

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

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Complete Translation

BOOK ELEVEN

HUMAN Self and LOVE

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&

His Masterpiece:

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



Image of Allamah

(Oil Painting. Work: Sayyed Mehdi Amin, 1991)

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Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْأُمَّطَهْرُونَ

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 Allamah Tabatabaei'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...), 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 in 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
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
BOOK 10 – PERCEPTUAL, EMOTIONAL, INTELLECTUAL SYSTEM OF HUMAN
BOOK 11 – HUMAN SELF AND LOVE (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

And the following digital libraries:

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

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

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.**

Sayyed Mehdi Amin (Habibi)

TEHRAN.

November 23, 2021. – December 10, 2021

PART One

HUMAN LOVE

And

DIVINE LOVE

CHAPTER ONE

HUMAN LOVE

Concept of Love and Affection

«...وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...!»
(١٦٥ / بقره)

“...But the faithful have a more ardent love for Allah!”

(Holy Quran. Baqara: 165)

"Love" is a truth that is running in all the creatures of the universe.

"Love" is an affiliation and existential relationship between the lover and beloved.

In other words, Love is the absorption between the Complementary Cause and or like it, and the Completed Effect, and or like it.

So, when the Love is so, therefore, we love our Works, with which we enhance our perfection, and we also love what is belonging to our Work, to use it as a tool for our Work.

(Example for "seeking perfection," is that we love the Knowledge, which is a work of our brain, for sake of it we love the book, school, and the teacher as well.)

(Example for "para-perfection," is that we love the housing to meet our needs, for the sake of it, we love a piece of brick as well.)

Food and Wife, and the money we spend to have these two, the dignity and rank with that money we earn,

the beneficent who favor us,

the teachers who teach us,

the leader who will guide us,
 the helper, who will help us,
 the students' study with us,
 the servants who serve us,
 every obedient obeys us,
 and anything that is not against our wants,
 we love all of them.

However, in some cases our love is normal, but in other case is imaginary and fanciful, and in some others is rational.

(Almizan: V.2, P.377.)

Examples of Love and Affection

«...وَالَّذِينَ آمَنُوا أَشَدُّ حُبًّا لِلَّهِ...!»

(بقره / ١٦٥)

“...But the faithful have a more ardent love for Allah!”

(Holy Quran. Baqara: 165)

One of the facts that we find in our own conscience, and nobody can deny it, is a truth that we name it "Love " or "Affection," like as: To like the food, women, money, ambition, and knowledge, that these fives are the true examples of love, there is no doubt about it in our hearts.

Also, no doubt that we use the word Love or Like in all these five examples in the same meaning, with common spiritual sharing, not the verbal sharing.

Now we must see that when the love in these five instances used with different meanings, why the word "love" in all of them is equally true?

1- Man Loves the Food

A careful look at our love for food or fruit shows that if we love them is because of their being associated with the workings of our Digestive System.

If there would be no activity of the Digestive System, and our body had no need for food to develop itself, we certainly did not love the food, and the food was not our favorite!

So, the love of food, in fact, is not our love for food but it is the love of our Digestive System that needs the food to perform its own function to provide the metabolism in the body in order to maintain life. This desire is the same love of food, which we ascribe to ourselves and say we love the food, it's us we like a particular food, while it is not so, it is our Digestive System that loves and enjoys the food, not us.

If we like the taste and smell of a special food, this is also related to the Digestive System, because the Sense of Taste is one of the servers of the Digestive System, not itself.

So, our purpose of pleasure, is not the pleasure of Taste Sense, but it is a special satisfaction that the Digestive System feels from its function.

The Act of Feeding is the effect of a power that God has entrusted with the humans.

2- Human Being Loves the Spouse (Wife or Husband)

In regards the love of Spouses, if we consider closely, we find that it is not our act, but it is the work of our Genital Tract.

This means that the Genital System becomes thirsty for sexual intercourse and loves it, since this is done with one's spouse, we say I love my wife. However, if we disclose the reality of this case, we see that I am not involved so much, but it is the Genital Tract that inherently loves its function, and consequently loves the spouse, because the operation can be

done with her.

Impregnation is the effect of a power that God has entrusted with the humans.

3- Love, a Relation between Human and Perfection

Love of Food and Love of Wife both return to one Love, because the Digestive System and Reproductive System are related together, and the Perfection that arises from the work of these two units, relates to each other.

It might be the Love is a belonging special for these two aspects, and cannot be found elsewhere, but this idea is rejected by the test of effects, because this “Belonging” which we call it “Love” has an effect on its possessor, that draws the power (capacity) towards the actuality, if there is not, but if there is actuality, draws it to leave up. We feel these two properties, or one property, in all cases of perceptual powers, that the Love drives them unto their actions.

The faculty of seeing, hearing, memory, imagination, and other inner or outer senses and powers which we have – either the active or passive powers - all have this state that each loves itself, and this love absorbs them towards their action. It absorbs eye towards seeing what it loves, and ears to the hearing, and all other powers as well.

This is for the sake that the function of each power is its perfection, and each power through its relative task try to complete its defects and meets its own natural needs.

This is where, the concept of love of money, love of position, and love of knowledge will become clear to us, because the man makes his perfection through each of them - money, position, and knowledge, - therefore loves them. Here, we conclude that the Love is a special Belonging and a special intellectual Absorption between Man and his Perfection.

(Almizan, V.2, P.374-376.)

Level of Affection's Severity and Weakness

Love has different levels, and it has intensity and weakness, because it is an existential relation - and existence itself is a doubtful reality, that is, it has levels - and the existential relation between the perfect cause and its effect is not the same as the incomplete cause and its effect. By the same account, the perfection for the sake of which something becomes our beloved, differs because of its being necessary or unnecessary, its materiality such as food or immateriality like as knowledge. It has severity and weakness.

(Almizan, V.2, P. 378, under Verse 165, Baqara.)

Love, the Communication Means for Lover and Beloved

« قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ...! »
(٣١ / آل عمران)

“(Muhammad,) tell them: If you love God, follow me. God will love you and forgive your sins. God is All-forgiving and All-merciful!”

(Holy Quran: Al-Imran: 31.)

"Love and friendship" are the only means of communication for each lover to his beloved and absorbs the "friend" to his "loved," so that by means of it he perfects his imperfection. There is nothing more pleasing than a good tiding for a "lover" to hear that his “beloved” loves him!

Man loves food and goes to it, he wants to remove the defect he sees in himself due to hunger, and one who loves marriage wants it for removing his defect, the sign of which is the instinctive desire which it wants.

Also, the one, who seeks his friend he wants to become familiar with him and get rid of his loneliness.

(Almizan, V.5, P. 289.)

Love in other Creatures

If we see that there must be consciousness and knowledge in issue of "love," this necessity is in terms of example. (Because we usually use the word "love" in human cases and say that the mother loves her child, but we do not say that the tree loves the sun, and turns itself towards its light,) otherwise, the existential belonging that is the truth of love, since it is love, is not conditional on the existence of knowledge and consciousness.

From this it becomes clear that all natural forces and principles, even those who do not have knowledge and consciousness, love their works and effects.

Love is the Truth that is running within all beings in the universe.

(Almizan, V.2, P. 379, under Verse 165, Baqara.)

CHAPTER TWO

DIVINE LOVE

Concept of the Divine Love

« قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ...! »

(آل عمران / ٣١)

“(Muhammad,) tell them: If you love God, follow me. God will love you and forgive your sins. God is All-forgiving and All-merciful!”

(Holy Quran: Al-Imran: 31.)

There is no doubt that God Almighty invites His servants to faith, and to worship sincerely, and to avoid polytheism. Again, there is no doubt that "sincerity in religion" will be gained when the human heart does not depend on anyone other than God Almighty (even for the purposes of the Hereafter like receiving the blessings of Paradise or getting rid of the Fire of hell,) but only the heart alone belongs to God Almighty, so sincerity in religion will be gained only with “Divine Love.”

A servant who follows the path of Divine Love has no desire other than that God loves him, he wants to be loved by God as he loves God. As he is for God, He also be for him!

(Almizan, V.5, P. 288.)

Why Humans Loves God?

The God Almighty has the competence to be loved by us in any way we consider, because His Existence is inherent by His Essence, not borrowed, and His Perfection is infinite, while all other perfections are finite and limited. The existence of finite belongs to the infinite. This is an innate love, which is impossible to destroy. The God Almighty is our Creator, and He favors and blesses us, by the blessings that are infinite,

both in number, and in time. This is the reason for which we love Him, as we love any other beneficent for his generosity.

(Almizan, V.2, P. 378, under Verse 165, Baqara.)

Why God Loves Humans?

Love, since it is an existential relation - and the existence of existential relations is not outside the existence of its subjects, and its descending's - so we conclude that everything loves its essence, and because every lover loves all belongings of its beloved, as a result, everything loves its existential effects. It becomes clear from this point that since the God Almighty loves Himself, He also loves His creatures, and if He loves His creatures, it is because they accept and acknowledge His Blessings, and again, if God loves his creatures, it is because they accept His Guidance!

(Almizan, V.2, P. 378 and 389, under Verse 165, Baqara.)

The System of Divine Love and Guardianship

« قُلْ إِنْ كُنْتُمْ تُحِبُّونَ اللَّهَ فَاتَّبِعُونِي يُحْبِبْكُمُ اللَّهُ...! »

(٣١ / آل عمران)

“(Muhammad,) tell them: If you love God, follow me, God will love you and forgive your sins. God is All-forgiving and All-merciful!”

(Holy Quran: Al-Imran: 31.)

The meaning of the above Verse is that: If you want to follow the path of sincerity in your servitude and truly follow the path of Divine Love, follow the religion that I have brought and is based on "love," namely, sincerity and submission, and it is also the straight divine path, so that I may preach to you the greatest good news imagined for the "lover" - that is, the Friendship of God.

But since this Verse revealed after the Verses forbidding "friendship

of infidels," announces Muslims that if they seek friendship of God and consider themselves His "Party," they should follow His Prophet, because God's friendship is not compatible with obedience of infidels and following their opinions and desires, but the sign of its truth will be following the Prophet and his religion, as God Says in the two following Verses:

"Then We have established you on the correct path.

So follow it and do not follow the desires of those who do not know!

They cannot help you against God in the least.

And the transgressors are allies to one another,

while God is the Guardian of the Righteous!"

(Jathiya: 19-20.)

Notice how in the second Verse the subject transferred from the meaning of "obedience and submission" to the subject of "Guardianship!"

The Friendship and Love are the basis which "Guardianship" is one of its sub-principles, as the only reason for the friendship of God is that the guardianship of the Prophet and the believers returns to the Guardianship of God and originates from it.

(Almizan, V.5, P. 290.)

Realness of the Love to God

« وَ مِنَ النَّاسِ مَنْ يَتَّخِذُ مِنْ دُونِ اللَّهِ أَنْدَادًا يُحِبُّونَهُمْ كَحُبِّ اللَّهِ...! »

(١٦٥ / بقره)

"Among the people are those who set up compeers besides Allah,

loving them as if loving Allah,

but the faithful have a more ardent love for Allah...!"

(Holy Quran: Baqara: 165.)

The above Verse implies that one can also love God. According to this Verse, what is said by some scholars who believe (love is a sexual attribute and belongs only to material and physical affairs and does not really belong to God Almighty and love is virtual in God,) is a false statement.

The use of love in God Almighty in the following Verse is true:

**“(Muhammad,) tell them: If you love God, follow me,
God will love you...!”**

(Al-Imran: 31.)

In the captioned Verse, the Phrase: **“...But the faithful have a more ardent love for Allah,”** indicates that love for God has severity and weakness, this love is stronger in the believers than in the polytheists.

The following verse also indicates that the use of the word love in God is real, not virtual:

**“Say: If your fathers and your sons, your brethren, your spouses,
and your kinsfolk, the possessions that you have acquired,
the business you fear may suffer, and the dwellings you are fond of,
are dearer to you than Allah and His Apostle
and to waging jihad in His way,
then wait until Allah issues His edict,
and Allah does not guide the transgressing lot!”**

(Taubah: 24.)

As you see, love belongs to God, and love belongs to the Messenger of God, and love belongs to fathers and children, property and other benefits mentioned in the Verse, is considered as the same type of love.

In the captioned Verse, the God Almighty denounces the polytheists for loving their goddess as they love God, and then praises the believers for loving God Almighty more. From this confrontation it is understood that the infidels are condemned because they have divided love equally between their gods and between God.

God's friendship must be such that nothing other than God can share in it, otherwise it will reach the polytheism. One, whose love for God is intensified, his obedience will also be monopolized in God.

(Almizan, V.2, P. 366.)

Pure Love, and Sincere Lovers of God

When the faith of the servant of God becomes more intense and his heart becomes fascinated by thinking about his Lord, he always likes to remember Him and to consider the Beautiful Names of his Beloved, to count His Finest Attributes - such is my Lord. My beloved is like this.... This absorption and passion will still grow in him, and this care and remembrance of his Beloved grows so much that when he stands up to worship Him, he performs such a servitude as if he sees Him, and He does epiphanize to His servant in his strong absorption, love, and concentration, and he sees both Him and feels the intensity of the melody of that love for God in his heart.

The reason is that man is inbred by love to beauty. Simply put, love and appreciation of beauty is an innate and natural property of human, as God Almighty Says:

“But the faithful have a more ardent love for Allah!”

(Baqara: 165.)

Such a person follows the Messenger of God in all his actions and affairs.

Again, this love continues to increase and intensify to the point that the lover breaks the bond of the heart from everything and connects it only with his Beloved.

Such a servant does not face anything or stand by anyone who has a share of beauty and charm unless he considers that beauty as an example of infinite beauty and immortal perfection of his God.

This is where his perception, his way of thinking, and his behavior change completely, that is, he sees nothing but God Almighty before and with him, and all beings in his view fall from the rank of independence.

(Almizan, V.2, P. 302, under Verse 154, Baqara.)

Conditions and Requirements of Divine Love

The Almighty God does not consider any love worthy for Himself unless the effects of love – upon the correct system which is in existence – are manifest on it.

Explaining: The love and friendship of something is true when it belongs to the object itself and to all its belongings and causes a state of submission and humility to all its aspects.

On the other hand, it is clear that God Almighty is the "One and Only God" to Whom rely on all beings in the existential universe in all their existential aspects and all of them from part to whole move towards Him. This is where the love of God comes true when the servant follows the Path of Monotheism (as far as he can comprehend,) and becomes a believer in the Religion of Monotheism and Submission (Islam,) the same Islam to which all the Prophets and Divine Ambassadors have invited and this has been expressed in a complete and perfect way in the last heavenly religion, the "Islam."

The Holy Prophet of Allah has introduced the path he has taken through Monotheism and Sincerity in the Holy Verse:

“Say: This is my way.

I summon to Allah with insight I and he who follows me.

Immaculate is Allah,

and I am not one of the polytheists!”

(Yusuf: 108.)

The God Almighty has Commanded His Prophet to explain the above matter and he stated: My path is "invitation to God with perfect insight" and "sincerity without polytheism!"

God Almighty has stated that the religion of this Prophet is a complete mirror of the same Path, namely: "Invitation to Truth and Sincerity," and Islam is submission to God. The Religion is the same Straight Divine Path.

Islamic Religion is the only way to "Sincerity in Religion" and it is based on the "Love of God," so the Religion of Islam is the Religion of

Sincerity and the Religion of Love!

(Almizan, V.5, P. 289, under Verse 31, Al-Imran.)

Obstacles in the Way of Divine Love

The vast Mercy of God, and what is with Him of spiritual and formal blessings, is not for a specific person or a specific class of servants but is general for all people and there is no denial from God, except that the person himself does not have to the talent of its acceptance, or he has created some obstacles for him due to his sins and misdeeds. God Almighty Says:

“And the Bounty of your Lord is not confined!”

(Isra: 20.)

It is the sins that prevent the servant from approaching God, and to the effects and sub-effects of Nearness (such as Paradise and what is in it.)

Removing the rust of sins from the heart, and forgiving a servant by covering and concealing his sins, will be the only key to opening the door of happiness to him and entering him in the Nearness of God, so after the good news of God's Love to the believers, the Verse gives the good news of forgiveness of their sins!

"Love" attracts the lover to his beloved, and just as the servant's love for God brings him closer to God and to His servitude through worship and sincerity, the same is God's Love to the servant which brings Him closer to servant and removes the veils which are his sins.

Therefore, approaching the God Almighty to a servant leads to the forgiveness of his sins. When this is the basis, the other bounties and other favors that follow it will inevitably descend, and the “Grace” of God is sufficient for following such Blessings.

Reflection on the following Verses is an instant confirmation to our statements:

“No indeed! Rather their hearts have been sullied

by what they have been earning!

No indeed! They will be alienated from their Lord on that day!"

(Mutaffifin: 14-15.)

Also, the following Verse:

"Allah will love you and forgive you your sins...!"

(Al-Imran: 31.)

(Almizan, V.5, P. 290, under Verse 31, Al-Imran.)

PART TWO

HUMAN SELF

CHAPTER ONE

HUMAN SELF AND PERSONAL

The Human Self

« وَ لَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمْواتٌ بَلْ أحياءٌ وَ لَكِنْ لَا تَشْعُرُونَ! »
(١٥٤ / بقره)

"And do not say of those who are Martyred in the Path of Allah that they are dead; nay, they are living but you do not perceive!"

(Holy Quran. Baqara: 154.)

In general, the human self is an abstract being, a being beyond the body, it has precepts other than the precepts of the body, and every other bodily compound.

In short, it is an immaterial being that has neither length nor width, nor does it fit into the four walls, but is related to the body, in other words, it is united with body and by consciousness, will, and other traits of perception, runs the body.

Careful understanding of the Verses reveals that the whole human personality is not the body, but the human personality is something else that is still alive after the body dies.

These are the facts that these Holy Verses indicate, and it is clear that these rulings are contrary to the rulings of the body, and in every aspect contradict the properties of worldly material properties, thus, it is understood from all above facts that the Human Self is something other than his body.

(Almizan, V.2, P.255.)

The Moderate Self

«وَنَفْسٍ وَمَا سَوَّيْتَهَا. فَأَلْهَمَهَا فُجُورَهَا وَتَقْوَاهَا...!»
(٧ تا ١٠ / شمس)

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

(Holy Quran. Shams: 7-10.)

The above Verses have assumed a road or course, one part of which is a moderate and simple self, and the other part is salvation or deprivation. Then the Verses consider these two results, salvation, or deprivation, based on the purification of the self or its impurity and pollution. (This purification and pollution of the self is related to morality and is of its stages,) then consider the perfection and wickedness based on purity and immorality, that is, good deed and bad deed, that the mentioned Verses have considered their goodness and evilness from their nature, to which the humans are inspired by God.

The short, these Verses do not transcend the form and manner of the self and consider the self as a moderate and simple being, a being to whom piety and wickedness are attributed, a being who is tainted with wickedness and purified with piety.

The self is the same creature from its side and for its safe man will be deprived or salvaged. This meaning expressed by the Holy Quran is a meaning according to the requirements of creation, but it is not the case that all people are the same in understanding this meaning.

(Almizan: V.11, P. 284.)

Self-Awareness through Inspiration

«وَرَفْسٍ وَ مَا سَوَّيَهَا. فَالْهَمَهَا فُجُورَهَا وَ تَقْوِيهَا...!»
(٧ تا ١٠ / شمس)

**"And by the Soul and the One Who Created it,
and gave order and perfection to it.
And inspired to it both its wrong and its Right!"**

(Holy Quran. Shams: 7-10.)

The word "inspiration" means that a decision and an announcement of news fall in the heart of a person, and this is a Divine Impart and a sciential form, either visionary or affirmatory that God Almighty imparts to the heart of anyone He Wills. If in the Holy Verse, the God Almighty called both the piety of the self an inspiration and its immorality too, it is to understand us that the purpose of this inspiration is to introduce man the attribute of hid deeds and made him aware whatever he does is either virtue and piety, or vice and immoral.

In addition to the definition given to the text of the action and its first title, the title that is common between piety and wickedness, such as the possession of a property that is common between the possession of an orphan wealth and possession of one's own property, and a sex affair that is common between adultery and marriage, which God has introduced man. Furthermore, He has also inspired man that possession of the wealth of an orphan or sleeping with an unmarried woman is immoral, but the other two are moral and piety.

In short, the purpose of inspiration is that God Almighty has made it known to human beings that what they are doing is immorality or piety, and He has determined for them which kind of deeds are pious, and which kinds are immoral.

In the Holy Verse, the God Almighty considered the issue of inspiration as the result of proportionating the creation of man and Said: **"By the self and Him who fashioned it, and inspired it with discernment between its virtues and vices!"** (Shams: 7-8,) and this was to point out that the

inspiration of wickedness and piety is the same practical intellect that results from the proportionating of the self. So, inspiration is one of the attributes and characteristics of human creation.

**“One who purifies it is felicitous,
and one who betrays it fails!”**

(Shams: 9-10.)

The interpretation of the correcting self and corrupting it in (purifying and impurifying) is based on a fact that the Verse: "**And inspired it with discernment between its virtues and vices,**" indicates it, and the fact is that the perfection of the human self is to recognize immorality from piety complying with his nature. The Holy Verse makes it clear that religion, that is, submission to God in what He wants from us, is the instinct of our own selves. Therefore, adorning the self with piety and purifying and educating it by a righteous education, is the cause of its increase and its survival. But positioning the self in immorality and debauchery contrasts with the position which it has in the form of piety.

(Almizan: V. 40, P. 252.)

Reproachful Self of the Believer

« وَ لَا أُنْفِسُ بِالنَّفْسِ اللَّوَامَةِ! »
(٢ / قيامت)

"And I swear by the self-blaming soul!"

(Holy Quran. Qiyamat: 2.)

The meaning of the reproachful self is the self of the believer, who always rebukes him in the world for his sins and disobedience of God and benefits him on the Day of Resurrection.

Some have said: The meaning of reproachful self is the soul of a human being, either it is a righteous believer or a wicked infidel, because both of these souls blame the man on the Day of Resurrection. The soul of the infidel rebukes the infidel for his disbelief and wickedness, and the soul

of the believer rebukes the believer for his insufficiency of obedience and for not trying to gain anything more.

(Almizan: V. 39, P. 311.)

Attributes Established in the Self

«... وَ إِن تَبْدُوا مَا فِي أَنْفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ...!»
(٢٨٤ / بقره)

**"God will call you to account for all that you may reveal from your souls
and all that you may conceal!"**

(Holy Quran. Baqara: 284.)

The meaning of the Phrase "**from your souls**," is that what has been replaced in your hearts, and it is known that in the selves there is nothing but characters and attributes, whether the attributes of virtue or the attributes of vices.

What is established in the self are attributes such as faith, disbelief, love, hatred, determination, and so on. These are things that can be both expressed and concealed. When it is expressed, it means that the attributes which are basically found because of the repetition of appropriate deeds, are in such man. When an action is issued by someone then everyone's intellect discovers that there is an attribute suitable for this action in the self of the doer, because if these attributes and characters were not established in the self of him, no appropriate deeds would be issued from one's body organs.

Thus, by issuing these actions it becomes clear to the intellect, that there is a source for these actions in the self of the doer.

But when a person who has the source of doing some action in his self, conceals it, this is because he may not want to do what the source of it is established in his self.

We mean by (establishment in the self,) a complete substantiation and establishment, to which the issuance of an action can be documented.

So, the Holy Verse refers to the state of the self, to the ingrained characters in the self, which are the source of the issuance of actions, and God Almighty calculates human beings with those states and characters

(Almizan: V. 4, P. 428.)

Memories without Establishment in Self

«... وَ إِن تَبْدُوا مَا فِي أَنفُسِكُمْ أَوْ تُخْفُوهُ يُحَاسِبِكُمْ بِهِ اللَّهُ...!»
(٢٨٤ / بقره)

**"God will call you to account for all that you may reveal from your souls
and all that you may conceal!"**

(Holy Quran. Baqara: 284.)

Memories that sometimes come to mind involuntarily, as well as simple conceptions that are not followed by authentication, such as the form and visage of a sin imagined in the self, without any decision taken on that sin, does not include under the context of this Verse, because this kind of conception has no establishment in the self, and is not the source of any action.

The Verse refers only to the states and sensual characters which are the source of action, whether obedience or sin, and the God Almighty will judge the humans with those states and characters.

It is necessary to understand that the Holy Verse only indicates that the judgement is based on the criteria of the state and character of the self, whether it is expressed or not, and whether the punishment is the same in both cases of expression and concealment, or not? In other words, is the punishment based on the decision, whether one did it or not? Whether the action is actualized or not? For example, one recognizes a bowl with wine and drinks it, but turns out later that it was water, the Holy Verse does never involve such aspects.

(Almizan: V. 4, P. 429.)

Concept of Immorality in Self

«...إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا!»
(احزاب / ٣٣)

“Indeed, Allah desires to repel all impurity from you, O People of the Household, and purify you with a thorough purification!”

(Holy Quran. Ahzab: 33.)

The word "impurity" means filth and filthiness, the filthiness is a form or aspect in the human self, which forces people to avoid and abhor him, it is also an aspect in the appearance of the filthy one, causes the people to detest him. The first is like the filth of vices, the second is like the filth of a pig.

The Holy Quran applied it in both meanings and expressed about the apparent filth: **“...Or the flesh of swine for that is indeed unclean...!”** (An'am: 145,) and used it in spiritual defilement such as polytheism, disbelief, and indecent deeds and said:

**“But as for those in whose heart is a sickness,
it only adds defilement to their defilement,
and they die while they are faithless!”**

(Tawba: 125.)

Also said:

**“...And whomever God desires to lead astray,
He makes his breast narrow
and straitened as if he were climbing to a height.
Thus does Allah lay spiritual defilement
on those who do not have faith!”**

(An'am: 125.)

“Spiritual defilement,” in whatever sense, in relation of man means a carnal perception and a conscious effect, which results from the heart's attachment to a false belief, or an ugly deed. When we say (the filthy man,

that is, the man who has become filthy because of his attachment to false beliefs, or because of his false actions.

The Phrase: "**Allah desires to repel all impurity from you, O People of the Household,**" in the above Verse means: God wants to repel all kinds of evils, immorality, and evil aspects from selves of you, the aspects that remove the true believe and true action from human beings. Such repelling is in accordance with the Infallibility Granted by God, and it is a scientific feature in the self, which protects man from any falsehood, whether in beliefs or in deeds. Thus, the Holy Verse is one of the reasons for the infallibility of the people of the Prophet's Household.

(Almizan: V. 32, P. 180.)

Embodiment of Carnality in Appearance of Man

«...فَقُلْنَا لَهُمْ كُونُوا قِرَدَةً خَاسِئِينَ!»

(٦٥ / بقره)

“Whereupon We said to them: Be you spurned apes!”

(Holy Quran. Baqara: 65.)

If we assume that the human face has been transformed into another type of animal, such as a monkey or a pig, that the animal face is engraved on his human face, such a person is a human being as a pig or a monkey, not that his humanity has been completely destroyed and the face of a pig and a monkey has been engraved instead of his human face.

So, when a person through repeating of an action acquires a form of some ingrained habit, his self is conceived in that form, and we have no reason to believe that carnality and carnal forms, as will embody in the Hereafter, they will come from within of one to his exterior body and visualize there, too.

The self of humanity in its first occurrence, which had no form and was receptive to any forms, it can be diversified in certain ways, after ambiguity turns to be definite, and after unconditional to conditional,

therefore, the metamorphosed man is a human but metamorphosed, not that a metamorphosed one without humanity.

(Almizan: V. 1, P. 385.)

Creating Spiritual Attributes

«...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ لَذِكْرِ اللَّهِ أَكْبَرُ...!»

(٤٥ / عنكبوت)

**“Indeed, the prayer prevents indecencies and wrongs,
and the remembrance of Allah is surely greater!”**

(Holy Quran. Ankabut: 45.)

What is understood from the context of the above Holy Verse is that if people were ordered to pray, it is because prayer prevents them from committing immorality. This interpretation understands us that prayer is a devotional act, which, when performed, it creates an attribute in human soul, which that attribute is so-called unseen police who prevents its owner from **indecencies and wrongs**, and as a result, his soul and heart stay clean from the filth of sins and the pollutions that come from ugly deeds.

Abstinence from sin is a natural effect of prayer because prayer is a special attention from the servant to the God Almighty. But this effect is only to the extent of necessity, not complete causality, so it is due to violation. That is, if there is no obstacle or disturbance, it gives its effect, but if an obstacle prevents its effect, it no longer works.

The more complete the prayer, the more abstinence from **indecencies and wrongs**.

(Almizan: V. 31, P. 216.)

Psychological Change in Human Beings

«قَالُوا لَنْ نُؤْتِرَكَ عَلَى مَا جَاءَنَا مِنَ الْبَيِّنَاتِ وَ الَّذِي فَطَرَنَا...!»

(٧٢ / طه)

“...They said: We will never prefer you to the manifest proofs

which have come to us and to Him who originated us.

Decide whatever you may!"

(Holy Quran. Taha: 72.)

The above Verse tells the story of Moses (AS) and Pharaoh and the sorcerers, the people whose hearts were filled with the Pharaoh's majesty and grandeur and the worldly adornment that was with him, until an hour ago, which was nothing but false and illusory fantasies, fascinated them and they considered him the Lord of the Highest, and swore allegiance to him. After one hour that the truth was unveiled and manifested to them, suddenly they forgot what they had from Pharaoh in their hearts and from his grandeur and kingship. Faith in God Almighty within an hour created such a change in hearts that even the vices of fear, flattery, following the sensual desires and fascination with the mirage of adornments of the life of the world, were disappeared, and replaced, in this short time, with the love of Truth and entering in the Guardianship of God Almighty.

All this can be understood from the conversation that took place between Pharaoh and the sorcerers.

(Almizan: V. 27, P. 278.)

CHAPTER TWO

IMPRESSIBILITY OF HUMAN SELF

Principles of Impression on the Human Self

«...كَذَلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ وَ مَا هُمْ بِخَارِجِينَ مِنَ النَّارِ!»

(١٦٧ / بقره)

"Thus, Allah will show them their deeds which shall be the cause of regrets for them, and they can never get out of the Fire!"

(Holy Quran. Baqara: 167.)

[A Philosophical Discussion]

The rational blessing and torment which affects the self, due to its abstraction and relation with good qualities and high moralities, or with bad qualities, or with obtaining the good or bad habits, the good or bad feature will be created through them in the self, which the Blessed Self takes good advantage of that feature, but the miserable self takes detriment.

If these features have not penetrated deeply in the self, and are incompatible forms with the essence of the self, they will soon be disappeared, because the logic sees no continuation and generality for incompatibility, and the pressure, force, inconsistency are doomed to decline.

(So, if the essence of the self is blessed, sooner or later, the ugly features will disappear, but if the essence of the self is miserable, the nice and pleasant features, shaped on it, will soon disappear,) and the self stays with its inherent happiness or misery.

1- Inherent Bliss and Misery of Self and its Changes

If the self of the believer adopted ugly forms due to some sins, it will

finally disappear, because it is not compatible with the essence of the self. It is same with the self of disbeliever, who is inherently miserable, if by repetition of some good deeds it takes a good form, it will finally disappear from the self, because the environment of the self is not compatible with it. What we said are true in case the forms have not been penetrated in self, but if the forms have been penetrated in self, as a result, a new form and nature has been given to the self, for example, if he, who was a man with a human form, changes to be a stingy person, such a person is a new type of humanity. Same is true when the faculty of speech is attached to an animal kind, it makes a new kind of animal, whose name is Human.

2- Human Self and its Compatibility with Sin

Every sin that issued by a man, if his self is blissful, and is not compatible with sin, in short, the external factors have caused him to commit sin, in such a case, he will taste the punishment of the sin then becomes clear and saves from the torment. But if his Self is miserable, compatible with sin, in this case, what is done by him is sin, because his self likes the sin, therefore, such a self remains constantly in torment.

3- Variability of Self to Accept Eternal Torment

The example of a man who is constantly involved and distressed by the requirement of his habits, is, in some way, like the man who has the ailment of melancholy, or permanently is affected by nightmares, and constantly meets with daunting, frightening, and ugly faces coming out of his imagination. Such a person always runs away from those faces, struggling and suffering with them, although he himself makes that faces, and there is no push from outside to issue that faces from his self, and nobody else had imagined them in his self, it is his own self that creates them, and although this case is not compatible with the nature of his health problem, but, as he creates these faces by himself, he is not worried about them, in the meantime, he is sick of them and try to run away from them.

Is the torment, in fact, other than what the man tries to run away from it before getting involved by it, and after suffering, he tries to get rid of it?

This definition and example is true about those miserable humans, who will encounter with that ugly faces and terrible events on the Day of Resurrection.

The eternal and ceaseless torment of a miserable man is in fact his own inherent misery and misfortune, that nobody else has involved him.

4- Variability of Self to Accept the Optional Torment

The eternal torment is the effect and property of that miserable kind form, which the self of a miserable human has assumed for himself, (and made himself a special kind of humans, like a cow that cannot change itself to a non-cow,) this kind of human also cannot change himself to be another kind of humans, because our conception of such a self is after that he has already voluntarily committed sins, then followed by that sins, a successive states has appeared in his self, and followed by it, a sever talent was found in the essence of the self.

The same intensity of the self's talent is the cause to appear in all events, a form suitable to the kind of that talent in the self.

Consequently, as, after composing a human out of the bread, meat, fruit, and other elements that compose the human, it is not correct to ask why this compound has become a conscious one, and why, and hundreds of other whys, because the answer to all these questions is a word, and it is that: Because he has been made to be a "Human!" Also, at our subject issue it is not correct to ask: Why the miserable one can never release himself from the misery, and constantly he shows the effects of misery, one of those effects is the eternal torment? Because the answer for all these whys is that he, by his own hands, and at his own discretion, build himself a miserable man, namely made himself a special kind of human which the misery is a demand of his being!

5- Potential of Self to Achieve the Divine Mercy

The «Mercy» in the Almighty God is not the same as we humans have, because the mercy with humans (by having the body organs like the heart, nerves, and other parts which react in mercy,) means lenity, pity, and inner affections, but the Glorious God is not material, therefore the Mercy of God means Gift, Impart, and Favor, to Impart what is appropriate with the utmost talent of a creature, a creature that for the sake of getting the utmost talent, has achieved the ability and capacity to receive God's Impart and Favor.

A talented person, when his talent reached to the degree of perfection, he loves what he has received its talent for, and makes his request by his tongue of talent, then God will impart to him what he wants and requests for.

On the other hand, we know that the God's Mercy is of two types: "The Common Mercy," which is the very "Imparting" that a creature has found its talent to receive it, and he needs it in the path of his existence and development.

"The Special Mercy," which is the same "Imparting" and "Granting" of what a creature needs it in the path of his Guidance towards the Unity of God and Happiness of being at the God's Presence, and also imparting and granting of those things that a human talented for misery - talented for an intensive and utter misery - needs to perfect his misery to the extent of making him a kind form. In this case to grant him such a kind form, which its effect shall be the eternal torment, is not in contradict with God's Common Mercy, but is even one of the manifestations of that Mercy.

But it is incompatible with His Special Mercy. The miserable self is not liable to receive it. It makes no sense that such Mercy involves someone who is entirely out of its course!

(Almizan, V.2, P.380-384.)

Effect of God's Will to Change Human Sensual Talents

« وَ مَا أَبْرَأُ نَفْسِي إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ إِلَّا مَا رَحِمَ رَبِّي...! »

(٥٣ / يوسف)

“Yet I do not absolve my own carnal self, for the carnal self indeed prompts men to evil, except inasmuch as my Lord has Mercy. Indeed, my Lord is all-forgiving, all-merciful!”

(Holy Quran. Yusuf: 53.)

The self is very compelling to evil and immorality, and naturally invites man to his desires, which are the large numbers of various evils and sins. Therefore, it is from ignorance that man acquits the self from the desire for lusts and evils, and if a person disobeys the commands and invitations of the self to immorality and evil, it is from the Mercy of God that helped him to release himself from evils and return to the righteous deeds.

Doing good deeds, which is a Divine Grace, is one of the deeds of the self, not as if a person does them by force of God.

Joseph's avoiding betrayal (to king's wife) was a mercy from his Lord. In the above Verse, Joseph adds God's Forgiveness to His Mercy, because Forgiveness hides the shortcomings and defects that are necessary for human nature, and the Mercy displays goodness and good attributes.

The Divine Forgiveness, just as it erases sins and effect of sins, it also eliminates defects and the effect of defects:

“...But should someone be compelled, without being rebellious or aggressive, there shall be no sin upon him. Indeed, Allah is all-forgiving, all-merciful!”

(Baqara: 173.)

(Almizan, V.22, P.29.)

Effect of Deeds in Human Self

« كَلَّا بَلْ رَانَ عَلَى قُلُوبِهِمْ مَا كَانُوا يَكْسِبُونَ ! »
(مطففين / ١٤)

**“Nay! Rather, what they used to do has become
like rust upon their hearts!”**

(Holy Quran. Mutaffifin: 14.)

**"The sins became like the dust and mist which covered the face of their hearts,
blinded the hearts to recognize the good from evil!"**

This coverage of rust of sins on their hearts, used to be as an obstacle between hearts and recognizing the Truth as it is.

Three points can be driven from this Verse:

First, the evil deeds give a feature and visage to the self that changes the human self to the form of such features.

Second, this features and visage prevents the human self to recognize the Truth and reality and works as a buffer between the human self and his understanding the Truth.

Third, the human self, based on its original nature, has a serenity and luster, with which understands the Truth as it is, and with which distinguishes between right and wrong, and virtue from evil.

(Almizan, V.40, P.121.)

Deeds Residing in the Self and its Real Form

«... وَ لَكِن يُؤَاخِذُكُم بِمَا كَسَبْتُمْ قُلُوبُكُمْ! »
(بقره / ٢٢٥)

“...However, He will question you about what your hearts have gained!”

(Holy Quran. Baqara: 225.)

The Almighty God, after stating the relationship between action and punishment in the Verses of Surah Ra'ad, points out that this relationship spreads to the heart and the heart acquires a special state and form because

of action: **“God will not consider your inattentive oath. However, He will question you about what your hearts have gained!”**

**“...And whether you disclose what is in your hearts or hide it,
Allah will bring you to account for it!”**

(Bagara: 284.)

In this sense, there are many other Verses, from which it is understood that all the effects attributed to deeds, either reward or punishment, are in fact related to the states that the hearts acquire through action, and the actions are the only mediator in this attribution.

Then the God Almighty states in other Verses that the punishment that people will soon face for their deeds, is in fact their very deeds, and it is not as if God Almighty has considered deeds and then has imposed a certain penalty in its row according to a pre-written contract, as is in human societies.

Rather, the preservation of action near the Almighty God is to the preservation of the doer's self, and the effect of the action on the doer's self is so preserved that its secrets will only be disclosed on the Day of Judgment:

**“The day when every soul will find present whatever good it has done;
and as to whatever evil it has done
it will wish there were a far distance between it and itself!”**

(Al-Imran: 30.)

(Almizan, V.12, P.130, under Verses 116-130 Surah Maeda.)

The Psychological Effect of the Deception in Human

«...وَلَا يَحِيقُ الْمَكْرُ السَّيِّئُ إِلَّا بِأَهْلِهِ...!»
(٤٣ / فاطر)

“...And the evil schemes only backfire on those who scheme them!”

(Holy Quran. Fatir: 43.)

Cunning means to trick a person away from his goal, and this is done in two ways: One in an admirable way, as if you want to trick him into

doing a good deed, and such a trick is also attributed to God: "**...But God is the best schemer!**" (Anfal: 30.) The second way is that if you want to force him to do an ugly deed, which the God Almighty Says in the above Verse: The evil plot will not be revealed and will not reach except its owner, and it will never be settled in other one than himself. Because, even the cunning may harm sometimes the person being tricked, but it disappears after a while and does not last, but its ugly effect, because is a sinful trick, will remain in the self of the deceiver and soon or late its effect appears and affects him, either in this world or in the hereafter!

(Almizan, V.12, P.130.)

CHAPTER THREE

SPIRITUAL JOURNEYING IN THE SELF OF BELIEVER

Involuntary Human Movement in his Self

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنفُسَكُمُ...! »
(مائدة / ١٠٥)

“O, you who believe!

It is a duty on you the care of your own selves!”

(Holy Quran. Maeda: 105.)

The Route of human being towards his God is his own Self, and the Glorious God is his Ultimate Goal and End of the Course!

This Route is not Optional like the other Roads, there is basically no similarity for this Route to choose or pursue one of the other, but this Route, as is mentioned at the following Verse, is an Emergency Route and there is no choice but to follow it:

**"O man! You are laboring toward your Lord laboriously,
and you will encounter Him! "**

(Inshiqaq: 6.)

This is a Route that every one of the believers and unbelievers, aware and unaware must take it.

This Fact is as an apparent Reality, like other Formative Facts is fixed and unchangeable, and the knowledge and ignorance of the people have no interfere in its existence or nonexistence, but their consideration and attention are not so ineffective in their deeds, because it has an important effect on their deeds. It is obvious that the action is the only Trainer of Human Self, it is the Action that brings up the Self according to its type. It is the Action that if is compatible with the established realities and the purpose for which it has been created, and with which a Self has achieved

its perfection, such a Self will be a Blessed and Happy Self and will receive the reward of all his efforts that he suffered for and will not encounter with any loss or harm on this Route.

(Almizan, V.11, P.283.)

Wayfaring in Believer's Self

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ...! »

(مائدة / ١٠٥)

“O, you who believe!

It is a duty on you the care of your own selves!”

(Holy Quran. Maeda: 105.)

Since the God Almighty by the above Verse Commanded the believers to guard and focus on their Selves, it is well understood that:

The Route, He commanded wayfaring it, is the very Self of the believer, because when it is said: "Be careful not to lose the Route," it means to watch the Route itself, not to miss the way-fellows! Here, also, as God Says: Let not lose your Selves, it turns out that the Selves are the very Route, not the way-fellows!

The purpose of caring the Self is that the Self is the way of your Guidance, not one of the way-fellows of the Path of Guidance, in other words, if the God Almighty, in order to warn you to watch the way of Guidance, commanded you to watch your Selves. It is clear that the Self of Believer is the same Route that he should follow.

Therefore, the Self of the Believer is the Route leads him to God. The Self of the Believer is his Route to Guidance, a Route that brings him to Happiness!

(Almizan, V.11, P.280.)

Movement of Human Self and its Final Destination

« إِن أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنفُسِكُمْ وَ إِن أَسَأْتُمْ فَلَهَا! »
(٧ / اسرا)

“If you do good, you do it to your selves, and if you do evil, you do it against your selves...!”

(Holy Quran. Isra: 7.)

Man, in the course of his life, has no effort but the interest and happiness of his life, if it extends to any point, although the gains of his work seem to benefit others.

We understand from the Verses of Holy Quran that the way of man to God is the very self of him, because there is nothing but man himself, which is his way, he is the one who has different evolutions and different degrees and stages, once he was a fetus, other day a child, once he is young and other time an old man, then he continues to live in the purgatory, and one day he will live on the Day of Resurrection and then in Paradise or Hell. In short, this is the distance that every human being travels from the beginning of his existence to the end of his life: **“To your Lord is the final destiny!”** (Najm: 42,) and the ultimate destination is closeness to the Presence of the Glorious God!

It is this human being who does not walk anywhere in this course and does not follow any dark and light path, unless all of them are accompanied by the deeds of the heart, which are beliefs and other affairs of the heart. It is also accompanied by bodily actions, either righteous or unrighteous, the deeds whose effect, whether good or bad, is the burden of his future life.

(Almizan, V.11, P.282.)

Wayfaring in Self and Divine Knowledge

« سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ...! »
(٥٣ / فصلت)

“Soon We shall show them Our signs in the horizons and in their own selves until it becomes clear to them that He is the Real...!”

(Holy Quran. Fussilat: 53.)

The human self does its work only in itself. There is nothing to separate him from himself. He has nothing to do in his path but a compulsory - and natural – travel.

He is alien from everything that he has an apparent relation with them, except his God, Who environs the inward and outward state of his self and everything which is with his self.

On this account, man observes and realizes that although his self is apparently with the people, but in fact his self is constantly in solitude with his Lord. This is where he gives up everything and turns to his God and forgets everything else and only remembers Him. This is the very state that nothing is veiled between him and his God.

This is the same “Right of Knowledge” which is considered as a possible way to mankind to know God, and it deserves to be called - to know God through God.

(Almizan, V.11, P.283.)

Self-Care

« يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ لِنَنْظُرَ نَفْسٍ مَا قَدَّمَتْ لِغَدٍ وَ اتَّقُوا اللَّهَ...! »
(حشر / ١٨)

**“O you who have faith! Be wary of Allah,
and let every self consider what he sends ahead for tomorrow,
and be wary of Allah...!”**

(Holy Quran. Hashr: 18.)

In the above Verse, the God Almighty instructs the human beings to monitor the self, and take care of the righteous deeds of self, which are his asset and provision for tomorrow - the best provision is piety - because for the self, there is a today and tomorrow, and the self is in motion and travel in every moment, and the end of his journey is the Glorious God, with Him is the best reward, the Paradise!

Therefore, it is up to man to continue this path and always remember his God and not forget Him for a moment, for God Almighty is the end and the goal, and the wise man does not forget the goal, because he knows that forgetting the goal makes you forget the way. On this account, if one forgets his God, he also forgets himself, as a result, he has nothing to left for his last day to live with, and this is destruction.

The Holy Prophet of Allah said in a narration: “One, who realized himself, he realizes his Lord!”

(Almizan, V.11, P.281.)

CHAPTER FOUR

SELF-KNOWLEDGE

Self-knowledge or Human Intuitional Cognition

« سَنُرِيهِمْ آيَاتِنَا فِي الْأَفَاقِ وَ فِي أَنفُسِهِمْ...! »
(٥٣ / فصلت)

“Soon We shall show them Our signs in the horizons and in their own selves until it becomes clear to them that He is the Real...!”

(Holy Quran. Fussilat: 53.)

To observe and perceive the Signs of God in universe and in human self, as a result to get acquainted with the God Almighty, in the sense that it visualizes the eternal life of human in his view, and also in the sense that this life depends entirely on Monotheism, Prophethood and Resurrection, it guides one to adhere to the Religion of Truth and Divine Legislation, and in this guidance, both paths, namely, observing horizons and journeying in the self, are effective, and both are helpful in guiding to the religion, faith, and piety, but observing and journeying in the Signs of the Self is more beneficial, because this observation is from the knowledge of the essence to the self, and its powers, spiritual and physical tools, and its complications of excess and moderation in action. It is useful as well for essence to have knowledge in the virtuous and vile properties, good and bad situations that coincide with it. It is clear that a person's occupation with knowledge of such affairs and believing in their requirements, such as safety or danger, happiness or misery, pain or healing, makes it easy to heart to hear them from a close position. When a human being realizes his spiritual pains and its cure, he corrects what is corrupt and commits to what is right.

Unlike the observation and journeying in the Signs of the horizons where he cannot look so closely and his heart receives the meanings from a far distance.

Observing in the Signs of Horizons and the knowledge derived from it is an intellectual or obtainable knowledge, contrary to the observation in the Self and its powers, its existential developments, and the knowledge, which is one of its manifestations and effects, so observing in which is an intuitive observation or presential knowledge, it is the knowledge of the learned theosophist in his self. This knowledge is such as observation and manifestation.

When a person studies and travels in the Signs of his self and sees how he needs his Lord and how he has needs in all aspects of his life, then he encounters a strange Truth, he sees that his self is related and dependent on the greatness, existence, life, knowledge, power, hearing, seeing, will, and love of someone else.

All the attributes and actions of his self is a drop from an infinite ocean, a cluster of an endless harvest, a reservoir that is infinite in value, light, beauty, glory, existence, life, power, and other perfections.

(Almizan, V.11, P.290.)

Common Understanding of the Human "Self"

« يَا أَيُّهَا الَّذِينَ ءَامَنُوا عَلَيْكُمْ أَنْفُسَكُمْ...! »

(مائدة / ١٠٥)

“O you who have faith! Take care of your own souls.

He who strays cannot hurt you if you are guided!”

(Holy Quran. Maeda: 105.)

As far as we know and human history shows, the word "I-myself" was always uttered in human language, even in the language of the first human beings during their conversations, and with this word, they referred to a reality of the external realities

They certainly understand what they are saying and what truth they want from this word, but, since they were material people and their views were short and mostly concerned with their physical needs, so this constant pursuit of their material needs caused them to neglect the true meaning of the word and prevent them to come to their senses and ponder over the

meaning of the words "I and Myself" and the like, and may have made them think that the meaning of these words is their material body.

If the pursuit of the body needs, deprived the common people to understand the truth of the "Self," it does not contradict the fact that the distinguished men in terms of being human - not in terms of having an earthly body and in need of thousands of material conditions - understand another meaning from the word "I" and do not make mistakes in it.

There is no doubt in this fact that man, in all aspects of his existence, observes a truth outside of himself called "I," which, if he is careful, he will see with certainty that it is contrary to his material senses and it is a truth which is not like the physical affairs subject to change and to the division and to the time and space, and finds out that truth is something other than this material body.

The Self is something that has no compatibility with material and matter because the nature of the self and its effect are different from the properties and effects of material things.

(Almizan, V.11, P.303.)

Effect of Events on Attention to Self

Ordinary people are all preoccupied with material needs such as food, house, and clothing, but the various events that occasionally invade one during his lifetime distract him from others. Shocking events such as intense fear, extraordinary joy, extreme love, urgency, and the like, have a profound effect on this meaning.

Also, there is another factors and events that one of which may cause part of truths that the external senses cannot comprehend them to be embodied to someone, as a result, he feels various affairs of last or future events while sleeping or between sleep and wake, the events or secrets that are beyond the reach of the senses of others, and perhaps if one, whose will is joined with complete faith and firm certainty, he could practice deeds

that ordinary people are unable to do, and the ordinary causes cannot lead man to such results.

What is important to point out here is that such affairs are things that need to happen when the self has given up everything that is outside of itself, and especially of bodily pleasures, and for a moment to be focused in himself, therefore we see that in regard to the austerity of the self, although it has many and innumerable types, nevertheless in all of them, in short, opposition to the self and its avoidance of matters outside of itself is the basis of issue.

This is only because the submergence of the self in its desires and lusts discourages it from paying attention to itself and guides it to the lusts and affairs outside of itself, and as a result the overwhelming force of the self, which must be expended in one work - correcting himself, divides and disperses in those lusts, and deprives it of its correction, and entertains it with its lusts.

(Almizan, V.11, P.306, under Verse 105, Maeda.)

Temporary Attention to Self and Continuous Attention

Factors that invite one to the effects of his self, just as it is a short and temporarily period for some people, it is also available for some others for a long and continuous period. Perhaps the people of asceticism that we have seen ourselves, their work has reached a point where they are ascetic towards the material pleasures and mortal lusts of the world, except for restraining oneself and engaging in inner conduct, and there is no doubt that this self-engagement is not a new issue, because the narrated evidences as well as rational confirmations indicate that this practice is from the tradition of humanity and has been practiced among human beings since a long time. How long we return back and turn the pages of human history we find still the trace of the issue of austerity, and we understand that this practice has been one of the necessary traditions of humanity, even in the

past, at the faraway eras, that the human being was dwelt on the earth, it was common among them.

(Almizan, V.11, P.308, under Verse 105, Maeda.)

Attention to Self in Historical and Religious Societies

A Historical and Religious Discussion

If we have a careful study in nations and religions such as Buddhism, Brahmanism, Sabianism (star-worshippers,) Manichaeism, Magianism, Judaism, Christianity, and Islam, we will see that for this important issue, that is, gaining self-knowledge and studying its effects, there were most deep-rooted movements, even though these inclinations and movements were not the same, but they were different in terms of the characteristics and quality of perception, nevertheless, all of them had the invitation to purify the self. The following is a brief description of it:

1- Brahmanism:

Brahmanism is an ancient Indian religion, although it opposes the religions of the Book in Monotheism and Prophethood, but this same religion has also invited the people, especially Brahma itself, to purify their selves and purify themselves.

But the other religions of the Indians, such as the Jokiyyah, which are the people who regard the self and illusions, and the companions of the clergy, the companions of wisdom, and others, have special austerities and hardships for their followers. All these religions have some special way of isolating and banishing sensual pleasures and preventing the self from enjoying it.

2- Buddhism:

Buddhists also base their religion on self-purification and opposition to the sensual desires of the self and the sanctioning of pleasures in order to

reach the truth of knowledge, the Buddha himself has followed the same path in his life.

3- Star worshipers:

The Sabeans are a sect that believes in clergies and their idols. Although they have denied the matter of Prophethood, but that they have ways to reach the perfection of self-knowledge, which is not very different from the way of Brahmins and Buddhists. Although these Sabeans have differences among themselves on public opinion of the issue of creation, they all agree on the necessity of austerity in order to attain the perfection of knowledge and the happiness of this world.

4- Mani followers:

Mani followers of the dualists (polytheists of the two gods) are also from sects that they believe that the self is from a transcendental universe of light which has chosen home in these material traps, the body, and has descended from that high position to this low rank, and when he can attain happiness and perfection to break this oppressive trap and fly from cage of earth to the realm of light either by one's own will and by austerity to oneself or without one's own will, that is, by natural death.

5- Religions of the Book Owners:

As for the People of the Book, that is, the Jews, the Christians, and the Magi, these are also their holy books, that is, the Old Testament, the New Testament, and the Avesta, are full of invitations to reform and purify the self and to oppose its sensual desires. Especially the Old and New Testaments, which always recommend asceticism in the world and the practice of inner purification, especially the Christians, among them each century a large number of ascetics and hermits to purify their selves abdicate from people, so that the issue of monasticism is one of their admitted traditions. The story of their monasticism is also mentioned in Holy Quran, where the God Almighty Says:

**“...But as for monasticism, they innovated it
We had not prescribed it for them**

**only seeking Allah's pleasure.
Yet they did not observe it with due observance.
So We gave to the faithful among them their due reward,
but many of them are transgressors...!"**

(Hadid: 27.)

The God Almighty Said also about the worshipers and anchorites of the Jewish:

**" Yet they are not all alike.
Among the People of the Book is an upright nation;
they recite Allah's signs in the watches of the night and prostrate!"**

(Al-Imran: 113.)

6- Yogis and Ascetics:

Different sects of ascetics, those who have miraculous operations; like the sorcerers of Simia and the companions of talismans and those who possess spirits, jinn, spirit of letters and planets and others, and those who have summoned and possessed the selves, although for each of them there are special strange austerities, but the result of their kind is the same as self-mastery.

In short, what has been said is that the ultimate goal of all the people of religions and sects and owners of special practices are the purification of the self by leaving the sensual lusts and engaging in purification from a reprehensible morality and situation that is not appropriate and compatible with the goal.

(Almizan, V.11, P.309, under Verse 105, Maeda.)

Attention to Self and its Motives

In all situations, man performs actions either to educate the self and to dissuade it from exterior affairs and from indulging in material pleasures or to acquire the effects of self and its qualities, which cannot be achieved through natural causes and factors. In all these activities his purpose is

nothing but to disappoint the self from external causes and to persuade it to do something independently and without help of those causes, which is not possible to do even with ordinary causes and material means. Therefore, a religious person who is in his religion, whatever it may be, thinks that one of the obligatory duties of a person is to acquire true happiness for himself, that is, if he is a follower of a religion of which the resurrection is one of the beliefs, a good life the Hereafter, and if he denies the resurrection like idolatry and reincarnation, he will achieve a worldly happy life that is all good and free from all evils.

This person sees that such a life and happiness cannot be attained in orgy and indulgence in animal pleasures, because these do not lead a person to that goal, so he must inevitably leave the sensual pleasures, and give up a certain extent the freedom in whatever his self desires and becomes fascinated by one or more of the causes which are beyond the ordinary material causes, and seeks nearness to Him and establishes a connection with Him.

He sees this rapprochement and connection is available when he is humble before His Commands. This surrender and submission are an spiritual matter, which can only be preserved by physical actions and asceticism.

These acts and asceticism are the same as the religious rites, such as prayer and other acts of worship, and everything else that are related to such rituals.

It is clear that the return of all these ceremonies and worship acts and any other endeavoring is a kind of attention to the self, because man instinctively feels that he does not perform any obligation of religion and does not abandon any forbidden of religion, but for the reason that his self is benefited and educated through this way.

Man is always engaged with observing his self and the presence of his essence, even for a moment of his existence. Certainly, there is no fault for man in this observation and presence. If he makes a mistake, his mistake is in the way of interpretation, which is based on scientific theory

and intellectual discussion.

(Almizan, V.11, P.314, under Verse 105, Maeda.)

Training the Self and the Will

Religions and sects, with all their differences in their traditions and orders, have no purpose other than the self-knowledge, whether the believers in those religions themselves know this meaning or not. Also, one of the men of austerity and struggle, even if he has not converted to a religion and does not believe in the fact that there is still a self, but he uses the special austerity that he has chosen for himself and practices with it, he has no purpose but to reach the promise to which he has been promised. The result he expects is not related to deeds and austerity, because there is no natural connection between him and the deeds and austerity, namely, there is no necessary connection which is between natural causes and their effects, but this connection is a voluntary and immaterial relationship that depends on the consciousness and will of the ascetic, the consciousness and will that, when remain preserved that the ascetic does not abandon his austerity, which is the connection between his self and the result.

Therefore, the truth of the austerity mentioned is affirming the self and completing it in consciousness and will in order to achieve the desired result.

The effect of austerity is to create a state for the self to realize that it can do what is desired. When austerity was correct and complete, the self reaches to such a point that if he wills the desired, it will be obtained, either wills it absolutely or under certain conditions.

(Almizan, V.11, P.316, under Verse 105, Maeda.)

Self's Inner Relation with Effect of Worship and Austerity

As far as the Trust in Absolute Power of God develops in a human

being the more his possession on objects will develop.

The religious effects of prayers and worships, as well as the effects of austerities and struggles are such that between them and the human self a spiritual and inner relation has been established, and in fact engaging in those worships and austerities, no matter how much, is engaging in the affair of the self. If one thinks that the future effects of this action such as Paradise, happiness and bliss, or their strange worldly effects, which no natural cause can produce such effects, such as possession in perceptions of people and in their wills, as well as telling of their intentions and of future events, connection with the spirits, and other strange acts like that, are only the result of actions and austerities not the effect of the self, that one thinks this relationship between the cause and effect is a relationship between the apparent skeleton of the named actions and the named results, not that it is one of the inner effects and affairs of the self, or thinks that there is even no relationship between these strange effects and the action, but these effects come to existence coincidence of those actions without any relationship and only due to some events, or come to existence after those actions only by Will of God without the special effect of these actions. Such a person in fact has misguided himself!

(Almizan, V.11, P.317, under Verse 105, Maeda.)

Religion Differs from Mysticism, Sufism, and Self-Knowledge

It should not be mistaken that religion is Mysticism, Sufism, namely, the self-knowledge, since the responsibility of religion is to declare that for human being there is a real happiness not imaginary, and this happiness cannot be achieved except by humility before the Supernatural, and not being satisfied with material pleasures.

Religions, no matter how right or wrong they may be, are used to educate people and lead them to happiness, a happiness that the self-improvement and refinement promise people and invite towards it, of course, the refinement that is appropriate to the desired.

The purpose of religion is that the people worship God Almighty without the mediation of anyone - in the religion of truth - but in the religion of falsehood and polytheism through intercessors and partners - because the religion entails the human happiness and his pure life, a life that man has no other ultimate goal than to attain it, a life to which man can attain it only by a self free from the filth of material belongings and unconditional animal pleasures.

Because this invitation needed to include the self-correction and purification as one of its Commands, so that the believer in the invitation and the one who the religion brings up in its lap would be entitled to accept and achieve the goodness and happiness.

Therefore, the issue of self-purification has become part of the program of religion, and remarks for this meaning is seen among its rules, therefore as we said, the religion in some way includes the mysticism as a requirement, but it cannot be said that religion is the knowledge of the self, but religion is one thing, and the self-knowledge is another.

With this statement, it becomes clear that the various methods of austerity and struggle that are followed to reach all kinds of extraordinary goals are not the self-knowledge too, although some of them are related to some others in some way.

The mysticism or knowledge of the self, although its conduct is in any way we assume, is a matter derived from religion. Religions, with all their differences and divisions, are all branches of a basic religion which is rooted from the Nature of Humanity: The Religion of Monotheism!

(Almizan, V.11, P.318, under Verse 105, Maeda.)

Natural Religion and Motives of Self-Knowledge

The religion of Monotheism is the father of religions, and the true and false religions are the descendants of this father. This natural religion and its considering the issue of Self is for the reason that, it wants to create the knowledge to the God Almighty which is the desired human perfection and

happiness, to which the religion invites. The taste of religion is not satisfied with people being engaged in something that has nothing to do with knowing God and worshiping Him.

What the religion calls for is:

"Truly, the Perfect Religion in the Sight of Allah is Islam!"

(Al-Imran: 19.)

"God does not want disbelief for His servants!"

(Zumer: 7.)

How can the religion be satisfied where the people abandon the worship and knowledge of God and engage themselves alone with the self-knowledge?

It turns out that mysticism is primarily motivated by the natural religion, otherwise it is not something by itself originated from nature.

Of course, some mystics may not be religious, such as sorcerers and the like, and may have engaged in this type of mysticism outside of religion, but their work was not because of their human nature felt the need for mysticism, but they may be encountered some strange effects of the self and became greedy to acquire this amazing power of the self and be able to possess the people with strange deeds and deceive them in this way.

This greed and enthusiasm made them pursue this work and continue to find a way to their destination and gradually turn it into a smooth path.

(Almizan, V.11, P.320, under Verse 105, Maeda.)

Difference of Sensorial Perceptions with Reality of Self

It is narrated about many of our religious pious scholars that during their religious struggles they have achieved extraordinary miracles and strange events, such as visualizing certain affairs before their eyes, and observing people and events that the senses of others fail to observe, or healing by prayer the sick in whom there was no hope of recovery, as well as rescue from death by non-ordinary means. Sometimes the same things

happen to the impious ones.

How often a living human's spirit has been summoned by a master of summoning spirits and interrogated secrets from him, while he himself has been awake and busy with his daily affairs and needs.

Some scholars of this art, when they saw many spirits, whose spiritual form resembles that of a human or an animal, thought that this form probably exists in the external world and nature, which is a world of change, especially some of them, who did not accept the existence of immaterial affairs, became more affected by this fancy.

But so far, they have not been able to solve this unsolvable problem of what the spirit, life and consciousness are. Such a hypothesis is the hypothesis of one who says that the spirit is a subtle material in the form of the elemental body of its owner, which is like it in all its form and appearance. This thought has arisen from where he has seen a man dreaming, whose dream face resembles his external face.

Of course, they have not understood that this face is a mental face and dependent to human consciousness, such as the face that a person imagines and perceives of his body.

The truth is that they have obtained information from the teachings about the self and have achieved some successes in this way, but because they do not understand the truth of the self as it is, therefore they made mistake and have been misguided about the same correct information too.

The Fact, according to what the argument and experience lead us to, is that the truth of the self, which is the same power of reason, and is interpreted as the word "I," is something that in its essence is contrary to material affairs, and all kinds of its consciousness and perceptions, namely, its sense, imagination, and intellect, all of which, because they are perceptual affairs, they have a place, proof, and reality in their world and in their container of existence.

Physical perceptions and organ sensations are not really perceptions and sensations but are a natural property like as material interactions. The eyes, ears, and other bodily senses do not have any perception or

consciousness, that is, the eye does not see, and the ear does not hear, but prepares the means of seeing and hearing for the self.

Therefore, things that are visible only to the pious scholars and the ascetics are not outside the scope of their selves. All these strange things, which are dominated by the men of asceticism and struggle, are all the result of their will and providence, and the will is also the result of consciousness.

Therefore, human consciousness is involved and effective in all the events that are related to it and the affairs with which the human beings are in contact.

(Almizan, V.11, P.322, under Verse 105, Maeda.)

Different Motives of Self-Attention

Those who are engaged in self-attention can be divided into two groups:

- 1- Those whose occupation is in this field, who want to use the strange and wonderful effects of the self which are out of the realm of material causes, in their living income and other purposes, such as masters of spells and possessing the spirits of stars, and possessing Jinn and human spirits, as well as those who deal with writing prayer and sorcery.
- 2- Those who deal with the self and want to get rid of the material affairs and extra-spiritual matters, through self-indulgence to find out its truth and study in the self, such as various Sufi sects and orders.

Sufism is not something that Muslims have invented or that is primarily related to Islam, because the same profession was found among the pre-Islamic nations, such as Christians and others, and was even prevalent among the polytheist and present Egypt Buddhists.

Of course, not in the sense that they have taken this profession from their ancestors, but in the sense that the natural religion invites man to

asceticism. Asceticism also leads to the mysticism of the self. Therefore, the establishment of a religion among a nation and its place in the hearts, automatically prepares the people for it, to adopt the method of mysticism of the self and, in principle, creates thinking about it among them, and causes some people who have all the necessary factors and conditions to take this method to admit it.

Therefore, it is appropriate to divide the second group of those two groups that seek the mysticism of the self, that is, the men of true mystics, into two sects. Those who seek the knowledge of the self, and those who seek the knowledge of God, (as the following statements:)

(Almizan, V.11, P.325, under Verse 105, Maeda.)

Self-Knowledge and Knowledge of God

The men of True Mystics are divided into two groups:

- 1- The first group are those, who behave in this way only because they are interested in this method, and of course, they also have a brief knowledge of the self, but this knowledge will never be available for them completely, because they have no other purpose to acquire this knowledge than the self itself, since they neglect the creator of the self, the God Almighty, Who is the real cause of the self and He has the control of the self in its existence and the effects of its existence. It is in his hands that they are unaware. Hence, they should not have been able to gain the knowledge of self completely.
- 2- There are other sects in this category, which follow the way of knowing the self in the sense that this knowledge itself is the means of knowing their Lord. This method of self-knowledge is the same way that the religion also invites people to and likes it to some extent. This is the way in which man deals with the knowledge of his self in the sense that he considers the self to be a sign of the signs of his Lord, but also the closest sign to his Lord. In short, he considers the soul as a means and a

path that leads to the Glorious God:

"Indeed, to your Lord is the return!"

(Alaq: 8.)

(Almizan, V.11, P.326, under Verse 105, Maeda.)

Different Orders of Sufism, and Mysticism

The Sufism orders among Muslims are very much, and the number of their orders due to the differences that are only in the principles and foundations of the sect may reach twenty-five series, each of which has branched into more sub-series in details. All these series, except one, attribute the documentation of their sect to Ali ibn Abi Talib (AS).

Among these groups, there is a group of Sufis who do not attribute themselves to any of the series. This set is called "Oveyssi" attributed to "Oveyss Qaran." There is another group among the Sufis, who have neither called themselves by a particular name nor chosen a particular motto for themselves. The Sufi series has written many books and essays in which they describe their own series and methods, as well as the religious laws and customs that they have, and the customs that the leaders of their sects had, as well as the revelations that is narrated from their leaders and explained the arguments with which they have argued for the legitimacy of their order and the purposes on which they have based their order.

If one wants to know about that material, he should refer to the same books.

The case of self-knowledge is not a matter of thought and theory, but it is a practical issue, that no one can obtain a complete knowledge about it except through action. But the psychology (study of mental processes,) about which the ancient philosophers have compiled many books, is not a science to provide any of the afore-mentioned purpose, nor is it the science of educational psychology, that the most recent books have written about, and is in fact a branch of the old style of ethics, has no effect on fulfilling the

same purpose, (and God is the Guide!)

(Almizan, V.11, P.327, under Verse 105, Maeda.)

و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَعَدْلًا لَا مُبَدِّلَ لِكَلِمَاتِهِ وَ هُوَ السَّمِيعُ الْعَلِيمُ

THE WORD OF YOUR LORD HAS BEEN FULFILLED IN TRUTH AND JUSTICE.

NOTHING CAN CHANGE HIS WORDS,

AND HE IS THE ALL-HEARING, THE ALL-KNOWING!

November 23, 2021. – December 10, 2021

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