from non-existence to existence, first appearing incompletely and then constantly evolving until it disappears from this world and returns to his God. This creature in relation to its face towards the God Almighty is a non-gradual being, in a way that whatever he owns is what he had at his first stage of appearance, and there is no power to lead him to actuality.

The requirement of the above Verses is that for the human world, with all its vastness, there should be a collective existence with God Almighty, and this collective existence is the same face that we said the existence of everything had towards the God Almighty, and God has bestowed it on individuals and in that face no one is absent from others, and no one is absent from God and also God is not absent from them. But this worldly aspect of man that we observe and see, the units of man and their circumstances and actions are divided into pieces of time and adapted to the passing of the night and the days, and also that we see man because of his attention to pleasures, earthly material, and sensual pleasures have been veiled from their Lord, all these circumstances are a branch of another aspect of life, which we have said is earlier than this life and this life is later than it.

This worldly life is preceded by another human existence, which is the same as this life, except that the individuals in it are not veiled from their Lord, and in that existence they see the Oneness of God in His Lordship. This observation is through the observation of their own selves, not through reasoning, because they are not cut off from Him and do not find Him absent for even a moment, therefore they acknowledge His Existence and any Right that comes from Him.

In that existence, God has divided and discriminated between the individuals of human kind, and has witnessed each of them to His Own Lordship: "**Am I not your Lord?"** They answered:"**Yes indeed! We bear witness!”**  The precedence of the World of Particles over this world is not the precedence of time, but it is an existence that in relation of time has no separation from worldly existence, but is with it and surrounded it, and the Precedence it has is the Precedence of “Be,” to “Existed!” The “Testimony” also has its real meaning, and the “Addressing” is also not a story telling but it is a “Real Address.”

**(Almizan: V. 16; P. 211.)**

# Responsibility of Human Individuals before God

« وَ اِذْ أَخَذَ رَبُّكَ مِنْ بَنى ادَمَ مِنْ ظُهُورِهِمْ ذُرِّيَّتَهُمْ وَ اَشْهَدَهُمْ عَلى اَنْفُسِهِمْ… !»

(172 / اعراف)

**“And made them bear witness over themselves,**

**[He said to them:] Am I not your Lord?"**

**They said: Yes indeed! We bear witness!”**

**(Holy Quran, A’araf: 172.)**

The God Almighty Says: We took the descendants of human beings from their loins and witnessed them one by one against them and all of them confessed to Our Lordship, as a result, Our argument against them on the Day of Resurrection was accomplished. If We did not take them as witnesses against themselves, and if We did not use any evidence at all, or if We did it but not for all of the people, Our argument would not accomp-lished.

Because if We had given up this altogether, and did not take anyone as a witness against himself, and no one testified Our Lordship, and did not attain any knowledge on this fact, they could argue against Us on the Day of Judgement, and they could claim that we were unaware of God’s Lordship in the world, and there is no punishment for whom he was unaware!

On the other hand, if We did not apply these testimonies to all people and were content with the testimonies of some, for example, we would only subject fathers to this great affair, then the argument would not be accomplished, because if the fathers were polytheists, they would be blamed, but the children were not to blame for this misguidance, since in a matter for which they have no other way but to imitate their fathers and they had no knowledge of it and could not have it, they have followed their fathers and it was these fathers who knowingly led their weak children to polytheism. The children could have said that polytheism, rebellion, and the annulment of the truth were all from our fathers, and we did not understand the truth, so we have been polytheists all our lives, but we have not committed any sin and we have not annulled any right.

So what can be deduced from the two Verses under discussion is that the God Almighty distinguished the human race from each other and took some (children) from others (fathers) and then took all of them witness against themselves, and made a covenant to His Lordship by all of them - so that no one from the lineage of fathers and children left ignored of this testimonies and this covenant - lest them can protest against negligence, or the children can protest against the polytheism and rebellion of the fathers, and declare themselves innocent!

**(Almizan: V. 16; P. 195.)**

# The Eternal Covenant of Man before God

« وَ لَقَــدْ عَهِـدْنـا اِلـى ادَمَ مِــنْ قَبْـــلُ فَنَسِـىَ وَ لَـــمْ نَجِـــدْ لَـــهُ عَـــزْمـا ! »

(115 / طه)

**“Certainly We had enjoined Adam earlier;**

**but he forgot, and We did not find any resoluteness in him!”**

**(Holy Quran, Taha: 115.)**

What was this covenant? Is it the same instruction not to approach the tree? Or is it the declaration of the devil's enmity with Adam and his wife? Or is it in the sense of a general covenant that the God Almighty has taken from all humans in general and more emphatic from Prophets in particular?

More attention in the following Verses it seem to be more pertained to the general covenant than to the declaration of the devil's enmity with Adam and his wife, as the God Almighty Says:

**“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.)**

Comparing these Verses with the Verse in question requires that the Phrase: "**Whoever disregards My remembrance, his shall be a wretched life,**" refers to the forget of the covenant discussed in the Verse in question, and it is clear that if it complies with that, then it seem to be more pertained to the meaning of the covenant to the Lordship of God and Adam’s servitude than with the declaration of the devil's enmity with Adam and his wife.

The covenant on Lordship means that one should not forget that he has a Lord, a Deviser Owner, or forever and in any case should not forget that he is the absolute possessed by God and he is not the owner of himself, neither of his benefit nor loss, neither his life nor death and resurrection, neither inherently nor in attribute and deeds is the owner himself.

It is clear that the transgression against this covenant is that a person neglects the Position of his Lord, and by entertaining himself to his affairs or to the ornament of this mortal and rotten world forgets the Position of his Lord, (beware!)

Forgetting the covenant and misery in the life of this world both leads to one thing. Worldly misery is one of the branches of neglecting the covenant.

**(Almizan: V. 1; P. 242.)**

### 

### CHAPTER FOUR

## Nature of Man

# Concept of Nature, and Human Creation on God's Nature

« اِنّــى وَجَّهْتُ وَجْهِــىَ لِلَّذى فَطَــرَ السَّموتِ وَ الاَرْضَ حَنيفــا وَ ما اَنَا مِنَ‏الْمُشْرِكينَ !»

(79 / انعـام)

**“Indeed I have turned my face towards the One Who Originated the heavens and the earth; being Upright in Faith,**

**I am not of the polytheists!”**

**(Holy Quran, An’am: 79.)**

**“God's Nature which He originated the mankind on it!”**

**(Holy Quran, Room: 30.)**

The meaning of "Nature" here is that God creates something in such a way that willingly or unwillingly, performs an act of actions, or dispenses a specific effect from himself.

In the above Verse, God points out that He created people in such a way that they know God naturally and by his aptitude.

The “Nature of God" is the power to realize the faith that is inherent in human water and mud.

The Holy Quran has repeatedly described the religion of Monotheism as the religion of Abraham, the Upright religion, and the religion of Nature, because the religion of Monotheism is a religion whose teachings and laws are all according to the creation of man and his type of existence and according to the characteristics inherent in him. It will never change!

In general, religion is a way that leads a person to his true and real happiness, and the real happiness of man is to reach the end and to the goal that the state of the composition of his existence allows him to achieve. It is impossible for a human being or any other creature to reach perfection without being equipped with the means to reach it according to his creation. Therefore, the correct religion and the right religion is the religion that conforms to the laws of nature and condition of human creation.

The fact that the God Almighty has invited humans to the Religion of Islam, namely, to submission before the Almighty God, is due to the fact that human creation also indicates it and guides him towards it.

**(Almizan: V. 13; P. 297.)**

# Human Natural Guidance

« ... فِطْرَةَ‏ اللّهِ ‏الَّتى فَطَرَ النّاسَ عَلَيْها ... ! »

(30/روم)

**“God's Nature which He originated the mankind on it!”**

**(Holy Quran, Room: 30.)**

Man, like other kinds of creatures, is originated in a nature, which leads him to perfect his imperfects and meet his needs, as well as inspires him with what is beneficial for him, and what is harmful for him.

Yet he is also equipped with a physical device, a device with which he performs the actions he needs, as God Almighty Said: **"Then He made the way easy for him!" (Abass: 20.)**

Man has a special nature that leads him with a certain tradition to a life related to his nature, and he has a certain path that leads him to a specific goal and end, a path that cannot follow any path other than that.

The human being who lives in this world is a single kind whose gains and losses in relation to the vigor and structure of the soul and body are a common gains and losses, which do not differ from one person to another.

Therefore, man, because he is a human being, does not have more than one happiness and one misery, and as such, it is necessary that only a fixed tradition be established for him in the stage of action, in order to guide him to a fixed goal.

This guide must be the same nature and the type of creation, and for this reason, the God Almighty after the Phrase: "**“God's Nature which He originated the mankind on it,”** added the Phrase: "**There is no altering Allah's creation!”**

**(Almizan: V. 31; P. 286.)**

# Divine Covenant and Monotheistic Nature of Man

« اَلَّـذينَ يُوفُونَ بِعَهْـدِ اللّهِ وَ لا يَنْقُضُونَ الْميثــقَ ! »

(20 / رعد)

**“Those who fulfill Allah's covenant and do not break the pledge solemnly made!”**

**(Holy Quran, Ra’ad: 20.)**

What is meant by the covenant that they do not "violate" is the covenant that they fulfill, and it is the covenant that they made with their Lord in the language of their nature that to consider Him their Only Lord and to act on the basis of His Monotheism and Oneness and to display the Effects of Monotheism in their life. Man has been created on the Nature of the Monotheism of God Almighty and also on the nature of the requirements of Monotheism, and this is the covenant that man has made with God Almighty in his nature.

The covenant that has been taken from mankind by the Prophets and Messengers by the Command of God Almighty, that is those rulings and laws which announced by them, are all the requirements of that natural covenant, since all religions are according the nature!

**“Those who break the covenant made with Allah after having pledged it solemnly, and sever what Allah has commanded to be joined, and cause corruption on the earth it is they who are the losers!”**

**(Baqara: 27.)**

This Verse expresses the state of the unbelievers in a reciprocal way, and the Phrase: "**And cause corruption on the earth**," which in this Verse describes the state of the infidels in contrast to the descriptions mentioned for state of believers by two attributes: "Fidelity to God’s Covenant,” and “Recompense to Believers," which conveys that the righteous deeds are the only factor that leads to the improvement of the earth and its construction and development, the construction that leads to the happiness of the human race and the growth of the human complex!

**(Almizan: V. 22; P. 244.)**

# Natural God-Seeking of Man

« اَلَمْ تَرَ اِلَى الَّذى حاجَّ اِبْراهيمَ فى رَبِّهِ...!»

(258 / بقـــره)

**“Have you not regarded him who argued with Abraham about his Lord!”**

**(Holy Quran, Baqara: 208.)**

Man by his nature proves a Creator for this universe, the Creator Who gives His Effects on this universe in terms of Creation and Devising, and Governs and Possesses on it. This is something that different human circumstances do not differ in judging on it. Man, whether he is a believer in the religion of monotheism or not, cannot ultimately deny his own nature, unless one day it is impossible to assume that man is not a human being. Yes, this means that it is possible for human nature to be neglected, that is, to be unaware of its own instincts due to side effects.

**(Almizan: V. 4; P. 256.)**

# Is human nature changeable?

« فَاَقِــمْ وَجْهَكَ لِلدّيـنِ حَنيفا فِطْــرَتَ اللّــهِ الَّتــى فَطَــرَالنّاسَ عَلَيْها لا تَبْديــلَ لِخَلْــقِ اللّهِ!»

(30 / روم)

**“O, set your heart on the religion as a people of pure faith, the origination of Allah according to which He originated mankind.**

**There is no altering Allah's creation!”**

**(Holy Quran, Room: 30.)**

Human Creation is a kind of creation that requires the knowledge and perception, and it is not imaginable that this creation can be transformed, unless transformation itself to be a kind of creation, but the transformation of the principle of creation, that is, the annulment of the actual Decree has no meaning. On this account, man has no power and will never be able to invalidate his natural knowledge and take another way in life other than nature. The deviations that arise from the rules of nature do not invalidate the rule of nature, but nature is used in other way than in its proper use, like as the shooter sometimes does not hit the target. The devices of shooting and other conditions of it are created naturally to hit the target but is used wrongly. The knives, saws, drills, needles and others like them, which are made crooked in factories, do their natural work of cutting, sawing, drilling, and so on, but not in the way it is intended, it is impossible to deviate from the natural work like sewing with a saw blade, and in fact leave the sewing instead of sawing.

**(Almizan: V. 10; P. 167.)**

# Factors Changing the Human Innate Cognition

«... وَ لَلَبَسْنا عَلَيْهِمْ ما يَلْبِسُونَ ! »

(9 / انعام)

**“…And We would have surely confounded them in regard to the truth that they confound!”**

**(Holy Quran, An’am: 9.)**

Confounding others is such as the evil propaganda that the ill-wisher scholars have done and are doing, which by exploiting the ignorance of the disciples confuse the truth with falsehood, as well as the propaganda that the arrogant of the world have towards their weak subjects, and confuse truth with falsehood.

Confounding oneself is to make himself think that the truth is false and falsehood is the truth, and then to place the same fantasy in his heart and follow falsehood.

The reason is that, although man by his God-given nature, distin-guishes right from wrong, and every soul is inspired by its own piety and immorality, but the strengthening of the side of whimsy and the affirmation of lust and anger also causes the emergence of the habit of arrogance and injustice. When such a habit is found in the soul, the person is forcibly attracted and becomes proud of his false deed. This habit no longer allows him to pay attention to the truth and accept its invitation. In such a case the action of one becomes attractive for himself and he confounds knowingly that right and wrong in his opinion, as the God Almighty Says in this regard: “**Have you seen him who has taken his desire to be his god and whom Allah has led astray knowingly, and set a seal upon his hearing and his heart, and put a blindfold on his sight? (Jathiya: 23.)**

This is the rectification of the image of how man, while knowing something, is misled about that thing.

If we think on our circumstances, we will certainly encounter ugly habits in ourselves, which we will not give up while acknowledging its ugliness, because that habit has penetrated us.

This is the same misguidance that while one knows what is right and wrong he confounds truth and falsehood for himself because of indulging in imaginary pleasures and staying back from resisting in truth and acting on it.

**May God help us to do the things that are pleasing to Him!**

**(Almizan: V. 13; P. 30.)**

**Staged Evolution in Human Wisdom and Nature**

« فَوَهَبَ لِي رَبِّي حُكْماً...!»

( 21 شعرا)

**“…Then my Lord gave me judgement!”**

**(Holy Quran, Shuara: 21.)**

Moses (AS) was given degrees of Judgement by God on several occasions, some of which were above others, one before killing a Coptic, another after fleeing and before returning to Egypt, and another after the drowning of Pharaoh, and each time, they had given him a rank of Ruling and Judgment until by Revelation of the Torah they finished the Wisdom and Judgment for him.

If we want to compare this, it is like the nature that God gives to man in several stages. One weak stage of it is the same natural health which gives to man at his childhood, and a higher stage of it is what the God Almighty bestows man in his manhood when he obtains the reason, which is called moderation in reasoning and potency in devising. The stronger stage of it is bestowed by God after actively pursuing and practicing the acquisition of virtues. Because on the second stage God forces the person to acquire virtues and when this acquisition of virtues was repeated, a state will arise in the person is called the Habit of Piety, and these three states are in fact one thing and one type, which develops gradually state by state.

**(Almizan: V. 30; P. 110.)**

# Relation of Human Nature with Divine Laws

«قُلْ اَرَأَيْتُمْ مآ اَنْزَلَ اللّهُ لَكُمْ مِنْ رِزْقٍ

فَجَعَلْتُـمْ مِنْهُ حَراما وَ حَلالاً

قُلْ ءَآللّهُ اَذِنَ لَكُــمْ اَمْ عَلَـى اللّهِ تَفْتَـرُونَ!»

(59/يونس)

**“Say: Have you regarded what Allah has sent down for you of His provision, whereupon you made some of it unlawful and some lawful? Say: Did Allah give you the sanction to do so, or do you fabricate a lie against Allah?”**

**(Holy Quran, Yunus: 59.)**

The God Almighty has attributed Sustenance to the descending. This attribution is based on the fact that the Quran has taught people and made them remember that all the objects of the universe have sources and treasures with God, which are descending according the predestination and measurement of God.

The “Ruling” that some of the sustenance are lawful and others are forbidden, which were common among the people, it must be decided by God or they have falsely attributed it to God.

This Verse explains the meaning that the "Ruling" is exclusive to God is that this Ruling is based on nature and creation, and is in accordance with nature, and does not contradict with what the system of creation presents.

The existence of objects from the very creation are appropriate and compatible with the stage of perfection to which they are ready to reach, and all objects are equipped with the powers and tools by which they can reach the goal.

None of the objects of the universe can walk towards the perfection that has been provided for them, but through their acquired attributes and deeds.

A human being, who is equipped with the means of nourishment and marital intercourse, his real Rule in the religion of nature is to eat and to marry, not to follow yogi discipline and monasticism! Because human nature is intertwined with society and cooperation and its real Rule is to participate in the society of other people and do social works, and the like.

Therefore, the only Rules and Laws for man are certain that the world of creation calls man to it, because man is a small part of this world and the system of creation has equipped his existence with means that lead him to the stage of perfection. Therefore, this vast and all-encompassing creation, that its components are interconnected and composed by the Will of God Almighty, is the bearer of human instinctual law and invites him to the upright religion of God. The religion of Truth is the Ruling of God and the Ruling of God corresponds to His creation.

**(Almizan: V. 19; P. 138.)**

**PART THREE**

mAN

On the earth

### CHAPTER ONE

## Man as the Deputy of God on the Earth

# Human's Caliphate, and God's Deputy on the Earth.

« وَ اِذْ قالَ رَبُّكَ لِلْمَـلائِكَـةِ اِنّى جاعِلٌ فِى‏الاَرْضِ خَليفَـةً...!»

(30 تا 33 / بقره)

**“When your Lord said to the angels:**

**I am appointing someone as my deputy on earth!”**

**(Holy Quran: Baqara: 30-33.)**

These Verses are subject to the presumption because of which man came down to the world and also express the truth of the Caliphate on earth and its effects and properties.

The Angels, from the Words of God Almighty, Who Said: I want to establish a Caliph on earth, have understood that this act causes corruption and bloodshed on earth.

The Glorious God, Who is the Appointer of this Caliph, in His Existence is Owner of the Finest Names and is attributed by the Highest Attributes of Beauty and Glory, in His Essence is pure from any imperfection and in His Action is Sacred from all evils and corruptions.

The Position of the Caliphate does not complete unless the Caliph is an indicative of His Appointer and displays all His Existential Affairs, Effects, Rulings and Devising. Of course, those Affairs, Effects, Rulings and Devising that for administration of them He has appointed the Caliph and Deputy for Himself.

A Caliph who thrives on earth, with the effects of earthly life, does not deserve the position of Caliphate, and where his existence is mixed with all imperfections and defects, how can he become a mirror of the Existence of God, Who is free from all defects, imperfections, and ignorance?

The answer given by God Almighty to the protest of the Angels is that He taught the “Names” to Adam and then Said: Now, inform the Angels of these Names!

The meaning of teaching “Names” is that the God Almighty has deposited this knowledge to human beings, so that the effects of that deposit will gradually and permanently appear from this kind of being, and whenever he follows this path and becomes guided, he will be able to bring that deposit into effect.

The God Almighty did not deny the issue of corruption on earth and bloodshed in it from the earthly Caliph in response to the Angels’ proposal. Instead, He stated something else, and that was that there is an interest in this, that the Angels are not able to do and cannot bear it, but this earthly Caliph is able to bear it. Yes, man shows perfection from God Almighty and endures secrets that are not within the reach of Angels!

This benefit is so valuable and great that it compensates the corrupt-tion and bloodshed. The God Almighty in response to the Angels, first Said: "**Indeed I know what you do not know!”**

In the second turn, God replied instead: "**Did I not tell you that I indeed know the Unseen in the heavens and the earth?"**

What is meant by the Unseen is the “Names,” not Adam's knowledge of those Names. Because the Angels did not know at all that there are “Names,” that they do not know. The Angels did not know this, not that they knew about the existence of “Names,” but were unaware of the knowledge of Adam of them, otherwise God Almighty should not have asked them about “Names,” and it is clear that the question of Names was because the Angels were unaware of the existence of Names.

It was necessary for this Caliph to know the “Names.” The God Almighty asked the Angels, but they expressed their ignorance, but He asked Adam, he replied, thus proved his worthiness for holding this Position and the Angels' unworthiness!

**(Almizan: V. 1; P. 218.)**

# How Humans Became the Caliph on Earth?

« هُــوَ الَّذى جَعَلَكُــمْ خَلائِفَ فِــى‏الاَرْضِ...!»

(39 / فـاطــر)

**“It is He who has made you successors on the earth!”**

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

The peoples being the "Caliph" on the earth means that any of their successors will do the work of their ancestors, and for this purpose they should be involved and made necessary possessions, and take necessary uses, in the same way as before that their ancestors had the ability and mastery to do so.

If human beings reach to the Caliphate, it was because of the type of their creation, which is a creation through birth and reproduction, because it is this kind of creation that divides the creature into two types, the former and the latter.

The same establishment of Caliphate on the earth is itself a kind of Devising, mixed with Creation, from which it does not accept separation. For this reason the God Almighty argues to His Oneness in Lordship, because such a Creation and Devising is specific to Him.

The One Who has established the earthly Caliphate in the human world is also the Lord of human beings and the Deviser of their affairs. Since the Devising has no separation from the kind of Creation, so the Creator of man is necessarily the Lord of man.

**(Almizan: V. 33; P. 84.)**

# Attributes of the Divine Caliph on Earth

« يا داوُدُ اِنّا جَعَلْناكَ خَليفَةً فِى الاَرْضِ...!»

(26 / ص)

**“O David! Indeed We have made you a vicegerent on the earth.**

**So judge between people with justice, and do not follow desire,**

**or it will lead you astray from the way of Allah.**

**Indeed those who stray from the way of Allah**

**there is a severe punishment for them**

**because of their forgetting the Day of Reckoning!”**

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

The appearance of the word "Caliphate" is that it refers to the Divine Caliphate, and as a result it corresponds to the Caliphate mentioned in the Verse "**I am appointing someone as my deputy on earth!”** **(Baqara: 30,)** and one of the requirements of the Caliphate is to show the attributes and actions of his Appointer, and be the mirror of His Attributes, and do His Work. So, as a result, God's Caliph on earth must be according to God's Morality, and what God Wills, he wills, and what God Commands, he rules accordingly, since God always Rules with the truth:

**“Allah judges with justice!”** **(Mumin: 20.)**

He should not judge also except by Truth, and he should not go except by the Path of God, and he should not transgress in that Way.

This is why we see in the Verse under discussion, the God Almighty considered the Ruling on Truth as the result and requirement of that Caliphate, and this itself confirms that the Appointing of Caliphate does not give him only a dignity and status of the Caliphate, rather, it means that the dignity that God has already given him as Divine Wisdom and Sound Judgment according the following Verse He has given him the possibility to actualize and realize it:

**“And We supported his kingdom by Giving him authority and bestowed on Him the Divine Wisdom and Power of Sound Judgement!”**

**(Sad: 20.)**

**(Almizan: V. 33; P. 311.)**

# Residence and Caliphate of Man on Earth

« وَ لَقَدْ مَكَّنّاكُمْ فِى الاَرْضِ...!»

(10 تا 25 / اعـراف)

**“Certainly We have established you on the earth,**

**and made in it various means of livelihood for you.**

**Little do you thank!** **"**

**Certainly We created you, then We formed you,**

**then We said to the angels: Prostrate before Adam!"**

**So they all prostrated, but not Iblis:**

**he was not among those who prostrated!**

**Said He: What prevented you from prostrating, when I commanded you? I am better than him, he said: You created me from fire and You created him from clay! Get down from it! He said. It is not for you to be arrogant therein! Begone! You are indeed among the degraded ones!**

**[Satan] said: Respite me till the day they will be resurrected!**

**Said God: You are indeed among the reprieved, he said: As You have consigned me to perversity, I will surely lie in wait for them on Your straight path. 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!**

**Said He: Begone hence, blameful, banished! Whoever of them follows you, I will surely fill hell with you all!**

**[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!”**

**(Holy Quran: A’araf: 10-25.)**

Among the above Verses, the God Almighty refers to the causes and conditions that caused God to settle man on the earth. The addresses that God had with Adam in Surah Baqara and Taha in this regard, are the same as those addresses in this Surah with all human beings, and God Says everywhere: O children of Adam!

**(Almizan: V. 15; P. 25.)**

# Divine Providence in changing the earthly Caliphs

« وَ يَسْتَخْلِـفُ رَبّـى قَوْمــا غَيْــرَكُــــمْ...!»

(57 / هود)

**“My Lord will make another people succeed you!”**

**(Holy Quran: Hud: 57.)**

In the above Verse the God Almighty narrates the above practice in the words of Prophet Hud (AS,) that God will appoint a people other than his people as Caliphs on earth, because man is the Caliph of God on earth where God Says: "**Indeed I am going to set a viceroy on the earth!" (Baqara: 30.)**

Prophet Hud addresses this fact to the polytheists that after the people of Noah they are the Caliph of God on the earth, as the God Almighty narrates from him who said to his nation: “**Remember when He made you successors after the people of Noah!” (A’araf: 69,)** also the following Verse that warns the polytheist people that: “**If He wishes, He will take you away, and make whomever He wishes succeed you!” (An’am: 133.)**

**(Almizan: V. 20; P. 165.)**

### CHAPTER TWO

## Angelic Agents in Service of Mankind

# Angels in Service of Human Kind

« فَسَجَدَ الْمَلائِكَةُ كُلُّهُمْ اَجْمَعُونَ اِلاّ اِبْليسَ اَبى اَنْ يَكُونَ مَعَ‏السّاجِدينَ !»

(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 Angels were Commanded to prostrate on the human kind, not on the person of Adam (AS.) In short, the individual characteristics of Adam did not interfere in this matter, but the prostration of the Angels was due to the characteristics of human “kind.” This prostration was not only for social ceremonies but it was for an actual and real result that caused it, and that was humbleness in relation to “creation.” So the Angels are humble to man according to the purpose that has been in their creation. Angels are submissive to mankind and on the way of his happiness. When we see all the Angels were Commanded to prostrate before Adam, we understand that all of them are subjugated in the way of perfecting human happiness, and work for his welfare and prosperity. A group of them are the agent of life-giving, the other group is the agent of death, and the third group is in charge of sustenance, and the fourth group is in charge of Revelation. There is a group of retainers/pursuers, a group of protectors/guards, a group of writers, and also the rest of the Angels, each of whom is engaged in one of the affairs of mankind. This meaning can be seen from each corner of the Holy Quran from its various Verses. So Angels are Divine Agents and helpers for man, who help him in the path to happiness and perfection.

This is where it becomes clear to those who are mindful that the protest of Satan who refused to prostrate before Adam was in fact his refusal to submit to humankind, and he did not want to be like the Angels who walk in the path of human happiness and contribute him to achieve his desired perfection!

**(Almizan: V. 23; P. 232.)**

# Concept of Human Guardians

« اِنْ كُلُّ نَفْسٍ لَمّا عَلَيْها حافِظٌ ! »(4 / طارق)

**“There is a guard over every soul!”**

**(Holy Quran: Taiq: 4.)**

The meaning of the Verse is that there is no soul, except that a guardian is appointed to him, and the purpose of this guardianship of soul is to write down the deeds of a person, good or bad, by Angels, and to write the deeds with the same intention and manner as it is done, in order the person to be reckoned and punished according to it on the Day of Resurrection. So the meaning of Guardian is the Angel and the meaning of protected or reserved is human action. Elsewhere in Quran God has Said:

**“Indeed, there are over you watchers!**

**noble writers!**

**who know whatever you do!”**

**(Infitar: 10-12.)**

It is not unlikely that the purpose of preserving the soul is to preserve the self itself and its actions, and the meaning of preserving it is its gender, which in this case implies that human selves are also protected after death, and by dying it will not be destroyed or corrupted, until the day when God Almighty Resurrects the bodies, on that day the souls will return to the bodies and the man will be the same self again and will be personally the same man of the world, then according to his deeds he will be punished, because his deeds are also safe with God, whether good or bad.

The appearance of the Verses in Surah Infitar, which stated that the duty of the guardian Angels is to preserve the Letters of Deeds, does not contradict this opinion, since preserving souls is also an example of writing a letter, as it is understood from the following Verse:

**“Indeed We used to record what you used to do!”**

**(Jathiya” 29.)**

**(Almizan: V. 40; P. 171.)**

# Pursuers and Guardians of Human

« لَهُ مُعَقِّبتٌ مِنْ بَيْنِ يَدَيْهِ وَ مِنْ‏خَلْفِه يَحْفَظُونَهُ مِنْ اَمْرِ اللّهِ...!»

(11/رعد)

**“He has guardian angels, to his front and his rear, who guard him**

**From Allah's command!”**

**(Holy Quran: Ra’ad: 11.)**

Man has pursuers ahead and behind him. Pursuit of everything means to come or to bring after it, so it seems that the pursuit from the front does not make sense, because the meaning of pursuit is something that follows man, so we must inevitably imagine that there is a man going on a road and the pursuers are chasing him. Incidentally, the God Almighty also informed in this way and said:

**“O man! You are laboring toward your Lord laboriously,**

**and you will encounter Him!”**

**(Inshiqaq: 6.)**

There is also other Verses in this sense that indicate the Return of Human to his Lord, such as the Phrase: “**And then you will be brought back to Him**," and the Phrase: "**And to Him you will be returned**!"

Therefore, according to these evidences, for a person who turns to his Lord, there are pursuers who watch him from front and from behind.

It is also clear from the tradition of Quran man is not only this physical figure and tangible material body, but he is a creature composed of body and soul, and his major attributes and privileges are all related to his soul. It is his soul that has the will and consciousness and because of having it, man is subject to command and forbid. Although the soul does not work without the body, but the body has the aspect of a tool that the soul uses it to achieve its goals and objectives.

Therefore, the Phrase: **“He has guardian angels,** **to his front and his rear,**" is extended to include both material and physical matters as well as spiritual affairs, then all objects relating his physics and body surrounding his body during his life, some of them are in his front and some are in his rear, and also all spiritual affairs man has in his path towards his Lord, and all spiritual states he takes for himself and reserves them for himself like closeness to God and farness from God, happiness and misery, righteous deeds and unrighteous deeds, rewards and punishments, all are in his front and or in his rear.

These pursuers, whom God has informed of, have interference and possessions in such matters in terms of their relation to human beings, and this human being, whom God has described as he is not the owner of his benefit and loss, death and life, resurrection and hereafter, and he has no power to preserve neither himself nor effects of himself, whether they are present or absent, but He is the God Almighty Who preserves him and his present and absent effects. While God has Said: "**Allah is watchful over them,” (Shura: 6,)** and He also Said: "**And your Lord is watchful over all things!” (Saba: 21,)** at the same time, the God Almighty proves the means in this protection and Says: “**Indeed, there are over you watchers!” (Infitar: 10.)**

These Pursuers (guardians) do whatever they preserve by the Command of God, and they also do protect it from the Command of God, because the perdition, destruction and corruption are also the Commands of God, just as survival, and perseverance, and safety are the Command of God. Therefore, no physical or material compound can last except by the Command of God, and none of them can be dissolved and corrupted except by the Command of God. It is the same in spiritual affairs, no spiritual state or action or effect of action lasts in spirituality, except by the Command of God, and none of them suffers from perdition, destruction and corruption, except by the Command of God. Yes, all Commands are from God, and all things are returned to God.

Nothing is from man, from his soul and body, and from his attributes and circumstances, and from his deeds and works, unless that an Angel by order of God is his guardian to protect him on his way towards God. His state is forever in such condition until he changes his situation, then God Will also change His situation about him. So, the fact that the God Almighty is the Guardian and He has Angels who are in charge of guarding his servants is a Quranic Truth in itself.

**(Almizan: V. 22; P. 194.)**

### CHAPTER THREE

## Earth and Sky in Service of Man

# Natural Factors in Service of Man

« اَلَمْ نَجْعَلِ‏الاَرْضَ مِهادا ؟»

(6 تا 16 / نبأ)

**“Did We not make the earth a resting place?”**

**and the mountains stakes?**

**and create you in pairs?**

**and make your sleep for rest?**

**and make the night a covering?**

**and make the day for livelihood?**

**and build above you the seven mighty heavens?**

**and make the sun for a radiant lamp?**

**and send down water pouring from the rain-clouds,**

**that with it We may bring forth grains and plants,**

**and luxuriant gardens…!”**

**(Holy Quran: Naba: 6-16.)**

**(Almizan: V. 39; P. 421.)**

# Human Foods and Feedings

« فَلْيَنْظُرِالاِنْسانُ اِلى طَعامِهِ اَنّا صَبَبْنَاالْماءَ صَبّا...!»

(24 تا 32 / عبس)

**“So let man observe his food!**

**We poured down water plenteously!**

**then We split the earth into fissures!**

**and made the grain grow in it…!”**

**(Holy Quran: A’bass: 24-32.)**

In these Verses, God Almighty has made it necessary for man to think and study about the food he eats, with which he restrains himself and guarantees his survival, even though the blessing of food is one of the millions of blessings that the Lord's Devising provides them to meet the human needs in his life and Commands that if he studies in the same blessing, he will see the scope of the Lord's Devising, a Devising that will astonish his mind, then he will understand how much God Almighty cares about the good of man and the perseverance of his affairs, what a precise care and surrounding!

The detailed and complete expression of those characteristics which is established in the system of food creation and the vast system which is established in all these affairs and the general relations that are established between each of those affairs and between human beings, is not something that can be expressed in a few Verses, which is beyond the power of human expression!

**(Almizan: V. 40; P. 70.)**

# Dependence of Man's Creation and Survival to Earth

« قُـلْ هُوَ الَّذى ذَرَاَكُمْ فِى الاَرْضِ وَ اِلَيْهِ تُحْشَروُنَ !»

(24 / ملك)

**“It is He who created you on the earth,**

**and you will be mustered toward Him!”**

**(Holy Quran: Mulk: 24.)**

The meaning of their creation on earth is that their creation depends on the earth and their perfection does not end except with actions related to the earthly matter.

God Almighty has adorned the earthly material in the human heart, so that the hearts are attracted to it, and thus the righteous are distinguished from unrighteous, as He Said:

**“Indeed We have made whatever is on the earth an adornment for it that We may test them to see which of them is best in conduct!”**

**(kahf: 7.)**

The Phrase: "Y**ou will be mustered toward Him,”** refers to the issue of the Resurrection, Reward, and Punishment which is a definite Promise!

**(Almizan: V. 39; P. 42.)**

# Human Need to Outside World

« اِنَ ‏فى خَلْقِ ‏السَّماواتِ ‏وَ الاَرْضِ‏ وَ اخْتِلافِ‏ اللَّيْلِ وَ النَّهارِ

وَ الْفُلْكِ ‏الَّتى تَجْرى فِى ‏الْبَحْرِ بِما يَنْفَعُ‏ النّاسَ ...!»

(164 / بقره)

**“Indeed in the creation of the heavens and the earth, and the alternation of night and day, and the ships that sail at sea with profit to men, and the water that Allah sends down from the sky with which He revives the earth after its death, and scatters therein every kind of animal and the changing of the winds, and the clouds disposed between the sky and the earth, are surely signs for a people who apply reason!**

**(Holy Quran: Baqara: 164.)**

This Verse is an argument for Monotheism through the need of man.

This man, who is one of the earthly phenomena, comes to life and lives on the earth and then dies and becomes again a soil of the earth. Man in his emergence and survival needs no other system than this general system which governs the whole world, and manages the whole world with a connected Devising!

These celestial bodies in radiance and warmth, and this earth in its day and night, and its winds, clouds, rains, and the benefits and goods that are transferred from one continent to another continent, all these are needed by man, and the living and survival of him cannot be conceived without it, and God is above all Surrounding to man!

**(Almizan: V. 2; P. 349.)**

**The Hand-Made of Human**

« وَ الْفُلْكِ الَّتى تَجْرى فِى‏الْبَحْرِ...!»

(164 / بقره)

**“And the ships that sail at sea with profit to men!”**

**(Holy Quran: Baqara: 164.)**

In the above Verse, the movement of a ship in the sea with the profit to man, refers to the transfer of goods and sustenance, from one coast to another, and from this side of the earth to the other side.

The fact that among all the creatures and events, like the heavens and the earth and the difference of night and day, in which the power of humans are not involved, the God Almighty mentions only the ship and its flow in the sea, it implies that this blessing although is the man-made, and human beings are involved in building the ship, but eventually, like the earth and the sky, it leads to the Creation of God in nature.

The relation that man has to his act (shipbuilding) is not more than the relation that every action has to one of the natural causes, and the authority that man has, does not make him a complete and independent cause of God Almighty and His will. It does not make his need for God Almighty less than the need of other natural causes!

**(Almizan: V. 2; P. 352.)**

# Human Use of other Creatures

« هُوَالَّذى خَلَقَ لَكُمْ ما فِى‏الاَرْضِ جَميعا...!»

(29 / بقره)

**”It is He who created for you all that is in the earth, then**

**He turned to the heaven, and fashioned it into seven heavens!”**

**(Holy Quran: Baqara: 29.)**

Divine Predestination has cast man in such a way to have connection with other earthly and celestial beings, that is, from the simple elements to the power which arises from those elements, and also from compounds, from the animals, to the plant and the mine, and so on, from climate and the like. The God Almighty has also cast all natural creatures in such a way that are related to other creatures.

But the fact is that man's influence on other creatures is greater and the scope of his influence on them is wider.

Because this small being, in addition to having intermixture and unison with other natural beings, and having like them nearness and farness, community and differentiation, and to achieve its simple natural purposes makes simple possessions on them, due to his power of thought and perception he has even more strange possessions that other creatures have not. He disintegrates other creatures, separates their components, and creates things from a combination of several natural beings. He corrupts the correct beings and corrects the corrupt ones, in a way that there is no being except is possessed by man. When nature is incapable of making it, he makes it for himself and does the work of nature, and at other times he rises against nature to prevent it.

The passage of time confirms this strange creature in multiplying its possessions and deepening its theories, until God makes the Truth come true and the Truth of His beloved Word which He Said: “**And He has disposed for your benefit whatever is in the heavens and whatever is on the earth; all is from Him!”** **(Jathiya: 13.)**

Also the Truth of His other Statement that God Said: "**Then He turned to the heaven, and fashioned it into seven heavens!” (Baqara: 29.)** This Phrase shows that turning God to the sky was also for sake of man, and if He had established it in the seven heavens, it was also only for the sake of this creature! (Pay more attention!)

**(Almizan: V. 1; P. 214.)**

# Human’s Daily Activity and Nightly Rest

« وَ مِنْ اياتِهِ مَنامُكُــمْ بِاللَّيْلِ وَ النَّــهارِ وَ ابْتِـــغاؤُكُـــمْ مِــــنْ فَضْلِــــهِ...!»

(23 / روم)

**“And of His signs is your sleep by night,**

**and at day your pursuit of His grace.**

**There are indeed signs in that for a people who listen!”**

**(Holy Quran: Room: 23.)**

It is a fact that man has been created with an active power, which compels him to seek sustenance, and to earn the necessities of life for the sake of his own survival, and he is guided to rest and to relieve fatigue and to renew and equip his forces, and God has set the night and the day behind each other, in order man relieves the fatigue of every day at the night of the same day, and again it is a fact that for the occurrence of night and day, many positions have arisen in the heavens in relation to the earth. In all of these facts there are useful Signs for the one who has a hearing ear, and uses his reason on what he hears, then follows it when he finds it Right.

**(Almizan: V. 31; P. 269.)**

### 

### CHAPTER FOUR

## Troubles and Problems of Human Life

# Man and Adversity Accompany his Creation

« لَقَـدْ خَلَـــقْنَا الاِنْسانَ فــــى كَبَــــــدٍ !»

(4 / بلد)

**“Certainly We created man in travail!”**

**(Holy Quran: Balad: 4.)**

The interpretation that the creation of man is in the travail and hardship, tells us that suffering and hardship surround man on all sides and in all walks of life. This meaning is not hidden from any wise man that man does not seek to obtain any blessing, unless he wants it pure, free from any calamity and trouble, pure in goodness and purity, but nothing does he attain a blessing, except mixed with the misfortunes that deprive him of his livelihood, a blessing with sips of sorrow and suffering, in addition to the calamities of world, whose misfortunes are like a deadly syringe making his life bitter:

**“Does he suppose that no one will ever have power over him?”**

**(Balad: 5.)**

After we have said that the creation of man is based on suffering and that his existential container is affliction, what he achieves is something more imperfect and more impure than he expects. We conclude then man was created in the principle of his creation in such a way that his will is always defeated, and all his affairs are subjugated to Destiny, and the One Who defeats his will and Possesses in all aspects of his life and living affairs, is the Glorious God, Who is Dominant over him in all aspects, and He has the Right to take over man in any way He wants and to torment him whenever He wants.

Man should never imagine that no one is able to overpower him, and this imagination forces him to be arrogant towards the God Almighty!

**(Almizan: V. 40; P. 239.)**

# Human's Inherent Loss and his Salvation

« وَالْعَصْرِ اِنَّ الاِنْسانَ لَفى خُسْرٍ اِلاَّ الَّذينَ امَنُوا...!»

(1 تا 3 / عصر)

**“By Time!**

**Indeed man is in loss!**

**except those who have faith**

**and do righteous deeds,**

**and enjoin one another to follow the truth,**

**and enjoin one another to patience!”**

**(Holy Quran: Asr: 1-3.)**

Man is in a special kind of loss, not financial loss and reputation loss, but loss in Essence about which the God Almighty has Said: **“Indeed the losers are those who ruin themselves and their families on the Day of Resurrection! Look! That is a manifest loss!” (Zumar: 15.)**

**Except those who have faith and do righteous deeds!**

This exception is the exception of the human gender, who are doomed to losses, and the exceptions are people who are characterized by faith and righteous deeds, such people are safe from losses.

This is because the Book of God states that man is a living being and that his life does not end with death, and that his death is in fact a transfer from one house to another.

The Book of God states that a (brief) part of man’s eternal life is the life of this world, that is a life for trial and testing, in the meantime it is Fateful, which the destiny of the other part, the life of the Hereafter, is determined in this life of the world. Those who achieve happiness or become miserable in the Hereafter, they have provided their happiness and misery in the world.

Quran states that the precedence of this life for that life is due to the manifestations of this life and its effects, that is, Beliefs and Deeds. It is the True Belief and the Righteous Deeds which are two criterion for the happiness in the Hereafter, and the disbelief and debauchery are two criterion for misery in the Hereafter!

In many Verses, the God Almighty has called the humans fate in the Hereafter, both good and bad, the reward and punishment.

With all these statements, God makes it clear that man's capital is his life, and it is the life with which one can earn his livelihood in the life of the Hereafter. If he follows the truth in belief and action, his business is profitable and he is blessed in gaining it, and in the future he is safe from evil. But if he follows the falsehood and ignore the Belief in God and overlooks the Righteous Deeds his business brings the loss. (Not only has he not gained anything superfluous from the capital of life, but he has spoiled the capital, and made capital as his means of misery,) and in the Hereafter he has been deprived of good.

**Except those who have faith**

**and do righteous deeds,**

**and enjoin one another to follow the truth,**

**and enjoin one another to patience!”**

**Faith:**

Faith in God, to all Messengers, that is, obedience and following them, and Faith in the Day of Judgment.

**Righteous deed**:

It is an attribute being characterized by all righteous deeds. This title does not include the wicked who do some righteous deeds and commit immorality in relation to others, and it is necessary that the meaning of the above-said losses includes losses in the full sense, that is, it includes losses in some aspects as well. Therefore, there are two groups that are losers: One is those who are losers in all aspects, such as the infidels who oppose the Truth and gain the eternal torment. Secondly, those who are losers in some aspects, such as the believers who commit immorality and are not eternally in the fire, and they will be tormented for a few whiles, and then their torment will end and they will be subject to intercession and the like.

**Enjoining the Truth:**

Enjoining each other to the Truth, that is, enjoining to follow the Right. To persevere in the Right Path. Therefore, the Religion of Truth is nothing but following the Truth in belief and in practice. Enjoining the Truth is a broader title than the enjoining the good and prohibiting from evil, because enjoining the good and prohibiting from evil does not include beliefs and absolute persuasion and encouragement for Righteous Deeds, but enjoining to follow the Truth includes both enjoining the good and the above-mentioned titles!

Mentioning the enjoinment of truth and patience, after mentioning their adherence to faith and righteous deeds, was to point to the life of the hearts of the believers and their acceptsance to submit to God, so the believers pay special attention to the advent of the "Rightful Monarchy" and its spread to "all people," they want the Truth to be followed every-where and to be followed permanently!

**Enjoining the Patience**

Patience is mentioned in this verse as absolute and it is not stated in what cases patience is popular, as a result, the meaning of Patience includes Patience in Obedience to God, Patience from sin, and Patience in dealing with calamities that happen to man through the Divine Destiny!

**(Almizan: V. 40; P. 378.)**

# 

# Concept of Human Creation in Best Form, his Rise and Fall

# « لَقَدْ خَلَقْنَا الاِنْسـانَ فى اَحْسَنِ تَقْويمٍ...!»

# (4 تا 6 / تين)

**"We created man in the best system of creation, and then, if he deviates, We will return him to the lowest stage,**

**except those who believe**

**and do righteous deeds."**

**(Holy Quran: Tin: 4-6.)**

The meaning of creating man in the "**the best system of creation,**" is that all aspects of human existence and all his characteristics are in best system of creation. The human kind has the consistency according to his creation, not only has consistency, but also has the best consistency according to his creation. We understand from this Phrase and the next Phrase that God Says : **“Then We relegated him to the lowest of the low,”** that man was created in such a way that he has the competency to ascend to the highest exalted place and to achieve the eternal life next to his Lord, and to a pure happiness free from misery, and this is for the sake that the God Almighty has equipped him with a device with which he can acquire useful knowledge, meantime He has given him the tools and means to do Righteous Deeds, as Said:

”**By the soul and Him who fashioned it,** **and inspired it with discernment between its virtues and vices!”** **(Shams: 7-8.)**

Therefore, whenever he believed in what he found the knowledge and became associated with Righteous Deeds, God Almighty ascends him and raises him, just as He Said:

"**To Him do ascend the good words; and the good deeds lift them up!"** **(Fatir: 10,)** and also Said:

"**It is not the flesh and blood of your sacrifice that pleases God. What pleases God is your piety!” (Hajj: 37,)** and also Said:

"**Allah will raise those of you who have faith and those who have been given knowledge in rank!” (Mujadila: 11,)** and also Said:

"**But whoever comes to Him with faith and he has done righteous deeds, for such shall be the highest ranks!” (Taha: 75,)**

There is another Verses like the above Verses which indicate that the position of man is a high position and can forever rise through faith and righteous deeds, and this is an inalienable gift from God, and God has called it a reward and Said: "**There will be an everlasting reward for them!”** **(Tin: 6.)**

**“Then We relegated him to the lowest of the low!”**

**(Tin: 5.)**

The meaning of "**the lowest of the low,**" is a degenerate position which is lower than any position and lower than the position of any wickedness and harm. The meaning of the Verse is that: We created humans in the best form, and returned him to the lowest position, which is lower than the status of all the tormentors!

**“Except those who have faith and do righteous deeds.**

**There will be an everlasting reward for them!”**

**(Almizan: V. 40; P. 299.)**

# Human Nature, and his Rebellion

«قُتِلَ الانْسانُ ما اَكْفَرَهُ، مِـنْ اَىِّ شَىْ‏ءٍ خَلَقَهُ...!»

(17 و 18 / عبس)

**“Perish man! How ungrateful is he!**

**From what has He created him?”**

**(Holy Quran: Abass: 17-18.)**

The meaning of the Verse is that God Almighty created man from what he allows Himself to revolt and show arrogance, arrogance from faith and obedience. God points out that the nature of everyone knows Who is the Creator of creation and Predestination, and he knows that the One Who “made the way easy for man," was no one but the God Almighty, this is the fact that even the polytheists admit this meaning.

The interrogation in the mentioned Phrase forcibly understands that first this human insistence on his infidelity is a strange thing, and then He asks whether was there any reason in this strange creation that caused him to exaggerate in such infidelity? Then God answers Himself there is no reason or excuse for man to blame on his infidelity, because he is the one who was created from a tiny sperm and does not possess anything from the creation and devising the affairs of his life and death.

**“He has created him from a drop of seminal fluid,**

**and then proportioned him!”**

**(Abass: 19.)**

This Verse blames man that he was created from a **seminal fluid,** and his source and lineage is from a water such trifle, has no right to rebel by his infidelity and disobey by his arrogance.

The blame and rebuke mentioned in the Verse is directed at the natural man and wants to say that the nature of man is such that if he is left to himself, he will go to extremes in disbelief. This is what the following Verse expresses: “**Indeed man is most unfair and ungrateful!” (Ibrahim: 34,)** which forcibly coincides with human beings who are currently suffering from disbelief and extremism and are hostile to the Truth.

**(Almizan: V. 40; P. 65.)**

# Written Destinies and Sufferings of Human Beings

« مــا اَصــابَ مِـنْ مُصيبَـةٍ فِـى الاَرْضِ وَ لا فــى اَنْفُسِكُــمْ

اِلاّ فـى كِتــابٍ مِـنْ قَبْـلِ اَنْ نَبْــرَأَهـــا...!»

(22 / حديد)

**“No disaster befalls on the earth and on you as a nation**

**but has been inscribed before in the Preserved Book,**

**and We bring it into existence and that is easy for Allah!”**

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

What is meant by the calamity on earth that befalls on human beings are famine, pest of fruits, devastating earthquakes and the like. What is meant by the calamity that befalls a human being is illness, injury, broken bone, death, homicide, and the like.

The meaning of the “Book” is a tablet in which everything that has been and is and will be until the Day of Judgment is written, as the Verses and narrations also indicate to it. If among the sufferings the God Almighty referred only to what is from the earth and comes from it on human beings, the reason was their being the subject of matters.

**“So that you may not grieve for what escapes you,**

**nor exult for what comes your way,**

**and Allah does not like any swaggering braggart!”**

**(Hadid: 23.)**

This Verse indicates the reason for what was in the previous Verse. In the previous Verse, there were two things, one was the news that God gave of writing the events before they happened, and the other one was the “Events” themselves. This Verse represents only the informing of God, not the events themselves.

The meaning of the Verse is:

The fact that We inform you that we wrote the events before it happened, just to make you understand that, from now on, you never be grieved for any blessing you lost, and do not rejoice in the blessing that God has given you. The reason is that if man were convinced that what has gone from his hand, it was not possible for him not to lose, and what he has gained he should have earned it, and it was not possible for him not to earn it. In fact if one understands this truth that it is a deposit that God has given him, such a person does not grieve much when the blessing lost and not when the blessing comes in his hand!

**(Almizan: V. 37; P. 348.)**

# 

# Human Disasters under the Divine Providence

« ما اَصابَ مِنْ مُصيبَةٍ اِلاّ بِأِذْنِ اللّهِ...!»

(11 / تغابن)

**“No affliction visits anyone except by Allah's leave,**

**Whoever has faith in Allah,**

**He guides his heart,**

**and Allah has knowledge of all things!”**

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

“Permission” in the above Verse is not a verbal permission from God, but a creational permission, which the God Almighty sets in motion or removes the obstacles that are in the way of a cause of the causes, because if He does not remove the obstacle, the cause cannot carry out its required effect on that object. For example, the requirement of fire is heat and burning, and can burn cotton, but only if there is no moisture between it and the cotton. Therefore, removing moisture between cotton and fire which is a barrier causes the burning of cotton, and it is a Permission to burn cotton by fire, and to fulfill the requirement which is in the essence of fire, that is, burning, therefore:

1. The action of any factor and effect of any cause does not end without the Permission of God Almighty.
2. Disasters are the incidents that a person faces with and leave a negative and unpleasant effect on the person, such incidents, like the good events, are attributed to the Permission of God.
3. This Permission of God is not a legislative and verbal permission, namely it is not like a Ruling for Allowance, but it is a Creational Permission.

Therefore, the calamity always befalls with the Permission of God, even though this calamity is an oppression that reaches from the oppressor to the oppressed, even though oppression is forbidden in terms of legislation and the legislation has not given permission. That is why some calamities should not be tolerated and it is not permissible to be patient with them, but it is obligatory for a person to resist against them as possible as - such as aggression and violence against one’s spouse and honor, or one’s life.

The calamities that the Holy Quran calls people to be patient with are not calamities that it has ordered to resist and forbade to endure, but calamities in which man himself has no authority, such as the general calamities of the world, such as mortality, and diseases.

**“Whoever has faith in Allah,**

**He guides his heart!”**

The belief that the God Almighty is the Only God, leads man to such facts and calms his heart, so that he no longer suffers from anxiety, because he knows that apparent causes are not independent in causing those events, and the Rule of all of them is in the Hands of All-knowing God, who does not create any unfortunate events without expediency, and this is the meaning of the above Phrase, which says that those who believe in God, He will guide their hearts!

**(Almizan: V. 38; P. 254.)**

# Concept of Human's Worldly Life as Play and Amusement

« اعْلَمُوا أَنَّمَا الْحَياةُ الدُّنْيا لَعِبٌ وَ لَهْوٌ...!»

( 20 / حدید )

**“Know that the life of this world is just play and amusement,**

**and glitter, and mutual vainglory among you**

**and covetousness for wealth and children**

**like the rain whose vegetation impresses the farmer;**

**then it withers and you see it turn yellow,**

**then it becomes chaff,**

**while in the Hereafter there is a severe punishment**

**and forgiveness from Allah and His pleasure;**

**and the life of this world is nothing but the wares of delusion!”**

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

The word "play" here means a game with a system that both sides of the game are familiar with its system, such as games and plays of children, who do it in order to reach an imaginary notion.

The word "amusement" here means any entertaining action that deprives man of an important, vital and obligatory task.

The life of the world is not devoid of one of the following five characteristics. It is either a game or a pastime, or it is an ornament, the truth of which is to compensate the inner shortcomings with luxury, pride or multiplication in reproduction, and all these are the same fantasies that the human soul is attracted to some of them, they are imaginary and vain things that do not remain for human beings, and none of them attracts human perfection and real goodness.

The meaning of the Verse is that the similarity of the life of the world, in its bliss and deception and then in its decline and loss, is like rain that falls on time, and causes the growth of plants and crops, and the farmers become glad from their growth and rejoice, and that crop and plant continues to grow until it reaches its final stage, and gradually turns yellow, and then the plant withers and breaks, and the winds carry it from one side to the other.

**“while in the Hereafter there is a severe punishment**

**and forgiveness from Allah and His pleasure!”**

In this part of the Verse "forgiveness" is mentioned before "pleasure", because the one who wants to please God must have already been washed and purified by God's forgiveness. He also described forgiveness in this Phrase as being from God, but did not describe torment in such a way. It was for the reason to point out that the main purpose for creation was forgiveness, not torment, and that it is man himself who causes torment, and by leaving the way of servitude brings torment for himself.

**“Hasten to forgiveness from your Lord**

**and to a garden the extensiveness of which is as the**

**extensiveness of the heaven and the earth;**

**it is prepared for those who believe in Allah and His Messengers.**

**That is the Grace of Allah:**

**He gives it to whom He pleases,**

**and Allah is the Lord of Mighty Grace!”**

**(Hadid: 21.)**

**(Almizan: V. 37; P. 342.)**

# Nominal and Imaginative Titles

# 

«وَ ما هـذِهِ الْحَيـوةُ الـدُّنْيا اِلاّ لَهْـوٌ وَ لَعِبٌ وَ اِنَّ الـدّارَ الاْخِـرَةَ لَهِىَ الْحَيَوانُ لَوْ كانُوا يَعْلَمُونَ!»

(64 / عنكبوت)

**“The life of this world is nothing but amusement and play,**

**but the abode of the Hereafter is indeed Life, had they known!”**

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

In this Holy Verse, the truth of the life of this world is introduced as play and entertainment, and the reality of the play is nothing but fantasy, therefore, the life of the world and its fame, wealth, presidency, subordina-tion, submission is not but an imaginary thing, and has no reality outside the mind, and what is outside is a series of natural movements with which man possesses the matter. There is no difference in it between the subordinate and superior. For example, the fact that a human being is a president outside it is only his human existence, but the title of presidency is nothing more than an illusion, and also a garment that belongs to someone and has the description of ownership, is the same as the external existence of the garment itself. That it belongs to a certain person is an idea that does not cross the mind, and therefore, after leaving the property of that person, there is no change in his external existence, as well as other nominal matters of worldly life.

**(Almizan: V. 3; P. 166.)**

**PART FOUR**

NEXT STAGES

OF

Human life

### CHAPTER ONE

## Human Death

# Why do Humans Die?

«نَحْنُ قَدَّرْنا بَيْنَكُمُ ‏الْمَوْتَ وَ ما نَحْنُ بِمَسْبُوقينَ،

عَلى اَنْ نُبَدِّلَ اَمْثالَكُمْ وَ نُنْشِئَكُمْ فى ما لاتَعْلَمُون!»

(60 و 61 / واقعه)

**“We have ordained death among you,**

**and We are not to be overtaken!**

**from replacing you with your likes**

**and recreating you in a realm you do not know!”**

**(Holy Quran: Vaqia: 60-61.)**

The meaning of the two Verses is as follows:

* Death is destined among you by a Predestination with Us, not by a defect in Our Power, in the sense that We cannot provide you with the means of survival, not that the destructive and deadly causes did overcome Our Will and made it impossible for us to save your life. But We created you on the basis that you will die after a certain term. Because our creation is based on the transformation of kinds, that is based on leaving one group by death and making room for another group and replacing them.

* In the meantime, we cause the predecessors to die and replace the successors in their place, and it is also on this basis that after your death we will give you another perpetual creation beyond the unstable worldly creation.

So death is a transfer from one house to another and making a better creation instead of previous creation, not just a perdition and annihilation!

**(Almizan: V. 37; P. 272.)**

# Gift of Existence, and Predestination of Death

« نَحْنُ خَلَقْناكُمْ فَلَوْلا تُصَدِّقُونَ، اَفَرَاَيْتُمْ ما تُمْنُونَ، ءَاَنْتُمْ تَخْلُقُونَهُ اَمْ نَحْنُ الْخالِقُـونَ...؟»

(57 تا 60 / واقعه)

**“We created you. Then why do you not acknowledge it?**

**Have you considered the sperm that you emit?**

**Is it you who create it, or are We the creator?**

**We have ordained death among you,**

**and We are not to be outmaneuvered!”**

**(Holy Quran: Vaqia: 57-60.)**

In the above Verse, the God Almighty instead of answering the question - we make the sperm human, He said, "**We have ordained death among you, and We are not to be outmaneuvered!”** Since after hearing the answer mentioned, it came to mind that when creation is in the hands of God, then this creation must remain and not be subject to death, and if it is possible, the causes of death must prevail over the Will of God, so to remove this illusion, He Said: We have ordained death among you!

Devising the affairs of creation in all its aspects and characteristics is one of the necessities of creation and imparting the existence.

When God Almighty gives existence to man, He gives a limited existence. From the very first moment of man’s creation to the last moment of his worldly life and all the characteristics that he acquires and leaves during this period, all of them are the requirements of that limitation and are part of that limit, and is by Predestination, Measurement, and Limi-tation of the Almighty Creator. One of those characteristics is man’s death. So man's death, like his life, is by Predestination of God, not that God could not have created man forever, and not He was incapable of such a creation and could not give him a life more than some seventy years!

Also, not that God created him to live forever, but the destructive causes overwhelmed the Will of God Almighty and killed His creature.

Because the requirement of these two assumptions is that the power of God Almighty is limited and imperfect. In the first assumption, He could not have given more permanence to His living creature, and in the second assumption, He could not have prevented the invasion of destructive factors. This is impossible in the case of God Almighty, because His Power is Absolute and His Will is invincible!

From this statement, it became clear that the meaning of the Phrase: "**We have ordained death among you,”** is to understand us the firstly the Death is a Truth, and secondly it is a Predestination destined by God, rather to be from the necessity of the creation of a creature, but the God Almighty has Decreed it for this creature, that is, He created him to live for a certain period of time and to die at the end of that period!

**(Almizan: V. 37; P. 270.)**

# Mercy of Life, Contraction and Expansion of Existence

«اِلَيْــهِ مَرْجِعُكُــمْ جَميعــا وَعْدَ اللّــهِ حَقّــا اِنَّهُ يَبْــدَؤُا الْخَلْـقَ ثُمَّ يُعيدُهُ...!»

(4 / يــونس)

**“To Him will be the return of you all**

**that is Allah's true promise.**

**Indeed He originates the creation, then He will bring it back…!”**

**(Holy Quran: Yunus: 4.)**

The meaning of God's Promise of Resurrection is a Truth is that no creation ends unless all, including man, returns to God, such as a stone falling from the sky, reaching to fall on earth, it is a type of thing that does not end except by gradually approaching the ground and finally falling to it.

All beings are striving and all try to turn to their Lord to meet Him. God Says: “**O man! You are laboring toward your Lord laboriously, and you will encounter Him!” (Inshiqaq: 6.)**

**“Indeed He originates the creation,**

**then He will bring it back…!”**

It is the running Tradition of God for those Who creates and imparts Existence, to provide them with the means of Perfection and Completion of their creation!

So the existence, life, and productivity of everything - as long as it exists, until it leads to a definite end, is from God, and when it is determined and reaches its destiny, it does not disappear, and the Divine Mercy that causes his existence, survival and other attachments such as life, ability, knowledge, and the like, will not be invalidated, but the end of a being means that God is now absorbing to Himself the Mercy that has already extended it. Because what God has imparted on His behalf is His "Face" and the "Face of God" is not perishable, and therefore the end of things as we think is not their annihilation and invalidity, but is their returning to God, as were descended from Him: “**Whatever is with God is everlasting!” (Nahl: 96.)**

Thus, nothing has happened but an Expansion and Contraction,God begins to create things by Expansion of His Mercy, and by Contraction of His Mercy, brings back the creatures toward Himself.

This Expansion and Contraction towards God is the same Resurrec-tion that we have been promised!

**(Almizan: V. 19; P. 18.)**

# Developments in Human Existence

«... وَ كُنْتُــــــــــمْ اَمْــــــواتـــــــا...!»

(28/بقره)

**“…You were lifeless and He gave you life!”**

**(Holy Quran: Baqara: 28.)**

This Phrase expresses the truth of man in terms of existence and says that human existence is an evolving existence, which in its path goes from the point of imperfection to perfection and is constantly and gradually changing and evolving, and goes the way of evolution stage by stage. Before he set foot on the earth, he was dead (because he was part of the earth,) then he found life by the revival of God, and by the cause of God he died and transformed to Hereafter, where he will be revived again by the cause of God.

The God Almighty has stated this in another place as follows:

“…**And commenced man's creation from clay!**

**Then He made his progeny from an extract of a base fluid!**

**Then He proportioned him and breathed into him of His Spirit!”**

**(Sajda: 7-9.)**

In another place He said: "...**Then We produced him as yet another creature. So blessed is Allah, the best of creators!” (Muminun: 14.)**

Also Said: "**They say: When we have been lost in the dust, shall we be indeed created anew? Rather they disbelieve in the encounter with their Lord! Say: You will be taken away by the angel of death, who has been charged with you. Then you will be brought back to your Lord!” (Sajda: 10-11.)**

Again Said: "**From it did We create you, into it shall We return you, and from it shall We bring you forth another time!” (Taha: 55.)**

These Verses, as you can see, indicate that man is a part of the parts of the earth and cannot be separated from it and is not different from it. He evolves and goes through his stages until he reaches the point where becomes a non-earthly and immaterial creature. This immaterial being is exactly what evolved from the earth and developed to be this completed and perfect creation. When he reached this stage, the Angel of death takes him from his body without any reduction. Then this creature returns to the Glorious God. This is the path and the existential course of human kind.

The Holy Quran, just as it possibly considers the origin of man's worldly life the universe of nature, and introduces his existence connected with it, at the same time considers it to be related to the Almighty God.

Man is a creature bred in the cradle of evolution, suckled from the breast of creativity and formation, has in his course of existence many developments, all his conducts are related to the lifeless material, but on his nature and creation depends on the Command of God and His Angelical Realm.

This was about the beginning of human creation and its emergence in this world, but about his recurrence and return to Glorious God, the Holy Quran considers the course of man to be divided into two ways: The way of happiness and the way of misery. Quran considers the path of happiness to be the closest path (the Straight Path,) which leads to the Highest and Supreme Stand, and this path raises man constantly to the height and exaltation, to lead him to his Lord. But the path of misery, which the Holy Quran introduces it a way far and ending to the lowest of lows, until it leads man also to the Lord of the Worlds.

**(Almizan: V. 1; P. 213.)**

# Origin of Human Creation, Reproduction and Life Span

« وَ اللّهُ خَلَقَكُمْ مِنْ تُـرابٍ ثُـمَّ مِـنْ نُطْفَـةٍ ثُـمَّ جَعَلَكُمْ اَزْواجـــا...!»

(11 / فاطر)

**“Allah created you from dust, then from a drop of seminal fluid,**

**then He made you mates…!”**

**(Holy Quran, Fatir: 11.)**

This Holy Verse refers to the creation of man that the God Almighty first created him from the earth, his farther source, and then to his nearest source, which is the sperm:

**“Then He made you mates…!”**

That is, He made you a man and a woman.

**“No female conceives or delivers except with His knowledge, and no elderly person advances in years, nor is anything diminished of his life, but it is recorded in a Book!”**

That is, one's life does not extend and become aged, or is not reduced, unless all of it is recorded in a Book.

The meaning of "Book" is the “Preserved Tablet,” which there is no change for it, in which there is written that one person increases his life as a reward due to some known good deeds, and the other one shortens his life because of some known evil deeds. This book whose contents never change is named the “Preserved Tablet.” There is another Book, whose contents can be changed, that is called “Book of Fade and Proof,” that it is subject to change.

**“That is indeed easy for Allah!”**

This Decisive Devising based and surrounded over the essentials of events and their details, which placed everything and every event in its proper place, is very easy for God, since the God Almighty is both Knowl-edgeable and Omnipotent, and is Dominant over everything with His Knowledge and Power. He is both the Lord of human beings, just as He is the Lord of everything!

**(Almizan: V. 33; P. 40.)**

# Stages of Human Life and Knowledge, and its Decline

« وَ اللّهُ خَلَقَكُمْ ثُمَّ يَتَوَفّيكُمْ وَ مِنْكُمْ مَنْ يُرَدُّ اِلى اَرْذَلِ الْعُمُرِ

لِكَىْ لا يَعْلَمَ بَعْدَ عِلــــمٍ شَيْئــــا

اِنَّ اللّــهَ عَليــمٌ قَــديــرٌ!»

(70 / نحل)

**“Allah has created you, then He takes you away,**

**and there are some among you who are relegated to the nethermost age so that he knows nothing after having possessed some knowledge. Indeed Allah is all-knowing, all-powerful!”**

**(Holy Quran, Nahl: 70.)**

What is meant by "**nethermost age**" is the older and aging years of life, in which the powers of consciousness and perception degenerate, and of course, this degeneration varies according to different temperaments. It often begins at the age of seventy-five.

The meaning of the Verse is that God created you, the group of people, then He will take you in middle age, and of course, there are some of you who may reach old age and turn back so much in weakness that after a long life that were knowing, they no longer know anything, and this is the reason and the Sign that your life and death and your consciousness and knowledge are not in your own hands, otherwise you could keep your consciousness for yourself, but this life and knowledge with its strange system leads to the Knowledge and Power of God.

**(Almizan: V. 24; P. 183.)**

# Man and his Residence in Time

« وَ لَــهُ مـا سَكَــــنَ فِــى الَّيْــــلِ وَ النَّهـــارِ وَ هُـــوَ السَّميــــعُ الْعَليـــمُ !»

(13 / انعام)

**“And for Him is what resides in the night and in the day;**

**and He is the Hearer, the Knower!”**

**(Holy Quran, An’am: 13.)**

Residence in the night and day means situating in the container of the natural world, whose administration is at the disposal of night and day. Night and day is a general cradle in which the simple elements of the universe and the births that are born by combining them with each other are all brought up in that cradle and steer towards their end and goal, which is destined for them, and lead to their spiritual and physical development.

As the place of residence, whether personal or public, has a complete involvement in the formation and living conditions of its inhabitants, the night and day, which is a dwelling place for the components of the universe, are completely involved in the general evolution of the creatures living in it.

Man is one of these inhabitants of the night and day, which, by the providence of God, has evolved from the union of the simple and compound parts in this form that we see, the form and body that is distinguished from other creatures in its existence and survival.

The God Almighty has circulated the great factory of the universe under astonishing conditions and systems, and under the same system has increased the human race, and has implemented a special system among individuals of this kind, then He Guided them to coin and use of words, to credit the nominal traditions, to establish contractual affairs, and constantly He has accompanied us and other causes step by step, and has launched us moment by moment along with other causes, and other causes along with us, on the course of night and day, and has created events out of number, one after another!

**(Almizan: V. 13; P. 40.)**

### 

### CHAPTER TWO

## Man between Death and Resurrection

# Delivery of Man to Upkeep after Death

« قُلْ يَتَوَفّكُــمْ مَلَكُ‏الْمَــوْتِ الَّــذى وُكِّــلَ بِكُــمْ ثُــمَّ اِلى رَبِّكُــمْ تُرجَعُـونَ !»

(11 / سجده)

**“Say: You will be taken away by the Angel of Death, who has been charged with you. Then you will be brought back to your Lord!”**

**(Holy Quran, Sajda: 11.)**

The word "taken away" here means to receive something completely. This Holy Verse is absolute and its apparent meaning is that the duty of the Angel of Death is something more than just to take the dead one away.

If in this Verse the taking of the soul and its "upkeep" is attributed to the Angel of Death and in the Verse: "**Allah takes the souls at the time of their death!” (Zumar: 42,)** attributes it to the God Almighty, and in the next Verse attributed it to the Messengers and Said: “**When death approaches anyone of you, Our messengers take him away!” (An’am: 61,)** and also in the Verse: "**Indeed, those whom the angels take away while they are wronging themselves!” (Nahl: 28,)** attributed it to the Angels, it is for the sake of the differences in the level of causes. The closer cause to the dead are Angels sent by the Angel of Death, and the farther cause of them is the Angel of Death himself, who is superior to them and at first stage he executes the Command of God Almighty, and gives them orders, and the God Almighty is above all of them and dominant on them, and in fact He is the Supreme Cause of death and the Causer of causes!

**(Almizan: V. 32; P. 85. & V. 37; P. 286.)**

# Human Condition on the Last Moment of Life

«وَ اَنْتُــمْ حينَئِـــذٍ تَنْظُــروُنَ

وَ نَحْـنُ اَقْـرَبُ اِلَيْـهِ مِنْكُمْ وَ لكِنْ لا تُبْصِروُنَ!»

(84و85/ واقعه)

**“And at that moment you are looking on!**

**And We are nearer to him than you are,**

**though you do not perceive!”**

**(Holy Quran, Vaqia: 84-85.)**

The meaning of the above Verse is that you are watching the deceased human being who is passing away from you and is dying on your sight but you can do nothing!

What the God Almighty means by: "**We are nearer to him than you are,”** is that you are watching him while We are nearer to him than you, because We have surround on his whole being and Our Messengers who are responsible to take his soul are nearer to him than you, but you do neither see Us, nor Our Messengers.

The fact that we attributed the issue of taking the soul to both God and His Messengers is because the Holy Quran has done so. In one place it attributed the issue of taking the soul to God, in another place it attributed it to the Angel of Death, and in another place it attributed same to the Messengers of God:

# How is Human Life Protected?

**«**...وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً...!»

(61 / انعام)

**“And He sends guards to protect you!”**

**(Holy Quran, Vaqia: 84-85.)**

Duty of "Protectors" is the protection of man from all calamities and sufferings, not only a special calamity. The reason of man's need for this protection is that worldly life is the life of collision, annoyance and violation - there is no creature in this world except other creatures annoy it in every aspect.

One of these creatures is human being, whose existential composi-tion, as far as we know, is made of the finest and precise compositions in the universe, and it is clear that the rivals and enemies of such a creature will be more than the rivals of any other creature, therefore, as it appears from the narrations, the God Almighty has commissioned a group of His Angels to protect man from the harm of events and plunder of calamities, and they also protect him and keep him from destruction. Until his time is over at the moment when his death comes, they leave him alone and hand him over to calamities until he dies.

God Almighty, on the one hand, has described His Angels as: “T**hey fear their Lord above them, and do what they are Commanded!” (Nahl: 50,)** and on the other hand He Said that all nations are a pledge of their deadline, when their deadline arrives, they cannot keep it back and forth for even an hour. These two expressions understand us that the Angels in charge of taking human soul do not exceed the limits of their mission and do not fall short in doing so. When it becomes clear to them that the soul of a certain person must be taken at certain hour and under certain conditions, they do not give him even a moment's respite.

This is the meaning that is understood from the Verse, but these Messengers are the same as the previous Messengers, and whether the “Protectors” are the same Angels that are ordered to take the soul of deceased away or not? The Holy Verse is silent about it, and there is no more hint but a little over this issue:

# Is the Human Body Preserved after Death?

« اِنْ كُلُّ نَفْسٍ لَمّا عَلَيْهــا حافِـظٌ !»

(4 / طارق)

**“There is not a self but over it is a keeper!”**

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

It is not unlikely that the purpose of preserving the self is the self itself and his deeds, that the human souls are also preserved after death until the day when God Almighty resurrects the bodies. On that day the souls will return to the bodies, and man will again become the same man in the world.

Many Verses of the Holy Quran that indicate the preservation of objects confirm this theory.

A person's personality is to his self or in other words to his soul, not to his body. (The evidence is that we know an eighty-year-old body decomposes several times during its life and its components and cells die and are replaced by other cells, and yet this eighty-years person is the same person who was born to a certain parent on a certain day.) The same is at the Hereafter, when the God Almighty created the body of someone and breathed in his body his self or soul, certainly he will be the same person that he was known in the world by such names, customs, and personality, even though his body, regardless his soul, may not be the same as his previous body, but is like it.

**(Almizan: V. 13; P. 207. & V. 40; P. 171.)**

# Sense of Timelessness between Death and Resurrection

«...فَاَماتَهُ اللّهُ مِائَةَ عامٍ ثُمَّ بَعَثَهُ قالَ‏كَمْ لَبِثْتَ قالَ لَبِثْتُ يَوْما اَوْ بَعْضَ يَوْمٍ...!»

(260 / بقره)

**“Or have you heard of the one who, on passing through an empty and ruined town, said: When will God bring it to life?"**

**God caused him to die and brought him back to life after a hundred years and then asked him:**

**How long have you been here? He replied: One day or part of a day!**

**The Lord said: No, you have been here for one hundred years!”**

**(Holy Quran, Baqara: 260.)**

It is evident from the appearance of this Phrase that God Almighty has taken the soul of man in the Verse and he remained there for a hundred years, and after a hundred years his soul returned to his body.

The fact that the person hesitated between one day and part of a day indicates that he was resurrected at a time other than the time he died. For example, if he died at the end of the day, he came to life at the beginning of the day, and he considered death and life as a sleep and wake, and when he saw the difference between the hours of the two, he doubted whether there was a gap of one night or not? Here a sound says to him: "Not that you have paused for a hundred years!"

One hundred years of death is no different from one day or a few hours of death and then resurrection. In this story, this Truth is expressed about how the people will be on the Day of Resurrection when the dead are resurrected, and how they will feel about themselves. On that day, like this man of the story, they doubt how much we rested:

“**And on the day when the Hour sets in**

**the guilty will swear that they had remained only for an hour.**

**That is how they were used to lying in the world!**

**But those who were given knowledge and faith will say:**

**Certainly you remained in Allah's Book until the Day of Resurrection. This is the Day of Resurrection, but you did not know!”**

**(Room: 55-56.)**

**(Almizan: V. 4; P. 282.)**

# Developments in Stages of Human Life

« وَ كُنْتُمْ اَمْواتا فَاَحْيـاكُمْ ثُــمَّ يُميتُكُـمْ ثُمَّ يُحْييكُمْ ثُمَّ اِلَيْهِ تُرْجَعُونَ ! »

(28 / بقره)

**“How can you be unfaithful to Allah, seeing that you were lifeless**

**and He gave you life, then He will make you die,**

**and then He shall bring you to life,**

**and then you will be brought back to Him?”**

**(Holy Quran, Baqara: 28.)**

In these Verses, the God Almighty expresses the truth of man and what He has entrusted to him in his creation, the resources of perfection, the scope of his existence, and the stages that this creature travels through in the course of his existence, that is, the life of this world, then death, then the life of purgatory, then death, then the life of the Hereafter, and finally the return to God, and that this stages are in the course of man’s existence.

The God Almighty states that: Man was a lifeless corpse, God raised him up, and still causes him die, and resurrects him finally to return to Himself. God has created for him what is on earth and possessed for him the heavens, He made him His Caliph and Successor on the earth, forced His Angels to prostrate before him, placed his grandfather in Paradise, opened the door of repentance for him, respected him by guiding and teaching His Worship to him, and thus regarded his dignity.

This is one of the Verses with which is argued the existence of a life between this world and the world of Resurrection, that is, the Purgatory, because in these Verses, death is stated twice for human beings, and if one of them is the death that takes man out of this world, there is no choice to imagine another death after the first death, and it only is possible when there is another life between these two deaths, namely, between the death from this world to leave it and the death to enter the Hereafter, there would be a life, that is the Purgatory life.

The first death is death after the end of the life of this world, and the first revival is the revival after that death, that is, revival in Purgatory, and the second death and revival is the death at the end of Purgatory and revival on the beginning of Resurrection!

**(Almizan: V. 1; P. 210.)**

### CHAPTER THREE

## Re-Creation of Human Beings

# How the Human Body is Re-Created?

« وَ لَقَــدْ عَــلِـمْتُـمُ النَّشْــــــاَةَ الاُولى فَلَـــــوْلا تَـــــذَكَّــــرُونَ !»

(62 / واقعه)

**“Certainly you have known the first genesis,**

**then why do you not take admonition?**

**(Holy Quran, Vaqia: 62.)**

How it is possible for human beings to be resurrected is the reason for this possibility in the life of this world. Because they saw in this world and understood that the God Who created this world from nonexistence and He had such power, He is able to create it for the second time.

For the humans, the knowledge to the life of this world, brings a knowledge also to the basis of the argument that proves the possibility of the Resurrection.

The said argument is the argument for the possibility of the resurrect-tion of the bodies, that is, the body that will be resurrected on the Day of Resurrection and will be rewarded or punished, is like the worldly body. When it is permissible for a worldly body to be created and revived, the body of the Hereafter may also be created and revived. Because this body is like that body. The rule of analogies is the same in both cases.

The body of the Hereafter while being a body is like the worldly body, not an example of it. When it is an example of it that all the properties and components that the earthly body has, such as the cells, blood cells, and other materials, it would also have it, in that case it no longer a body of hereafter, but it is the same worldly body. Our premise is that the body in that Day is the body of the Hereafter, which is like the worldly body.

In fact the personality of man belongs to his soul, not to his body, and the soul is not destroyed by death, what is corrupted by death is the body, whose parts are disintegrated. So if the same body was created for the second time, like the body that was in the world, and the soul of man belonged to that body, man would be the same man who lived in the world. As we can see, somebody in his old years is the same one on his younger age, although his body has changed several times from his youth to his old age, and yet is changing at every moment, but it is his soul that keeps the unity of his personality.

**(Almizan: V. 37; P. 274.)**

# Way of Returning Soul to Body and Returning to God

«...ثُمَّ اِلى رَبَّكُمْ تُرْجَعُونَ!»

(11 / سجده)

**“Say: The Angel of death that has been assigned to you**

**will take you, then to your Lord you will be returned!”**

**(Holy Quran, Sajda: 11.)**

This Returning is the same as Meeting with God interpreted in the previous Verse, where God Said: “**Indeed, they reject the meeting of their Lord!” (Sajda: 10,)** which the place of this Meeting is the Day of Resur-rection, and will take place after the death.

The Truth of death is not the annulment and destruction of human being, and you human beings will not be lost on earth, but the Angel of Death will take you completely without taking anything away from you, but will take you out of your body. That means he pulls out, in the sense that he cuts off your connection from your body.

Since all your truth is your souls, then you are the one to whom the word "you" is addressed, and (you used to say I and You,) you are safe and alive after death too, and you do not lose anything. What is lost and changes from state to state, and from the beginning of its creation was constantly evolving and changing, it was your bodies, not you, and you are safe after the bodies die, or you will be resurrected to your Lord and you will return again to your bodies.

The Truth of man is his soul, self and spirit, who we narrate with the word "I – You." The human soul is other than his body and the body in his existence and personality is subject to the soul, and the soul does not disintegrate or extinct with death, but is protected in the Realm of the Power of God Almighty, until the day when he is allowed to return to the body and returns to his Lord for reckoning and punishment, and is resurrected with the same characteristics that God Almighty has announced.

This Verse is one of the clearest Verses of the Holy Quran which indicates the abstraction of the soul and makes it clear that the soul is other than the body, it is neither a part of it nor a state of its states.

**(Almizan: V. 32; P. 86.)**

# Human First Creation and Re-Creation

# 

«اَيَحْسَـبُ الاِنْسانُ اَنْ يُتْرَكَ سُدًى، اَلَمْ يَكُ نُطْفَةً مِنْ مَنِىٍّ يُمْنى...!»

(36 تا 39 / قيامت)

**“Does man suppose that he would be abandoned to futility?**

**Was he not a drop of emitted semen?**

**Then he became a clinging mass;**

**then He created him and proportioned him,**

**and made of him the two sexes, the male and the female!**

**Is not such a One able to revive the dead?”**

**(Holy Quran, Qiyamat: 36-39.)**

The God Almighty Says: - Was he not a sperm from the semen that is shed in females’ womb. Then that human being or that semen was a piece of blood clot that God Almighty measured and perfected by measuring and then shaping it and made two classes of human beings, one male and one female.

The God Almighty is capable of creating the second time of man, because He was capable of the first creation, and the second creation is not more difficult than the first creation, if it is not easier:

**“Is not such a One able to revive the dead?”**

**(Almizan: V. 39; P. 334.)**

# Initial Creation and Re-Creation of Man and World

« اَفَعَيينا بِالْخَلْقِ الاَوَّلِ بَلْ هُمْ فى لَبْسٍ مِنْ خَلْقٍ جَديدٍ ! »

(15 / ق)

**“Were We exhausted by the first creation?**

**Rather they are in doubt about a new creation!”**

**(Holy Quran, Qaf: 15.)**

The first creation means the creation of this world of nature with the system running in which, and one of the kinds of existence in that creation is man, of course, the worldly man.

The new creation includes also the heavens and the earth, as the God Almighty Said: "**The day the earth is transformed into another earth and the heavens as well, and they are presented before Allah, the One, the All-paramount!” (Ibrahim: 48,)** and the new creation means the creation of a new world, which means the world of the Hereafter.

The meaning of new creation is the transformation of the one world into another world, having a new system other than what is running in this world, because in the new life, which is the new creation, there is no more death and annihilation, and all are the Life and Survival, but there is a fact that if a person is from the group of salvation and happiness, his blessing is pure blessing, and he has no remorse or torment, and if he is a person of misery groups, his benefit is complete disgrace and torment, and he has no blessing. This is in contrary with the life of this world and this first creation in which the system is exactly the opposite, (because its blessing is mixed with displeasure and its torment is mixed with pleasure,) what is in the first world there is more pleasure than pain, and in the second it is more pain than pleasure.

**(Almizan: V. 36; P. 231.)**

# Human Growth, and his Return and Exit from Earth

« وَ اللّهُ اَنْبَتَكُمْ مِنَ الاَرْضِ نَباتا ثُمَّ يُعيدُكُمْ فيها وَ يُخْرِجُكُمْ اِخْراجا !»

(17 و 18 / نوح )

**“Allah made you grow from the earth, with a vegetable growth!**

**Then He makes you return to it,**

**and He will bring you forth without fail!”**

**(Holy Quran, Nooh: 15.)**

God will make you grow from the earth, the growth of plants. Since the creation of man finally leads to the earthly elements, and in short, it is the earthly elements which became the food with a special combination and were eaten by human parents and fertilized in their body, and after being transferred from the back of the fathers to the womb of the mothers and growing in the womb, which is also by means of these nutrients, it becomes a human being and is born, this is the truth of the plant. So the above Verse is in the position of expressing a Truth, rather it wants to use a metaphor.

The meaning of returning to earth is to cause man to die and be buried in earth. The meaning of exit is that on the Day of Judgment, man will be expelled from the grave for retribution.

Returning man to the earth, and bringing him out is in fact one action. Returning has the primary aspect to the exit, and the human being in both cases of return and departure is in one world, and that is the World of Truth, as he was on the earth in the world of vanity.

**(Almizan: V. 39; P. 179.)**

# How God Revives the Humans after Death

« وَ اِذْ قالَ اِبْراهيمُ رَبِّ اَرِنى كَيْفَ تُحْيِى‏الْمَوْتى...؟»

(260 / بقره)

**“And when Abraham said: My Lord!**

**Show me how You revive the dead!"**

**(Holy Quran, Baqara: 260.)**

The above Verse implies several points:

1. The first is that the Prophet Abraham (AS) asked God Almighty to see the revival, not an argumentative statement and he asked his question with the word "how," which is specific to the question about existential character of something and not about the principal of existence.
2. The second point is that the Holy Verse indicates that Abraham (AS) asked God to show him the quality of reviving, not the principle of reviving, because he made his request in these words: "How You revive the dead?"

This question can have two meanings:

* One is how the material parts of the dead come to life and the disintegrated parts come together again, and form a living being? In short, how the Power of God belongs to revive after death and annihilation?
* The second meaning is that the question is about the quality of the bestowal of life on the dead, and what God does with the parts of the dead that revives? In fact, the question is about the Cause and the quality of the Effect of the Cause, and this is somehow what the God Almighty has called it the “Angelical side of things.” The main purpose of the Holy Prophet Abraham (AS) about the “quality” was this second meaning, not the first meaning.

Abraham did not ask that I want to see how the parts of the dead receive life and be resurrected, but asked that I want to see God’s Action in how He brings the dead back to life. This demand is not the demand of the tangible matter, although it is not separate from the tangible too, because the components that accept life are material and tangible, but just as we have said, the request of Abraham was to observe the Action of God. In fact, this Holy Prophet requested for the Truth of Certainty!

**(Almizan: V. 4; P. 292.)**

**Specified and Unspecified Lifespan for Human**

« هُــوَ الَّـذى خَلَقَكُمْ مِنْ طيــنٍ ثُمَّ قَضــى آ اَجَلاً وَ اَجَلٌ مُسَمّىً عِنْدَهُ...!»

(2/انعام)

**“He is the One Who created you from clay,**

**then decreed a fixed time period for you;**

**a time only known by Him. Yet you are in doubt!”**

**(Holy Quran, An’am: 2.)**

Man's existence is limited on the one side to the mud, from which the creation of his species is derived, although the survival of his generation is by means of marriage and reproduction.

On the other side his existence is limited to the appointed time that comes with the arrival of death, and this is what the following Holy Verse refers to it: "**Every soul shall taste death. Then you shall be brought back to Us!” (Ankabut: 57.)** It is possible that the purpose of this deadline is the day of Resurrection, which is the day of returning to God Almighty. The Holy Quran seems to consider life between death and the Resurrection, in short, the life in purgatory as part of the life of this world.

Both in the word "term" and in "appointed time," the meaning of the end of life is the end of life in this world, not all the course of human existence, just as the following Holy Phrase states it: "**Whoever expects to encounter Allah, should know that Allah's appointed time will indeed come, and He is the All-hearing, the All-knowing!”** **(Ankabut: 5.)**

There are two types of deadlines: one is a “Vague Deadline,” and the other is “Appointed deadline,” that is, a “Definite Deadline” in the sight of God Almighty, and this is the inevitable deadline that cannot be changed, and for this reason, He has bound it to "with God," and it is clear that what is with God does not change: "**But what is with Allah shall last!”** **(Nahl: 96,)** and this is the same inevitable deadline that does not change.

The Holy Qur'an says:

"**When their time comes,**

**they shall not defer it by a single hour nor shall they advance it!"**

**(Yunus: 49.)**

The relation of the definite term to an indefinite term is the relation of absolute to conditional. In the sense that an indefinite deadline may be violated due to the non-fulfillment of the condition on which the suspended deadline is stipulated and does not arrive on time, but the definite and absolute deadline is what there is no way for its non-fulfillment and cannot be avoided at all.

"**There is a written schedule for every term!**

**Allah effaces and confirms whatever He wishes**

**and with Him is the Mother Book!”**

**(Ra’ad: 38-39.)**

This Verse shows that the Definite Term is the obligatory term that is recorded in “Mother of Book,” and the indefinite term is the term that is written on the “Tablet of Fade and Proof.”

The special composition that constitutes the structure of the human body, with all the limited requirements that are in its pillars, requires that the natural life of this structure may be limited to one hundred or one hundred and twenty years. This is the period that can be said to be recorded in the “Tablet of Fade and Proof,” but it is also the case that all the components of the universe that are related to this structure and have an effect on it, and it is likely the causes and obstacles in these components of universe which are outside the scope of number, to collide with each other, and this friction and collision causes the human deadline to expire before reaching its natural limit, then what happens there we call it the sudden death.

It is likely also these two deadlines may or may not agree to happen on some case at the same time, and of course, if they disagree, a definite deadline will happen, not the indefinite deadline.

**(Almizan: V. 13; P. 9.)**

### CHAPTER FOUR

## Eternal Life of Human

# Human Talent for Eternal Life

« قُلْ لِمَنْ مّا فِى السَّمواتِ وَ الاَرْضِ قُلْ لِلّهِ

كَتَبَ عَلى نَفْسِهِ الرَّحْمَةَ لَيَجْمَعَنَّكُمْ اِلى يَـوْمِ الْقِيمَةِ لا رَيْبَ فيهِ...!»

(12 / انعـام)

**“Say: To whom belongs whatever is in the heavens and the earth?**

**Say: To Allah. He has made mercy incumbent upon Himself.**

**He will surely gather you on the Day of Resurrection,**

**in which there is no doubt.**

**Those who have ruined their souls will not have faith!"**

**(Holy Quran, An’am: 12.)**

The God Almighty Owns everything in the heavens and the earth and can take Possession of them however He Wills. God Almighty is attributed with the “Attribute of Mercy,” which is meeting the needs of the needy and delivering everything to the one who deserves it.

Some of the servants of God - including man - have the qualificica-tion of eternal life and the talent of happiness in the life of Hereafter, so God Almighty can possess in man according to His Ownership, and because man has the right and talent of eternal life, therefore He Will appoint him to such a life.

**(Almizan: V. 13; P. 38.)**

# Way of Continuation of Human's Worldly Life in Eternity

«... ذلِــكَ مَتاعُ الْحَيوةِ الـدُّنْيا وَ اللّـــهُ عِنْـــــدَهُ حُسْنُ الْـمَئابِ!»

(14 / آل‏عمران)

**“Those are the wares of the life of this world;**

**but Allah with Him is a good destination!”**

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

The survival of human existence, the existence that remains and continues in another world, is nothing but the existence of this world, the same existence that has lived for some time with certain changes in this world, and that is not but a soul that arises from the body and lives a few days with the body – the body which is the sum of components provided by the elements of the earth and having a special active force. It is united with these components and elements, (the same things that we consider as the preconditions of survival and the means of survival,) in such a way that if the removal of those matters and preconditions is assumed, the assumption of their removal is the same assumption of the nonexistence of “Human,” not the assumption of their removal is the assumption of non-continuity of human existence!

So the "human" is in fact the one who has brought to existence individuals of his kind, who eat, drink, and marry. He possesses everything by "receiving and giving." He has feeling, imagination, intellect, pleasure, happiness, and the like. All of these are parts that are harmonious with human nature, since his essence is the sum of these matters.

Some of these matters are a prelude to others, and the human, like a creature in a revolving circulation, is circulating in those matters - like traveling in a revolving distance.

When the Almighty God transports him from the "mortal world" to another world, which is "immortal world," and considers his immortality and permanence to be certain, and fixes his place in a permanent reward or eternal punishment, it is not as if his initial existence is invalidated, and God creates for him an immortal existence, but in this transfer, the God Almighty makes his existence fixed and immutable after it was mutable and subject to decay, and human existence after transfer is the same as it was before transfer, therefore, inevitably that existence is either indulged in worldly blessings - with the difference that they are permanent - or he is tormented by calamities of the kind of worldly calamities. It is clear that those blessings and calamities are not something but is in the matrimony, eating, drinking, clothing, as well as housing, friendship, companionship, pleasures, and the like!

The Almighty God in the above Verse and in the following Verse has considered the very worldly life and living as a commodity of the Hereafter and has set it as the means of profit and enjoyment of other world:

**”But compared with the Hereafter**

**the life of this world is but a trifling enjoyment!”**

**(Ra’ad: 26.)**

This is the most eloquent statement

issued in this regard from the Holy Quran!

**(Almizan: V. 5; P. 209.)**

# Man's Next Life in this World

« لَقَدْ كُنْتَ فـى غَفْلَــةٍ مِـنْ هـذا فَكَشَفْنا عَنْكَ غِطائَكَ فَبَصَرُكَ الْيَوْمَ حَديدٌ!»

(22 / ق)

**"You were certainly neglected of this.**

**We have removed your veil from you,**

**and so your sight is acute today!”**

**(Holy Quran, Qaf: 22.)**

The word “negligence” is used when a person is unaware of what is before him and present with him, not about something that does not exist at all and will exist later, so it turns out that the life of the Hereafter is also in this world, but there is a curtain between us and Hereafter.

The other fact is that “unveiling” happens when something is present but is behind the curtain. If what a person sees on the Day of Resurrection was not in the world, it is not correct to say to humans on that day: You have neglected this life and this life has been veiled to you, and was behind the curtain, and We have revealed it to you, as a result, the negligence turned into observation!

The Words of God Almighty about the issue of Resurrection and the life of the Hereafter are twofold:

* One, the aspect of Reward and Punishment of human beings.
* Second, the aspect of embodiment of deeds, which many Verses in Holy Quran indicate to this issue.

The first group of Verses conveys that God Almighty has created Paradise and hell for the reward and punishment of His servants, which is ready right now, and is only a curtain barrier between us, so we do not see it, and when our life comes to end the curtain will be lifted, we face it.

The second group of Verses conveys that our deeds on the Day of Judgment will be embodied in the blessings of Paradise or the torments of Hell. This group of Verses shows that Paradise and hell are created by our own deeds.

**(Almizan: V. 1; P. 175.)**

# 

# Loneliness and Non-Social Life of Man after Death

« وَ لَقَــدْ جِئْتُمُــونا فُــردى كَـما خَلَــقْنكُـــمْ اَوَّلَ مَــرَّةٍ...!»

(94 / انعام)

**"Certainly you have come to Us alone,**

**just as We created you the first time,**

**and left behind whatever We had bestowed on you…!”**

**(Holy Quran, An’am: 94.)**

The God Almighty informs us that man moves from this world, which is the place of his social life, to another world called "Purgatory" and then to the Hereafter, but his way of life after this world is in an individual capacity. That is, it has nothing to do with social cooperation and does not need the help and cooperation of others, and only its own existence will be effective in all matters of life. If this natural system and material laws, which is observed in this universe, was running in the next universe, then the life in purgatory and the Hereafter would be the same as the life in this world based on community and cooperation, but as soon as a human being leaves this world, he goes beyond these issues and realizes his Lord. There will be no trace of practical sciences that is specific to the environment of society and work, and there would be no necessity of employment, occupation, civilization, cooperative society and other rulings and judgments that were specific to this world. There remains only human being and his deeds, and the good and bad results of deeds. From now on, the face of the facts becomes clear and the news appears with the greatness that was disputed.

The following Verses:

**“Then We inherit from him all that he said,**

**and he shall come to us all alone!”**

**(Maryam: 80.)**

**"Certainly you have come to Us alone,**

**just as We created you the first time,**

**and left behind whatever We had bestowed on you,**

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

**Certainly all links between you have been cut,**

**and what you used to claim has forsaken you!"**

**(An’am: 94.)**

**“There every soul will examine what it has sent in advance,**

**and they will be returned to Allah, their Real Master,**

**and what they used to fabricate will forsake them!”**

**(Yunus: 30.)**

**“Why is it that you do not support one another today?**

**Rather today they are meek and submissive!”**

**(Saffat: 25-26.)**

**“The day the earth is transformed into another earth**

**and the heavens as well,**

**and they are presented before Allah, the One, the All-paramount!” (Ibrahim: 48.)**

**”And that nothing belongs to man except what he strives for!**

**and that he will soon be shown his endeavor!**

**then he will be rewarded for it with the fullest reward!”**

**(Najm: 39-41.)**

There are many such Verses in Holy Quran, and they show that human’s way of life will change after the world and he lives no longer in community and cooperation, and does not use the sciences he has invented in this world. He cannot take benefit of them except what he has gained of his deeds and the result of his work and effort. The truth of his deeds appears in that world and is rewarded by them!

**(Almizan: V. 3; P. 176.)**

# Humans Leave Earth after Heavens and Earth Vanished

« وَ مِـنْ اياتِـهِ اَنْ تَقُـومَ السَّمــاءُ وَ الاَرْضُ بِـاَمْـرِهِ

ثُــمَّ اِذا دَعــاكُـمْ دَعْـــوَةً مِــنَ الاَرْضِ اِذا اَنْتُــمْ تَخْــرُجُـــونَ!»

(25 / روم)

**“And of His signs is that the sky and the earth stand by His command, and then, when He calls you forth from the earth,**

**behold, you will come forth!”**

**(Holy Quran, Room: 25.)**

Since the Signs mentioned in this issue, namely, the creation of human being from the soil, their creation in the form of male and female, the difference of languages and colors, their sleeping at night and working during the day, showing them the thunder and lightning, descending water from sky, all were the Signs related to the Devising of human affairs, therefore naturally the meaning of the Phrase: “**The sky and the earth stand by His Command,”** by help of its context refers to the Devising the Humans affairs, and wants to say:

* The stability of the heavens and the earth over their natural state and condition in a way that is compatible and related with the life of the human kind is one of the Signs of God!

The Phrase: "**And then, when He calls you forth from the earth, behold, you will come forth,”** also relates to it and its meaning is that - the departure of human beings from the earth is after this Resurrection and it is while the heavens and the earth are no longer upright, that is, they have been destroyed. As many other Verses in some cases in the Holy Quran indicate this destruction.

It is also clear from this point that the meaning of the Phrase: **“Among His signs is the creation of the heavens and the earth,” (Room: 22,)** is a creation that is related and beneficial to the human living not the initial creation of them.

The Verses mentioned in this theme are arranged in sequence: First they refer to the human creation and his emergence, then refers to the issue of their being male and female, then refers to the relation of his existence to the existence of the heavens and the earth, then to the difference of his languages ​​and colors, then to his effort to seek sustenance on days and his rest and sleep at night, then to show him the lightning and descending rain, then refers to the standing of heavens and earth until a certain day, the day when the deadline destined for human life on the earth comes to end, and then finally refers to the issue of Resurrection and beginning humans eternal life. These were some of the points that was in the order of the Verses.

**(Almizan: V. 31; P. 273.)**

# Signs of Previous Human Life

«... يُضِــلُّ بِــهِ كَثيــرا وَ يَهْــدى بِهِ كَثيــرا 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.)**

The Verse testifies that there is a stage of straying and blindness that is found in sinful human being following his ugly deeds, as a punishment. This is not the primary straying and blindness that caused the sinner man to commit sin.

In the above Verse, the God Almighty has introduced the straying as the effect and sequel of debauchery, not ahead of debauchery, therefore it becomes evident that this stage of straying is other than the stage which was before debauchery, and caused the debauched man to commit debauchery.

It is understood from the appearance of the relevant Verses in this regard, that man has beyond the life of this world another life full of happiness or misery, and that life also has principles and branches which are the means of his life, and the human being will soon be aware of and adjacent to it, when all the causes were failed and the veil was removed.

It is also evident from the Word of God Almighty that for the human being there was another life and life before the life of this world, and each of these three lives is modeled on his previous life. It is clearer that man had another life before the life of this world and will have another life after it, and his third life is subject to the ruling of his second life and his second life is subject to the ruling of his first life. So the human being who is in the world is between two lives, the former and the latter, this is the meaning that is understood from the appearance of the Holy Quran.

It is clear from the Verses about the world of “Particles and Covenant,” that God Almighty made covenants with man before he was born, and it turns out that he had a way of life before the life of the world.

**(Almizan: V. 31; P. 174.)**

# Relation of Human Life's Beginning with his Life End

«... كَما بَدَأَكُمْ تَعُودُونَ، فَـريقا هَـدَى وَ فَريقا حَقَّ عَلَيْهِمُ الضَّـلالَةُ...!»

(29 و 30 / اعراف)

**“Even as He brought you forth in the beginning,**

**so will you return!**

**A part of mankind He has guided**

**and a part has deserved to be consigned to error…!”**

**(Holy Quran, A’araf: 29-30.)**

In a narration from Imam Abi-Ja'far (AS) about the following Verse it is quoted: While the God Almighty creating mankind, made them the believer and the disbeliever, happy and miserable, and on the Day of Resurrection, they will also be resurrected guided and misguided.

It is quoted in the Qomi's commentary: The Messenger of God said: the miserable is the one who was miserable in his mother's womb and Happy is the one who was created happy in his mother's womb.

Although these narrations are different in terms of content, but they all have in common in expressing that the end of creation is in the first form of creation. Of course, these narrations as well as the Verses are not in a position to prove the inherent happiness and misery.

Many narrations that are included in this subject are different like the Verses in terms of content and manner of expression: The referenced Verses are cited as follows:

**“He is the One Who shapes you, in the wombs of the mothers,**

**the way He Wills!”**

**(Al-Imran: 6.)**

**“It is He who created you. Then some of you are faithless**

**and some of you are faithful…!”**

**(Taghabun: 2.)**

**“He knows you best since the time He produced you from the earth,**

**and since you were fetuses in the bellies of your mothers!”**

**(Najm: 32.)**

**“Even as He brought you forth in the beginning,**

**so will you return!**

**A part of mankind He has guided**

**and a part has deserved to be consigned to error…!”**

**(A’araf: 29-30.)**

The context of the Verses and especially the last Verse indicates that the human kind is briefly divided into two types according to the Divine Decree, but the details of this summary and who are of this type and who are of that type are related to the man's voluntary actions, to see how their actions are, in other words, the Decree which was at the beginning of creation it was conditional Decree, but in the survival stage when it becomes absolute and certain that the voluntary actions occur, since it is the voluntary actions that are the criterion of happiness or misery and require guidance or misguidance!

**(Almizan: V. 15; P. 132.)**

\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

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

**October 8, 2021.**

**LIST OF 77 BOOKS THE TEACHINGS OF QURAN IN ALMIZAN**

**Introducing God**

1. **Introducing God, His Command, and His Creation**
2. **Devising, Predestination, and Destiny**
3. **Divine Decree, and Divine Traditions**

**The Universe and Creation System**

1. **Start and End of the Universe**
2. **Creation System**

**Angels, Jinn and Satan**

1. **Angels**
2. **Jinn and Satan**

**Human Being as Introduced in Quran**

1. **Creation of Mankind**
2. **Soul and Life**
3. **Human Perceptual, Emotional, and Intellectual System**
4. **Human Self, Physic, Emotion, and Love**
5. **Human Heart, Wisdom, Knowledge, and Speech**
6. **Human Spiritual Development and Creative Motion**
7. **Secret of Servitude**
8. **Human Requests and Prayers**

**History of Religions in Quran - Early Humans**

1. **General History of Religions**
2. **Early Humans and Early Prophets**

**History of Religions in Quran – Abraham’s Mission**

1. **Abraham, Former of Upright Religion, His Mission, His Struggles**
2. **Children of Ismael, First Dynasty of Sons of Abraham**
3. **Prophet Lut, Contemporary Prophet Abraham**

**History of Religions in Quran - Children of Israel**

1. **Children of Israel, second Dynasty of Sons of Abraham**
2. **Jacob and Joseph**
3. **Life of Moses**
4. **Children of Israel under Moses Leadership**
5. **David and Solomon, and Prophets of Children of Israel**

**History of Religions in Quran – Jesus and his Followers**

1. **Beginning of Christianity, Zecharia, John, May and Jesus Christ**
2. **Teachings of Jesus, Misinterpretation of Church**
3. **Men of Cave, Lugman the Wise, and Historical Events after Christ**

**History of Religions in Quran – Muhammad (pbuh,) and his Successor**

1. **Muhammad, The Last Messenger of God, his Character, his Mission**
2. **Successor of Muhammad, and the Household**
3. **Specifications of Holy Quran, Revelation, Collection, Interpretation**
4. **Religion of Islam, and History of its Legislation**

**History of Religions in Quran–Early Islamic Era, War with Ignorance**

1. **Early Islamic Era, from Ignorance to Utopia**
2. **Medina, City of Prophet, the Competent Islamic Society**
3. **Jihad in Islam, Wars with Quraysh – from Badr to Mecca**
4. **From Hunain to Tabuk, Early Islamic Wars with Jews**
5. **Stability of Religion, End of Paganism and Start of Hypocrisy**

**Islamic Family**

1. **Family Life in Quran**
2. **Foods and Feeding in Islam**
3. **Worship, Prayer, Fasting, and Pilgrimage**

**Islamic Society**

1. **Islamic Society**
2. **Islamic Ethics**
3. **Enjoining and Prohibiting Issues in Quran**
4. **Financial System of Islam**

**Islamic State**

1. **Islamic Government**
2. **Principals of Law in Quran**
3. **War and Peace – Principles of Islamic Military Rules and Jihad**
4. **Administration and Management**

**Resurrection**

1. **Death and Purgatory**
2. **Resurrection**
3. **Human Gathering, Resurrection’s Natural and Human Condition**
4. **Man and His Deeds**
5. **Good Deeds and Bad Deeds, Reward and Punishment**

**Paradise and Hell**

1. **Paradise**
2. **Hell**
3. **Eternity, Intercession and Meeting with God**

**Interpretation and Analysis of Quranic Discourses**

1. **Strategic Discourses of Quran**
2. **Instructional Discourses of Quran**
3. **Propagational Discourses of Quran**

**Statements of ALLameh on Religion, Quran, and Philosophy of Rulings**

1. **Statements of Allameh on Monotheism**
2. **Statements of Allameh about Quran and the Book**
3. **Statements of Allameh on Religion and Legislation Philosophy of Rulings**

**Statements of ALLameh on Quranic Knowledge and Theoretic Concepts**

1. **Statements of Allameh on Quranic Studies and Interpretation**
2. **Statements of Allameh on Quranic Concepts and Terminology**
3. **Statements of Allameh on Theoretical and Philosophical Concepts of Quran**

**Statements of ALLameh on Creation, Self-training, Deeds and Death**

1. **Statements of Allameh on Creation of World and Man**
2. **Statements of Allameh on Self-Training and Human Perfection**
3. **Statements of Allameh on Human Destiny and Deeds**
4. **Statements of Allameh on Post-Mortem Situations and Issues**

**Statements of ALLameh on Administration of Society and Country**

1. **Statements of Allameh on Method of Islam in Administrating Society**
2. **Statements of Allameh on Administrating the Government and Country**
3. **Statements of Allameh on Legal, Criminal, and Family Laws**
4. **Statements of Allameh on Islamic Financial Method**
5. **Statements of Allameh on Historical Isues**

**Purpose of Verses and Surahs of Quran**

1. **Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad**
2. **Purposes of Verses and Surahs of Quran - From Surah Ibrahim to Surah Nass**

**A Selection of 76 Volumes**

1. **Selection of Classifications of Almizan.**