

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

CLASSIFICATION of

ALMIZAN

THE INTERPRETATION OF HOLY QURAN

BY: Great Allamah Sayyed Muhammad Hussein Tabatabaei

Complete Translation

BOOK THIRTEEN

Human Spiritual Development

and **Corrective Motion**

Edited, Summarized, Classified,
and Translated by:

SEYYED MEHDI AMIN

2022

AUTHOR

"ALLAMAH TABA'TABAE"

Ayatollah Sayyed Muhammad Hussain Tabatabaei

&

His Masterpiece:

"ALMIZAN, THE INTERPRETATION OF HOLY QURAN"



Image of Allamah

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

CONTENTS

BOOK Thirteen

HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION

<u>Introduction</u>	<u>7</u>
PART ONE: Human Spiritual Development.....	10
CHAPTER ONE: THE PIETY	11
<i>Piety and Self Education</i>	11
<i>The Reality of Piety</i>	12
<i>Three Pillars of Religious Piety</i>	13
<i>Fear - hope – love</i>	13
<i>Fear, as an Executive Guarantee for Piety</i>	14
<i>Hope, as an Executive Guarantee for Piety</i>	14
<i>True Knowledge of God, as Executive Guarantee for Piety</i>	14
<i>Piety and Repentance</i>	15
<i>The Extent of Human Piety, and Range of Human Ability</i>	16
<i>Reward of the Pious in World, on Death, and at Hereafter</i>	17
CHAPTER TWO: THE TRUST	19
<i>Trust, and Human Submission to the Will of God</i>	19
<i>Trust, and Divine Guardianship</i>	20
<i>Trust, and its Monopoly to God</i>	21
<i>Different Degrees of Trust</i>	22

<i>Faith and Submission, the Prelude to Trust</i>	24
<i>Delegation, Trust, and Submission (Three Stages of Servitude).....</i>	25
<i>Position of the Believer Reliance in God</i>	26
<i>The Relationship between Trust and Destiny.....</i>	27
<i>Concept of Trust in Genetical and Legislative Affairs</i>	29
<i>Trust, and Effect of Apparent Causes</i>	30
<i>Guardianship and Trust</i>	31
<i>Concept of Guardianship, and God’s Closest Friends.....</i>	32
<i>Deprivation of Guardianship and Divine Sponsorship</i>	34
CHAPTER THREE: EQUANIMITY and CONFIDENCE of HEART	35
<i>Concept of Special Tranquility Descended by God</i>	35
<i>The Assured-Soul, his Beliefs, and his Deeds.....</i>	37
<i>Descending Confidence and Stability to Heart.....</i>	39
<i>Way to Achieve Heart Tranquility</i>	40
<i>Divine Guardianship, Source of Peace, and Inner Strength</i>	41
<i>Pure Life, a Result of Heart Tranquility.....</i>	43
<i>Heartfelt Confidence, Perceiving and Submitting to Truth</i>	44
<i>Denial of Self-Confidence and Proof of Trust in God</i>	45
CHAPTER FOUR: PERFECTION	46
<i>The Level of Perfection, and its Signs in Human.....</i>	46
<i>Way to Achieve Perfection of Human Servitude</i>	47
<i>Purifying and Teaching Wisdom to Achieve Human Perfection</i>	48
<i>Is the Perfect Man, Free from Religious Duties?</i>	49
CHAPTER FIVE: SINCERITY AND SINCERIZED SERVANTS	50
<i>Meaning of Sincerity and Sincerized Servants</i>	50
<i>Examples of Excellent Sincerity</i>	50
<i>State of Human Complete Sincerity.....</i>	51
<i>How the Love Causes Sincerity.....</i>	52

Men of Sincerity, and Degree of their Fear of God 54

Privilege of Theologians and Divine Mystic Scholars 55

Definition of “Exclusive Purified Servant” and its Inclusion 56

The Praise of Exclusive Purified Servants..... 57

Exclusive Purified Servants of God in Paradise 58

Worship of Exclusive Servants Purified by God 60

PART TWO **63**

CHAPTER ONE: REPENTANCE AND RETURN **64**

Repentance - the Human Corrective Motion..... 64

Purification of Man by Repentance..... 65

Repentance System, and Return of God to Man 66

Changes Resulting from Repentance in Human 67

The Right of Repentance 68

Exercising Heart Repentance and Return to God 69

Repentance and Hope 69

Effect of Repentance in Solving Social Problems..... 70

Religious Rules and Individual Repentance 71

Hope of Repentance, Cure of Despair..... 72

CHAPTER TWO: KINDS OF REPENTANCE **73**

Real Repentance, and False Repentance 73

Introduction to Repentance, Recognition of Evils 74

Hard Repentances 74

Repentance, and Turning Evil into Good 75

Stages of Repentance 76

Remorse and Repentance 77

Genuine, Pure, and Irrevocable Repentance..... 79

Ignorance, and its Impact on Repentance and Forgiveness..... 79

Cases of Non-Acceptance Repentances 80

Persist on Sin: Change in Servitude Spirit 82

Divine System Governing the Pardon and Forgiveness 83

Rejection of Apology for Polytheists 85

Introduction

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

إِنَّهُ لَقُرْآنٌ كَرِيمٌ فِي كِتَابٍ مَكْنُونٍ لَا يَمَسُّهُ إِلَّا الْمُطَهَّرُونَ

This is an honorable Quran
Preserved in a Hidden Book which
No one can touch it except the purified ones!

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 he started to prepare another abridged edition 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
- BOOK 12 – HEART, WISDOM, KNOWLEDGE, AND SPEECH
- BOOK 13 – HUMAN SPIRITUAL DEVELOPMENT AND CORRECTIVE MOTION (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/...](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.

January 9, 2022 – January 30, 2022

PART ONE

HUMAN SPIRITUAL DEVELOPMENT

CHAPTER ONE

THE PIETY

Piety and Self Education

«يَا أَيُّهَا الَّذِينَ آمَنُوا كُتِبَ عَلَيْكُمُ الصِّيَامُ... لَعَلَّكُمْ تَتَّقُونَ!»
(١٨٣ / بقره)

" O, you who believe!

**Fasting is Decreed for you as it was Decreed for those before you,
so that you may become Pious!"**

(Holy Quran. Baqarah: 183.)

Sublime Teachings of Islam and Quran express that the Holiness of God is so Purer than He needs to have something, and no harassment or impressions about Him could be thought. Finally, He is free from any faults, defects, needs and wants, therefore, the Worship, and what effect it has, is for the benefit of creatures only, not for the God Almighty.

The Sins are also the same. Quran says: **"If you do good, you do it to yourselves, and if you do evil, you do it against yourselves!"** (Isra 7,) so the effects of the obedience or disobedience reach the man himself, who has nothing but the need and want.

The Holy Quran says about Fasting: **"...So that you may become Pious [through self-restraint,]"** which means that the legislation of this worship is for you to make you pious, not the God Almighty needs your Fasting!

But there is no doubt that we can find Piety from Fasting, because everyone can find this fact in his nature that if one wants to be connected with the world of Purity and Holiness, and in order to reach perfection and spirituality, and to follow the high degrees of morality, the first step for him is to avoid licentiousness and lust, and restrain the rebellious self, to keep

under control his unbridled nature to go astray away in every paths in the earth, to pure himself from the immoral interests and from sinking in the trapping of his material life, and in short, to avoid everything that has him turn away from God.

This Piety can be achieved through the refusal of the passions and avoiding lust. What is proper for the ordinary people is avoiding the most of common needs, like eating, drinking, and sexual desires, even refraining from legitimate lust, so, considering this practice their will, will be strengthened, so that they can refrain also from the illegitimate lusts, and can unto their Lord seek a near standing, because when someone who complied with God's Call on the legitimate and permissible affairs, he can better obey Him in avoiding the illegitimate and forbidden affairs.

(Almizan: V.3, P. 9.)

The Reality of Piety

«ذَلِكَ وَ مَنْ يُعْظِمُ شَعَائِرَ اللَّهِ فَإِنَّهَا مِنْ تَقْوَى الْقُلُوبِ!»
(حج / ٣٢)

"Respecting the Rites of Allah represent the Purity of heart and the state of Piety of the pilgrim!"

(Holy Quran. Hajj: 32.)

The reality of Piety, and avoiding the Wrath of God, and forbearing in God-Forbidden affairs, are all something spiritual relating to heart.

The intended meaning of heart is the Self of Man, so the Piety is not upright to the deeds, which are physical actions, because the actions are common in both the obedience and disobedience. For example, touching the opposite sex, is the same in marriage or in adultery. Killing a man in a crime or in lawful punishment is the same. Prayer for God or for hypocrisy is the same action. In all of them the physical skeletons of action are the same.

So, if one of them is lawful and the other is forbidden, one is shameful the other reputed, is for the sake of the Inner Morality and the Piety of the

Heart, not the act itself, and not the titles that abstract from actions, such as beneficence, obedience, and so on.

(Almizan: V.28, P. 248.)

Three Pillars of Religious Piety

«... فِي الْأَخْرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ
وَ مَا الْحَيَاةُ الدُّنْيَا إِلَّا مَتَاعُ الْغُرُورِ!»
(٢٠ / حديد)

**“Know that the life of this world is just play and diversion,
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.)

- **There is a severe torment in the Hereafter with the forgiveness and pleasure of God, and the life of this world is nothing but a deceptive commodity.**

Religious Piety is achieved through one of three things, in other words, God Almighty is worshiped in one of three ways:

Fear - hope – love

The faithful man must pay attention to the reality of the world and know that the world is like a mirage that the thirsty one sees nothing when he gets closer, therefore, he should not aim at the world and know that

beyond this world there is another world, in which he finds the result of his actions. Either that result is a severe punishment for his ugly deeds, or it is forgiveness from God for his good deeds.

So, he should be afraid of that torment and hope for that forgiveness. But if he thinks higher than this, he must determine his goal to please God, not to act just to get rid of torment, or to reach a reward.

Fear, as an Executive Guarantee for Piety

Some people, who also happen to have a majority, are overwhelmed by the issue of fear of punishment and it prevents them from deviation, sin, and rebellion. The more they face threats and Divine Warnings, the more they become afraid and, as a result, worship and obey.

Hope, as an Executive Guarantee for Piety

Some other people are overwhelmed by their hope and greed, and the more they face the Divine Promises and the Rewards and Degrees that God has promised, the more their hope increases, and to achieve the blessings and dignity and the good end that God has promised people with faith and righteous deeds, they try to be more pious and committed to righteous deeds, so that they may attain God's forgiveness and Paradise.

True Knowledge of God, as Executive Guarantee for Piety

The third group is the scholars of God. Their goal is higher than the previous two classes. They do not worship God out of fear or greed for reward, but they worship Him because He deserves to be worshiped. They have realized that God is their Lord, the Owner of their will and consent, and the Owner of everything. He is the One Who Devices all things Alone.

This is how they knew God and saw themselves as just His servants. They do or do not act except for the consent of God; they do not consider anything other than the Face of God and His Attention. They have no regard for torment or for reward, in order to rise to their duty out of fear of it, nor do they pay attention to reward in order to hope - even though they fear God's

Punishment and hope for His Reward, but their motivation for worship and obedience is not fear and hope.

This is the Way of Love that purifies the heart from any belonging except the belonging of God. He makes the heart belong exclusively to God and everything that is attributed to God, from the Religion and the Messenger of Religion and the Guardian in Religion and whatever returns to God, because love for something is the love for its effects too.

(Almizan: V.21, P. 253.)

Piety and Repentance

«...وَ اتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَحِيمٌ!»
(١٢ / حجرات)

“...Have fear of God; God accepts repentance and is All-merciful!”

(Holy Quran. Hujarat: 12.)

If in the above Phrase, the meaning of "Piety" is to avoid the sins that they had committed before, and to repent of it after the Revelation of this Command, then the Phrase: "**God accepts repentance and is All-merciful,**" means that God will accept it copiously, and He is kind to His repenting servants who take refuge in Him.

But if the above-mentioned Phrase refers to avoid the absolute sins, even though they have not committed them yet, then the meaning of the Phrase will be that God refers to His pious servants a lot and seeks to guide them further, and at every moment, by providing the means, He protects them from facing with deadly miseries, and is so kind to them.

God has two types of Repentance - one is the repentance of God before the repentance of the servant, in a way that He turns to His servant and succeeds him to repent. Another repentance is after the repentance of the servant, that is, when His servant repents, He turns to him again, to have Mercy on him and to accept his repentance. **“However, God will accept the repentance of**

whoever repents and reforms himself after committing injustice; He is All-forgiving and All-merciful!" (Maeda: 39.)

(Almizan: V.36, P. 201.)

The Extent of Human Piety, and Range of Human Ability

« فَأَتِقُوا اللَّهَ مَا اسْتَطَعْتُمْ...! »
(١٦ / تغابن)

“Have as much fear of God as best as you can...!”

(Holy Quran. Taghabun: 12.)

- Fear God as much as you can afford,
and do not lose any afford from piety and fear of God!

The above Verse conveys the same content as the Holy Verse: **"O you who have faith! Be wary of Allah with the wariness due to Him!"** (Al-Imran: 102,) is in the position of expressing it, not that God wants to say that you should observe piety as much as you could and give up piety as much as you could not.

There is no contradiction between the Verse in question and the above Verse; the difference between the two is something like a difference in quantity and quality.

In the first Phrase, the God Almighty Commands your piety to cover all the things that are within your reach and power, and in the second Verse, He Commands that your piety should be characterized by truth in all cases, and that piety should not be formal and superficial.

The first is about the quantity and amount of piety. The second is related to its quality.

“But to those who were God wary it will be said:

What is it that your Lord has sent down?

They will say: Good!

**For those who do good in this world there will be a good reward,
and the abode of the Hereafter is better,
and the abode of the God way is surely excellent!”**

(Nahl: 30.)

(Almizan: V.38, P. 264.)

Reward of the Pious in World, on Death, and at Hereafter

«وَقِيلَ لِلَّذِينَ اتَّقَوْا مَاذَا أَنْزَلَ رَبُّكُمْ قَالُوا خَيْرًا...!»
(نحل / ٣٠)

**“But to those who were God way it will be said:
What is it that your Lord has sent down?
They will say: Good!”**

(Holy Quran. Nahl: 30.)

It is said to the pious people of faith:

- What has God, your Lord, Revealed to? How was the quality of that was revealed?
- They said: Good!

Because for the people who do good, there is a good reward in this world, and in the Hereafter, there is a better reward.

Then, to praise and emphasize their reward in the Hereafter the God Almighty Says:

“And the abode of the God way is surely excellent!”

Then God gives a new explanation that:

**“The Gardens of Eden, which they will enter, with streams running in
them. There they will have whatever they wish!
And thus does Allah reward the God way!”**

(Nahl: 31.)

**“Those whom the Angels take away while they are pure!
They say to them: Peace be to you!
Enter paradise because of what you used to do!”
(Nahl: 32.)**

The meaning of the purity of the pious while dying is their purity from the evil of oppression.

God Says:

- The pious are those whom the Angels take their soul while they are free from the evil of oppression - polytheism and sin. The Angels say to them: Peace be upon you - which is their safety promise -and say: Enter Paradise, as a reward for what you used to do!
- By this word, they are guided to Paradise!

Pious people because of the good deeds they do, and follow the Commands of Quran, and form a righteous community running in which the justice and goodness and a pure life, a life based on development and happiness, as a result, they themselves enjoy a happy world too.

The life of the Hereafter is better for such people than their world, and its happiness is indestructible.

(Almizan: V.24, P. 83.)

CHAPTER TWO

THE TRUST

Trust, and Human Submission to the Will of God

«اللَّهُ لَا إِلَهَ إِلَّا هُوَ وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ!»
(١٣ / تغابن)

**“Allah there is no god except Him!
In Allah let all the faithful put their trust!”**

(Holy Quran. Taghabun: 13.)

"Trust" means that one assigns someone else as his deputy to handle his affairs. This assignment requires that the Assignee's will to be as the will of the Assignor, and his action has the power of the Assignor's power.

This Trust, in some respect, coincides with the meaning of obedience, because the obedient considers his will and action subject to the will and action of the Obeyed.

The obedience of the servant of his Lord is to make his will dependent to the Will of his Lord, and his action also at the same manner. In other words, the servant should devote his will and the belongings of his will to the Will and Act of his Lord and make such sacrifice for the sake of his Lord.

So, the obedience of God Almighty in what He has legislated for His servants, and its belongings, is a kind of reliance and Trust in God. As the obedience to Allah is obligatory for every believer in God, therefore the Trust in God is also a necessity to believers. Believers have to put their trust in Him, submit and obey Him, but those who do not know Him, and do not believe in Him, they have no obedience too.

From the above facts it became clear that the faith and good deeds are a kind of confidence and Trust in God.

(Almizan: V.38, P. 260.)

Trust, and Divine Guardianship

«...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...!»
(٣ / طلاق)

“And whoever puts his trust in Allah, He will suffice him!”

(Holy Quran. Talaq: 3.)

Whoever relies on God, God holds and controls all his affairs, since God is Dominant on His Command, and God has set a measure for everything.

He who relies on God, withdraws from the self and its desires and the commands it gives, and considers the Will of God Almighty preferred to his own will, and prefers the action that God orders to him over the action that he himself likes, in other words to be religious to the Religion of God, and to act according to the His Rulings.

“God will suffice him!”

Such a person will become a God-Sufficient and God becomes his Guarantor, then what he desires, God Almighty wants the same for him, of course, what he recognizes as the source of the joy of life and happiness according to his nature, but not what his false worry considers happiness and joy.

According to the Ruling: **“...And will provide him with sustenance in a way that he will not even notice!”** (Talaq: 3,) the God Almighty provides material and spiritual sustenance from wherever he does not think. God provides his material sustenance without his own prediction, because before reaching such a trust, he considered his sustenance is the result of his own reach and the effect of apparent means, the same means on which his heart was attached, and he did not know much about the causes that are so many,

but God Almighty knows all of that causes, and He is the One Who sets the causes and effects after each other and arranges them as He Wills, and bestows an effect to whatever cause that He wishes, which the servant himself did not know such an effect for that cause.

In terms of spiritual sustenance - which is the real sustenance, because it is the lifeblood of the human soul and it is an immortal sustenance - it also reaches man without his own prediction, because man is neither aware of such sustenance, nor does he know it, and nor how he can reach it?

The God Almighty, Who is the Guardian of His trusting servant, and pulls him out of the abyss of doom and provides his sustenance in a way that he himself does not foresee. Of course, when a servant trusts in God and entrusts all his affairs to him, he does not lose anything of the perfection and of the blessings that he has the power to obtain it, and what which he hoped to achieve through his own efforts, God Almighty provides for him, because he has relied on Him and God is his Omnipotent, and there is no apparent cause like this, for whatever cause you consider it gives its effect only once, and does not affect again, but God Almighty is not like that: **“He is Dominant over His Command and fulfills it!”** (Talaq: 3,) and all affairs are within the Power of God Almighty!

“Certainly, Allah has set a measure for everything!” (Talaq:3.)

The God Almighty will determine the limit and size of every creature, and the trusting servant also is not outside the Power of God, so his size and limits are also in the hands of God.

(Almizan: V.38, P. 276.)

Trust, and its Monopoly to God

«...فَاللَّهُ خَيْرٌ حَافِظًا وَهُوَ أَرْحَمُ الرَّاحِمِينَ!»

(٦٤/يوسف)

“God is the best Guardian, and He is the Most Merciful of those who show mercy!”

(Holy Quran. Yusuf: 64.)

With this Holy Verse the Prophet Jacob (AS) wanted to make his sons understand that his trust to the promise of his sons to protect Josef became fruitless, and it had no effect or reality, therefor, the best trust and reliance is only the Trust to God Almighty and His Protection. In short, when it comes to hesitating between trusting in God and delegating to Him, and between trusting in others, trusting in God Almighty is better and even more Definite.

Other than God Almighty, whoever may be trusted in something, or he may be considered a trustworthy trustee, but he may not have the slightest mercy to his trusting and loses his trust, unlike the God Almighty, Who is the Most Merciful, where He should have Mercy, He does not spare His Mercy. He has Mercy on the helpless and weak ones, who have entrusted Him. Whoever trusts in God, God is sufficient for him.

The purpose of Jacob (AS) in trusting God was this sense that the necessity to have confidence in God over trusting in other ones is because the God’s Munificent Attributes bring so confidence and certainty to his servants that such a Deity does not deceive the depositor, and He does not deceive those who have entrusted their affairs to Him, because He is Kind to His servants, He is Forgiving, Generous, All-wise. All-knowing, and in more comprehensive terms, He is the Most Merciful!

(Almizan: V.22, P. 56.)

Different Degrees of Trust

«...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...!»

“And whoever puts his trust in Allah, He will suffice him!”

(Holy Quran. Talaq: 3.)

(This Verse is one of the prominent Verses of the Quran.)

God Almighty, Who is the Guardian and Trustee of His trusted servant, He pulls him out of the abyss of doom, and provides his sustenance in a way that he himself did not foresee. Of course, when a servant trusts in God and entrusts all his affairs to him, he does not lose anything of the perfection and of the blessings that he has the power to obtain it, and what which he hoped to achieve through his own efforts, God Almighty provides for him, because he has relied on Him and God is his Omnipotent, and there is no apparent cause like this.

Such a position is given only to the Righteous from the leaders of this nation, but the lower persons, namely, the middle pious people who have lower degrees in terms of knowledge and action, also have the Gift of Divine Guardianship to the extent that is consistent with their sincerity of faith and righteous deeds, and it is not as if they have no benefit from this Gift. How can they be deprived even though God Almighty has Said:

“God is the supporter of the believers!”

(Al-Imran: 68.)

“While God is the Protector of the righteous!”

(Jathiya: 19.)

As soon as they believe in the True Religion, and have accepted this tradition of life, and their entry and exit in affairs are arose from the Will of God Almighty, is the same Piety of God and Trust in Him, because such people are believers and pious ones, who have placed the Will of God in the place of their will, as a result they enjoy the same amount of happiness in life, and God Almighty provides them with an outlet for every misfortune, and provides their sustenance from where they themselves do not think. Their Lord is Sufficient for them, and He is dominant over His Command, and enforces His Will! How it cannot be so, though He is the One Who has Ordained a size and measure for everything.

These believers share in the deprivation of happiness to the extent that polytheism has penetrated into their faith and deeds, and it does, because other than the righteous from the Closest Friends of God, those who are below their rank are not free from polytheism. .

Therefore, the believer does not ascend to any degree of Guardianship of God, except by repenting from secret polytheism, each stage of which is lower than the degree of Guardianship of that stage.

(This Verse is one of the prominent Verses of the Quran.)

(Almizan: V.38, P. 278.)

Faith and Submission, the Prelude to Trust

«وَقَالَ مُوسَىٰ يَا قَوْمِ إِن كُنتُمْ ءَامَنُتُمْ بِاللَّهِ فَاعْلَيْهِ تَوَكَّلُوا إِن كُنتُمْ مُسْلِمِينَ!»
(يونس / ٨٤)

**“And Moses said: O my people! If you have faith in Allah,
put your Trust in Him, if you are Muslims (have submitted to Him!)”**

(Holy Quran. Yunus: 84.)

- O people! If you believed in God (certainly believed,) and if you Submit to Him (should be so,) then put your Trust in God.

Belief in God has the benefit for the believer that it introduces him to the Position of his Lord, even briefly, and the believer knows that God is the Cause above all causes, and all causes lead to Him, and He alone is the Deviser and Resourceful of everything.

The Faith, that teaches the believer with such truths, calls him to submit his affairs to God and to avoid believing in apparent causes that he already supposed them to be trustworthy, such a trust rises from ignorance.

The requirement of this state is that one should refer all his affairs to God and rely on Him.

In this Verse, Moses (AS) has commanded the people to rely on God, but he first made the issue conditional on Faith, and then he finished the word with another condition, which is Islam, the Submission.

The Verse mentions the two conditions separately, and perhaps the reason why it does not mention both conditions is that the two conditions were

different according to the situation of the people at that time, because the faith of the people was real and proven. But Islam is one of the conditions for the perfection of faith and it is by no means necessary for every believer to be a Muslim, but what is better is for the believer to complete his faith with Islam.

(Almizan: V.19, P. 185.)

Delegation, Trust, and Submission (Three Stages of Servitude)

«... فَسَتَذَكُرُونَ مَا أَقُولُ لَكُمْ وَ أَفَوَضُّ أَمْرِي إِلَى اللَّهِ إِنَّ اللَّهَ بَصِيرٌ بِالْعِبَادِ!»
(٤٤ / مؤمن)

**"You will soon realize the truth of what I said to you;
as for my own affair I Entrust all to the Will of Allah,
since Allah is the Supreme Seer of His Worshippers."**

(Holy Quran, Ghafer: 44.)

- And I delegate all my affairs to God...!

Delegating the affairs to God, means restoring and transferring all affairs to Him, therefore the meaning of delegation will be close to the meaning of Entrust and Submit, but with different validations.

If it is called the "Delegation," is for the value of the servant's return to God, with what is seemingly attributed to himself. The status of the servant in this case is like one who is quite out of his position, and nothing is related to him.

If it is called the "Trust" is for the value that the servant adopts the God as his Attorney, to do any possession in his affairs as He wants.

If it is called the "Submission" is to the value that the servant of God is pure submissive and obedient in any determination that He takes onto him, and whatever He asks him, obeys Him without any consideration of himself in any affair.

So, the "Delegation", "Trust", and "Submission" are the three positions of the Servitude Stages. The lowest and superficial stage is "Trust," the narrower and higher than it is "Delegation", and the most accurate and important than both is "Submission!"

(Almizan: V.34, P. 212.)

Position of the Believer Reliance in God

«إِذْ هَمَّتْ طَآئِفَتَانِ مِنْكُمْ أَنْ تَفْشَلَا...!»
(١٢٢ / آل عمران)

**“When two groups among you were about to lose courage,
though Allah is their guardian,
and in Allah let all the faithful put their trust!”**

(Holy Quran, Al-Imran: 122.)

- When the two groups, out of fear, thought that they should show weakness even though God is their helper, and it is not deserving that the believer, even though he knows that God is his Helper, becomes afraid and weak. It is the duty of the believers to entrust their affairs to God and to rely on Him. Whoever trusts in God, God will protect him!

**“God gave you victory in the battle of Badr where your forces were
much weaker than those of the enemy.**

Have fear of God so that you may give Him thanks!”

(Al-Imran: 123.)

God has mentioned this Verse as a witness and an example in order to intensify His rebuke against the believers that by experiencing the case where God has helped them in their weakness and infirmity. The meaning of the Verse is that: "You did not deserve to show signs of weakness, while God helped you in the battle of Badr while you were weaker!"

In this Holy Verse, God mentions the victory that He provided to the believers in the battle of Badr and then confronted it with their current fear

and weakness. It is obvious that whoever achieves honor and greatness is by Divine Help and Assistance. Man, without the help of God, has no source other than poverty and humiliation. Therefore, the believers are also weak and humiliated without the Divine Attentions. The honor that believers have is due to Divine Help and Assistance.

(Almizan: V.7, P. 8.)

The Relationship between Trust and Destiny

«قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ!»
(٥١ / توبه)

**"Say: Nothing shall happen to us save what Allah
has Ordained for us.
Allah is our Guardian
and in Allah should the believers put their Trust!"**

(Holy Quran, Towbah: 51.)

The outcome of this Verse is that- the Guardianship and Authority of our affairs is only in the hand of God. This exclusivity comes from the Phrase: **"Allah is our Guardian!"**

The Truth of Guardianship is only for God. He is the God Almighty that has Determined for all of us an inevitable destiny of good or evil. While we certainly know that our destiny has been determined before us, why we do not obey God's Commands, and try to revive His Commands, and do Jihad in His way.

While the God Almighty enforces His Providence, makes us victorious or defeated, no matter with us, because the duty of a servant is only Servitude, giving up his own devising, and obeying the Commandments of his Lord. So, all of that is Trust.

"And in Allah should the believers put their Trust!"

This Phrase shows that, since our Guardianship and Authority is with God, and we believe in Him, the requirement of this Faith in God is to put our Trust in Him, to entrust Him on all of our affairs, and accept His Will, without preferring victory over defeat in war as a good fortune or disaster.

So, if God favored us with Victory, will be considered as a Gratitude, but if He ordained for us the disaster, the Divine Providence and Discretion ordained it, no blame or offence would be upon us, and we do not get upset or distressed.

How otherwise we should be, while God has Said:

"No disaster befalls on the earth and on you as a nation but has been inscribed in the Preserved Book before its creation...!"

(Hadid: 22.)

"No disaster falls upon a people but by Allah's Command, and whoever believes in Allah, He will Guide his heart...!"

(Taghabun: 11.)

"That is so because Allah is the Guardian of the believers...!"

(Muhammad: 11.)

"And Allah is the Guardian of the believers!"

(Al- Imran: 68.)

"...But Allah is the Only Guardian...!"

(Shura: 9.)

All the above Verses involve the Principle of this Truth that, the Truth of Guardianship is with God, and no one else but the Almighty God possesses any Guardianship and Authority.

If a person truly believes in this Truth, and knows the status of his Lord, inevitably puts his Trust in his Lord, and delegates to Him the Truth of Providence and Authority, then he never gets happy of a victory or unhappy on a tragedy. Also, one should not be happy or unhappy on what happens to his enemy, because this is from ignorance to the statues of his Lord, the enemy also does not have any choice of himself.

Concept of Trust in Genetical and Legislative Affairs

«...وَاتَّقُوا اللَّهَ وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ!»

(١١/مائدہ)

“And in God the believers should put their trust!”

(Holy Quran, Maeda: 11.)

In this Verse, which the God Almighty has commanded to be pious and trust in God, the real meaning is the strict prohibition of abandoning piety and trusting in God.

Reliance here means both in the Genetical affairs of the life and in religious affairs, or it is only related to religious matters, meaning that God Commands the believers to obey God and His Messenger in the Religious Rulings and in all what the Prophet has brought and explained to them, and entrust the affairs of Religion and Divine Laws to their God, and avoid their independent interference and inappropriate intrusion in the religious laws entrusted to them by God, like as He Commands to obey God in the series of Genetical causes and effects, to act in that way, and to seek everything in life through its proper way.

Of course, they should not trust in the apparent causes and do not give them independence and "lordship," but be patient to see what the Will and the Devising of God has provided for them.

Following the above Verse, the God Almighty tells an anecdote that the Jews and Christians suffered from Divine calamities that was the result of forgetting the Divine Covenant, and that covenant was nothing but a covenant of complete submission to God.

It was necessary for them to avoid the opposition of God and to rely on Him in their religious affairs. That is, to make God their absolute "Trustee" in these affairs and to choose what He has given them and avoid what He considers bad for them.

But they diverted the Words from their meanings and interpreted them in meanings that were not intended, as a result they forgot some part of their

religion. Abandoning this part caused them to lose all their contentment and happiness and left for them was a ruined part of their religion. Because religion is a set of related rules and teachings that with the destruction of one part, the other parts also become corrupt - especially in the principles and essentials - such as one who prays, does not pray for the sake of God's closeness, nor for the pleasure of God!

From this it is understood that the above Verse warns the believers against opposition of Piety and abandonment of Trust in God.

(Almizan: V.10, P. 60)

Trust, and Effect of Apparent Causes

«... قَالَ اللَّهُ عَلَىٰ مَا نَقُولُ وَكِيلٌ!»

(٦٦ / يوسف)

“Allah is the One in Whom trust is placed as regards what we say!”

(Holy Quran, Yusuf: 66.)

Trusting in God means having Confidence in Him and Trust in Him. Trusting in God in an affair is not for the sake of His being the Creator, the Owner, and the Deviser of everything, but it is for the sake that He allowed that every affair to be attributed to its source and every action to its doer, and has made such a relation in some way from the possession of their property, and these sources do not have any independence and originality in their effects and actions, and the Only Independent Cause is the God Almighty Who is Dominant and Prevailing over each causes.

Thus, the intellectual development of human being requires that when he wills something, to perform it and to achieve his goal he resorts to the ordinary means and causes available to him, but he, at the same time, must believe that the Only Cause that is independent of managing things is God Almighty, and must deny independence and originality from himself and from the causes that he has used in order to achieve that, and Trust in God Almighty.

Trust does not mean that man cuts off or denies the relation of things to himself and to the cause, but it means that he does not consider himself and the causes independent in the influence and believes that independence and originality belong exclusively to the Glorious God, meantime he considers for himself and for causes a non-independent causation.

Therefore, we see that the Prophet Jacob (AS), while relying on God, he does not reject the causes and seeks resort to the ordinary cause.

The God Almighty is the Guardian over everything in terms of affairs that have relation with that thing, just as He is the Guardian of everything in terms of its independence to uprise over affairs relating to that thing, and those things themselves are unable to uprise to their own affairs by their own power, and the God Almighty is the Lord of all things because He is the Owner and Deviser of all things.

(Almizan: V.22, P. 60)

Guardianship and Trust

«قُلْ لَنْ يُصِيبَنَا إِلَّا مَا كَتَبَ اللَّهُ لَنَا هُوَ مَوْلَانَا وَ عَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ!»
(٥١ / توبه)

"Say: Nothing shall happen to us save what Allah

has Ordained for us.

Allah is our Guardian

and in Allah should the believers put their Trust!"

(Holy Quran, Towbah: 51.)

- Tell them, nothing will reach us except what God has Ordained for us, that He is our Lord, and the believers must rely on God!

From the Phrase: "**Allah is our Guardian,**" it is understood that the Guardianship and Authority of our affairs is in the hands of God alone, not in our own hands, nor in the hands of apparent causes.

The God Almighty has determined a certain destiny of good or bad for all. Knowing this, why do not we obey His Commands and try to revive His Commands and Jihad in His way? Then, God Almighty also carries out His Providence and makes us victorious or defeated, because the duty of servant is servitude and obeying God's Command, in short, all of that is Trust!

Hence, it is clear that the Phrase: "**And in Allah should the believers put their Trust,**" means that our Guardianship and Authority is with God, and we believe in Him, and the requirement of this faith is that we rely on Him and leave our affairs to him without preferring the victory in war to defeat. So, if God favored us with Victory, will be considered as a Gratitude, but if He ordained for us the disaster, the Divine Providence and Discretion ordained it, no blame or offence would be upon us, and we do not get upset or distressed.

If a person truly believes in this truth and knows the position of his Lord, he will naturally rely on his Lord, and will leave the truth of providence and authority to Him, and he will no longer be happy to achieve goodness and sad in the face of calamity, nor should he be happy or miserable about what befalls the enemy of man, because the enemy also has no choice. It is from ignorance to the statues of his Lord, that one becomes sad when the enemy is victorious or is happy when the enemy is defeated.

(Almizan: V.18, P. 185)

Concept of Guardianship, and God's Closest Friends

«أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ!»
(يونس / ٦٢)

**"Look! The friends of Allah
will indeed have no fear, nor will they grieve!"**

(Holy Quran, Yunus: 62.)

Behold! That the Devoted Friends of God have no fear, no sorrow!

The God Almighty has mentioned and introduced His Closest Friends in this Verse and the next two Verses and has described the effects of their "Guardianship" and their special position.

The principle meaning of "Guardianship" is that any mediator between the two things is removed and nothing alien is left between the two. These two words are later used metaphorically for two things that are - in any form - close to each other.

This closeness can be relative or spatial closeness or closeness in terms of position or due to friendship and the like, and therefore the word "Guardian" refers to each of the parties in the guardianship. In this sense it is considered that each is dependent on the other, that the other people do not.

Thus, the God Almighty is the "Guardian" of His believing servant because He is his Guardian and Deviser of his affairs. He Guides him to His straight path and Commands and forbids him in good and bad deeds and helps him in the life of this world and the hereafter.

The true believer is also the "guardian" of his Lord because he is dependent on his God. He obeys His Commands and Prohibitions, and in general, he is dependent on God for blessings, including guidance, achievement, authorization, and stabilization of deeds, as well as in the Paradise and Divine Consent that follows them.

In any case, the Friends of God are the believers that God considers Himself their "Guardian" in the spiritual life and Says: **"God is the Guardian of the believers!"**

Of course, the believers who have had constant Piety that has been prior to their Faith: **"And We delivered those who had faith and were God wary!" (Yunus: 63.)**

What is meant by "Faith" in this Verse is the highest degree of faith, which, by having it, the meaning of the pure servitude of the servant of God achieves to the utmost extent of perfection, not the first stage of faith.

(Almizan: V.19, P. 147)

Deprivation of Guardianship and Divine Sponsorship

«...وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ...!»
(٣ / طلاق)

“And whoever puts his trust in Allah, He will suffice him!”

(Holy Quran. Talaq: 3.)

- **God Almighty is the Guardian and Responsible for the Superintendency of His trusted servant!**

The common pious persons, who have lower ranks in terms of wisdom and practice, they enjoy the Gift of Divine Guardianship to the extent that is consistent with their sincerity of faith and righteous deeds.

These believers also share in the deprivation of happiness to the extent that polytheism has penetrated in their faith and deeds, that it does penetrate.

Because, apart from the Righteous from the Closest Friends of God, those who are of the lowest ranks are not free from secret polytheism: **“And most of them do not believe in Allah without ascribing partners to Him!”** (Yusuf: 106.)

God Almighty has Said: **“Indeed I am All-forgiver toward him who repents, becomes faithful and acts righteously, and then follows guidance!”** (Taha: 82.)

Therefore, the believer does not ascend to any degree of Divine Guardianship except by repenting from the secret polytheism, each stage of which is lower than the degree of Guardianship of that stage.

The above Verse is one of the prominent Verses of Quran!

(Almizan: V.38, P. 276)

CHAPTER THREE

EQUANIMITY and CONFIDENCE of HEART

Concept of Special Tranquility Descended by God

«ثُمَّ أَنْزَلَ اللَّهُ سَكِينَتَهُ عَلَى رَسُولِهِ وَعَلَى الْمُؤْمِنِينَ وَ...!»
(٢٦/توبه)

**“Then Allah sent down His composure upon His Apostle
and upon the faithful...!”**

(Holy Quran. Talaq: 3.)

“Equanimity” (the mental calmness, composure, and evenness of temper, especially in a difficult situation,) is a special Gift that God Bestowed on His Messenger and the believers. In His Glorious Words, He does not mention it except in a handful of cases, which may not reach ten.

Equanimity has been something other than calmness and resistance, and other than the instance that we see in all the brave and courageous heroes. In short, it was a special kind of mental calmness and assurance, which had its own characteristics and attributes.

Wherever in Holy Quran the God Almighty mentions this term, He mentions it as a Blessing to His Holy Messenger and to the believers, and as a special Gift that He has Revealed to them merely from His Own part. So, it turns out that it is a Divine State in which the servant does not forget his Lord, not the state that the strong braves and heroes have it, those who are proud of their bravery and rely on themselves.

In the Glorious Word of God, wherever a mention of it is made, before and after it, there are attributes and effects that are not found in every dignity and self-assurance. For example, God Says:

“...When he said to his companion: Do not grieve; Allah is indeed with us. Then Allah sent down His equanimity upon him and strengthened him with hosts you did not see...!”
(Taubah: 40.)

“Allah was certainly pleased with the faithful when they swore allegiance to you under the tree. He knew what was in their hearts, so He sent down equanimity on them...!”
(Fat’h: 18.)

In the above Verse, the God Almighty has restricted bestowing the Equanimity on what He knew something in their hearts and because of that He Revealed the Equanimity on their hearts.

So, it turns out that Equanimity is for the heart that has a kind of Purity. It is understood from the context of the Verse that this Purity is the sincere faith, the faith that is not mixed with the opposite intention.

In another Verse, God mentioned the other effect of Equanimity which is the increase of faith over one’s previous faith.

In another Verse God Says:

“When the faithless nourished bigotry in their hearts, the bigotry of pagan ignorance, Allah sent down His Equanimity upon His Apostle and upon the faithful, and made them abide by the word of God wariness, for they were the worthiest of it and deserved it, and Allah has knowledge of all things!”

(Fat’h: 26.)

As you see the Descent of Equanimity from God Almighty has always been in cases where before the Revelation there was talent and competence in the heart of the party and that competence is what God Said:

“...He knew what was in their hearts...!”

Another effect of Equanimity is that whoever acquires it becomes attached to piety and purity and stays away from the opposition of God and His Messenger, and no longer commits the prohibitions and sins.

The increase of faith over faith with the descent of Equanimity means that: The human being, in addition to his sincere faith in the principle of the call of religion, he gains a Divine Guardian who keeps him from being infected with sins and committing prohibitions.

So, in the above Verse, the group of believers is considered the ones who are separate from the hypocrites, the sick-hearted believers, and believers with weak-faith.

(Almizan: V.18, P. 46)

The Assured-Soul, his Beliefs, and his Deeds

«يَا أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ...!»
(٢٧-٣٠/فجر)

“O, you soul who are sure of Allah's Favour and are sure of your own obedience to Allah's Commands!”

(Holy Quran. Fajr: 27-30.)

O, you! The Assured Soul!

What is understood from the context of the Verse is that the Assured Soul is a soul that has found Equanimity by the love and remembrance of his Lord and is satisfied with what God is pleased with, as a result sees himself as a servant who possesses nothing of good or evil, benefit or loss for himself, and he also considers the world as a virtual life, in which the wealth and poverty, the benefit and loss are a Divine Examination, as a result, if he gains worldly blessings he never tends toward rebellion, corruption, arrogance and hegemony, and if he suffers from poverty and deprivation, this neediness and misery does not lead him to infidelity and abandonment of gratitude, but he still persists in servitude, and does not deviate from the straight path to go to extremes.

“Return to your Lord, well pleased (with him,) well pleasing Him!”

Some have thought that this address will be addressed for the Assured-Souls, after auditing them, but in our opinion, the content of this address is

from the beginning to the end of the Day of Judgment, that is, from the moment when the Assured Souls resurrected, until the moment they enter Paradise, but rather from the moment they die, until they enter Paradise, they receive this address.

If the God Almighty describes the Assured-Souls as satisfied with God and He is satisfied with them, it is because the heart's trusting and finding equanimity in the Lord requires that he be satisfied with Him, never becomes dissatisfied by His Rulings, whether the Genetical Rulings or the Legislated Rulings, then no calamity will anger him, and no sin will deviate his heart.

When the servant of God is pleased with God, the God Almighty will be Pleased with him, because no factor other than leaving the servant out of servitude will anger God, and when the servant of God is accompanied by the path of worship, he will be subject to God's Pleasure!

**“So, enter among My servants!
And enter My garden!”**

These two Verses conclude from the previous Verse which says: When you return to your Lord pleased and pleasing, then enter among My servants, and enter Paradise!

This Command indicates that the owner of the Assured-Soul is certainly among the servants of God, and he is entitled to the Position of servitude!

In fact, the Verse: "Enter among my servants," is the signature of his servitude position, and the Verse: "And enter My Paradise!" determines his residential home.

When the God Almighty Said: Enter "**My** Paradise!" The intention was to Glorify him with a special Welcome. Nowhere in the Word of God Almighty has He attributed Paradise to Himself, except in this Verse.

(Almizan: V.40, P. 227)

Descending Confidence and Stability to Heart

«هُوَ الَّذِي أَنْزَلَ السَّكِينَةَ فِي قُلُوبِ الْمُؤْمِنِينَ لِيَزْدَادُوا إِيمَانًا مَعَ إِيمَانِهِمْ...!»
(٤/فتح)

“He is the One who sends down equanimity into the hearts of the believers, so that they may increase in faith along with their present faith...!”
(Holy Quran. Fat’h: 4.)

- God is the One Who placed stability and confidence in the heart of the believer, which is a requirement of the levels of the soul, to increase and complete the faith he had before the Descent of the Equanimity.

The meaning of "Equanimity" is the peace and tranquility of the soul, and its stability and confidence in the beliefs it has already believed in. The God Almighty considered the reason for the Descent of Equanimity to increase a new faith to believer's former faith.

The purpose of Descending Equanimity in the hearts of the believers is to create it after they did not have it. It is very common that the Holy Quran calls creation as revelation and wants to point to the eminence of its origin.

The meaning of what God Said: **“So that they may increase in faith,”** is to add a faith to something, since belief in anything is the knowledge on it and on its requirements, so that the effects of his knowledge appears in his deeds, and it is known that each of the above-mentioned knowledge and commitment is a matter that accepts intensity and weakness, so the faith that is also the knowledge and commitment, it also accepts intensity and weakness.

Faith is not only knowledge, because the Verses of Holy Quran refer the disbelief and apostasy of some people who became infidels and apostates with knowledge of their deviation. Mere knowledge of something and the certainty that it is right is not enough to gain faith, and the owner of that

knowledge cannot be considered a believer in that thing, but he must also be bound to the commitments of his own knowledge.

(Almizan: V. 36, P. 95.)

Way to Achieve Heart Tranquility

«يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَ لَتُنظُرُنَّ نَفْسُنَّ مَا قَدَّمْتُ لِعَدِّي...!»
(١٨ / حشر)

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

(Holy Quran. Hashr: 18.)

- O you, who believe! Fear God! Each person should expect to receive what he has sent before ... Do not be like those who forgot Allah, and God brought them out of their own memory, and they are the evildoers.

The Perfection of everything is in its Purity, both in its nature and in its effects. The Human Perfection also lies in what he considers himself as a pure servant and possessed to God, granting no independence or self-respect for himself, and adopting such Moral qualities which is harmonized with his servitude, like as: Modesty, humility, abjection and poverty towards the Realm of Dignity, Glory, and Affluence of God Almighty, and man should perform his Actions in accordance with God’s Will, not what he himself wants. The servant should not get in negligence in any of these steps, neither in his essence, nor in his attributes, and nor in his actions.

Man should always consider himself and his actions as of a mere subordinate and mere servitude. Having such an attitude would not be achieved except by an inner view to a God who is the Watcher to everything, the Encompassing over everything, and the Upright on everyone. Whatever the man does, God is watching over his actions. He is not Unaware of him, and He does not forget him.

This is where his heart stay in confidence and finds equanimity, as the God Almighty Said:

“Look! The hearts find rest in Allah's Remembrance!”

(Ra'ad: 28.)

This is when the man knows the Glorious God through His Attributes of Perfection, and in lieu of this identification his own attributes of servitude and aspects of imperfection becomes evident to himself.

(Almizan: V. 38, P. 88.)

Divine Guardianship, Source of Peace, and Inner Strength

« وَاللَّهُ وَلِيُّ الْمُؤْمِنِينَ! »

(٦٨ / آل عمران)

“And Allah is the guardian of the faithful!”

(Holy Quran. Al-Imran: 68.)

The Divine Verses in the Holy Quran have been revealed in the Divine Guardianship of the believers as follows:

**“God is the Guardian of the believers,
but the disbelievers have no guardian!”**

(Muhammad: 11.)

**“Allah is the Guardian of the faithful:
He brings them out of darkness into light.
As for the faithless, their patrons are the Rebels,
who drive them out of light into darkness.
They shall be the inmates of the Fire,
and they shall remain in it forever!”**

(Baqara: 257.)

“We have indeed made the devils friends of those who have no faith!”

(A'araf: 27.)

“That is only Satan frightening his followers...!”

(Al-Imran: 157.)

Regarding the believers, the God Almighty Says:

“You will not find a people believing in Allah and the Last Day endearing those who oppose Allah and His Apostle even though they were their own parents, or children, or brothers, or kinsfolk. For such, He has written faith into their hearts

and strengthened them with a spirit from Him

He will admit them into gardens with streams running in them, to remain in them forever,

Allah is pleased with them, and they are pleased with Him.

They are Party of God.

Look! The Party of of Allah are indeed felicitous!”

(Mujadila: 22.)

It is understood from the above Verse that the life in addition to the life of the infidels which is in the believers is a life that originates from the Life and Spirit of God, and it is the reward and effect of the engraving of faith and its establishment in the heart. So, these believers are confirmed by Revelation from God, and this spirit is imparted when faith penetrates the heart. It is then that new life is breathed into their bodies, as a result, a light shine on their path.

“He is the One who sends down equanimity into the hearts of the believers, so that they may increase in faith along with their present faith, and all the heavens and the earth belong to God, and God is All-Knowing, All-Wise!”

(Fat’h: 4.)

“...Allah sent down His Equanimity upon His Apostle and upon the faithful, and made them abide by the word of God wariness, for they were the worthiest of it and deserved it, and Allah has knowledge of all things!”

(Fat’h: 26.)

“...Then Allah sent down His Equanimity upon him and strengthened him with hosts you did not see...!”

(Taubah: 40.)

(Almizan: V. 4, P. 140.)

Pure Life, a Result of Heart Tranquility

«الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَآبٍ!﴾
(٢٩ / رعد)

" Those who believe and do good deeds, theirs will be a blissful life and an excellent home for Return!"

(Holy Quran. Raa'd: 29.)

In this Holy Verse, the God Almighty gives a glad tiding unto those who believe in God and do righteous deeds, then through remembering God enjoy a permanent confidence of heart, achieving a pleasant pure life with a delightful and Blessed End.

Whatever blessing is pleasant, is because of its being a source of joy in life, and when it is the source of joy and happiness that brings equanimity and tranquility to heart, getting rid of anxiety. Such a security and calmness will in no way be achieved by anyone unless he believes in God and does good deeds, therefore, God is the only Source of Reassurance and joy in life.

It is not unlikely that the Verse in question has considered the life and livelihoods of believers purer, having more purity than others, because life is not in any case devoid of purity, the fact is that in those who remember God and have peaceful heart, is purer and far from the distressing and hardship.

For, whosoever puts himself under the Guardianship of Allah, he knows that what He predestines for him is the source of his happiness, what He Grants him is Blessing, and what bans is also Blessing.

(Almizan: V.22, P. 267)

Heartfelt Confidence, Perceiving and Submitting to Truth

«الَّذِينَ ءَامَنُوا وَ تَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ!»
(28/رعد)

**"The guided ones are: Those who Believe
and whose hearts find tranquility and confidence in Allah's
Remembrance. Be sure that Real Tranquility for the hearts rests In
Allah's Remembrance!"**

(Holy Quran. Raa'd, 28.)

"Confidence" means equanimity and tranquility, something with which one becomes confident and assured.

"Returning to Truth and to God" is also the same faith and confidence of heart with remembering God. Of course, this is in servant side which makes him ready and subject to receive the Divine Grace and Favor.

Faith is not mere Perception. Faith in God is not a mere human understanding that God is the Truth, because mere understanding is not associated with Faith, since it is also associated with arrogance and denial, but it is a special reception and acceptance by the soul, on which he has understood, an acceptance that causes the soul to submit to that perception and its required effects. The evidence of this acceptance is that the other parts and powers of human body accept it too, like the soul himself.

This is where we see that many people with the knowledge and understanding of the ugliness of an action but keep their own addiction, and cannot stop it, this is the reason that they have understood its ugliness, but they have no faith in it, as a result they did not submit to their understanding.

The Guidance of God Almighty requires a demand from the human heart, or so called the human self, which the relation of that demand with that Guidance is the relationship of acceptance with inaction, in respect of that acceptable demand, which God has interpreted it in one Verse, as chest-developing, and in the above Verse He called it the Faith and Confidence of Heart, and that is the case of a man, who feels himself secure upon that

acceptable demand, and finds his heart in relief with that affair, and that affair finds its way in his heart and resides there without any disturbance or refusal.

(Almizan: V.22, P. 263)

Denial of Self-Confidence and Proof of Trust in God

«...وَقَالُوا حَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ!»
(١٧٣ / آل عمران)

**“And they said: Allah is Sufficient for us,
and He is an Excellent Trustee!”**

(Holy Quran. Al-Imran: 173.)

Self-Confidence, that some of our writers, in imitation of the Western writers, considered it as a human virtue, it is not in the vocabulary of religion.

The Holy Quran knows only the Confidence in God, and says:

**“Those to whom the people said:
All the people have gathered against you! So, fear them!
That only increased them in faith,
and they said: Allah is Sufficient for us, and He is an Excellent Trustee!”**

(Al-Imran: 173.)

The Holy Quran says:

“...All Power belongs to Allah...!”

(Baqara: 165.)

“...Whereas indeed, to Allah belongs all the Honor...!”

(Nessa: 139.)

That means:

All the Strength and Power are with God, and all the Glory is of God!

(Almizan: V.8, P. 220)

CHAPTER FOUR

PERFECTION

The Level of Perfection, and its Signs in Human

«أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُونَ!»
(٦٢/يونس)

“Look! The friends of Allah will indeed have no fear, nor will they grieve!”
(Holy Quran. Yunus: 62.)

Islam or Submission of the servant will continue with sincerity to grow up to the point that the submission to God envelopes all his existence, and he submits himself to the God Almighty in all his affairs, since the return of everything is towards God!

The Faith in this stage, namely, the stage of Certainty towards God and towards all the affairs related to God, is the Perfect Faith. The Servitude of a servant with such a faith will end to the topmost Perfection.

The God Almighty describes the owners of such a Faith as **“they will indeed have no fear, nor will they grieve!”**

The meaning of Faith in this Verse is the highest degree of Faith, which with such a meaning, the pure servitude and subjection of a servant to God Almighty will reach to the highest extent of Perfection.

The absoluteness of this Verse implies that **the believers have two attributes: First, lack of Fear, second, lack of Grief, and these two are both in this world and in the Hereafter.**

Of course, this does not mean that the Devoted Friends of God who have no fear from anyone but God and have no grief, that they have equal perception of good and evil, blessing and disaster, pleasure and pain, but it means that they do not consider independence in effect for anyone except

the God Almighty, and they consider the Kingship and Judgment is absolutely for God, therefore they do not fear from anyone but God, except what God wants them to be afraid or to be grieved.

(Almizan: V.19, P. 149)

Way to Achieve Perfection of Human Servitude

«يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ...!»

(١٨ / حشر)

“O you who have faith! Be wary of Allah...!”

(Holy Quran. Hashr: 18.)

- **O you who believe, fear God, and let every human being wait for the deeds that he has sent before ...!**

The purpose of the above Verse is to make the believers remember God Almighty, and not to forget Him and to be careful of what they do! Because the happiness of their Afterlife depends on their deeds, and they should be careful not to do anything but righteous deeds, and to bring the righteous for the Consent of God, and to continue this care, and to always take account of their selves, and to rebuke the self, and to seek forgiveness from God Almighty. Remember the God Almighty with the Remembrance that is worthy of His Greatness and Majesty, that is, the Remembrance of God with His Finest Names and Supreme Attributes mentioned in the Holy Quran. This is the only way that leads man to the Perfection of Servitude, that man has no perfection higher than it.

Human Perfection is to consider himself a pure and possessive servant of God, without considering any independence for himself, and to have the moral attributes that is compatible with servitude, such as submission, humiliation, and poverty in front of the Exalted Realm of Greatness, Honor, and Richness of God Almighty, and to act according to Will of God, not with his own will, and not to be neglected in any of these stages, neither in his essence nor in his attributes and deeds.

(Almizan: V. 38, P. 87)

Purifying and Teaching Wisdom to Achieve Human Perfection

«... يَتْلُوا عَلَيْهِمْ آيَاتِهِ وَ يُزَكِّيهِمْ وَ يُعَلِّمُهُمُ الْكِتَابَ وَ الْحِكْمَةَ!»

(٢ / جمعه)

**“...To recite to them His Revelations, to purify them,
and to teach them the Book and wisdom...!”**

(Holy Quran. Jumua: 2.)

- ... To recite the Verses of God's Revelation on them and to cleanse them of the filth of ignorance and ugly morality and to teach them the law and the Heavenly Book and Divine Wisdom ...!

The word "Purification" means righteous development, a development that is associated with goodness and blessing. Therefore, purifying through the Holy Prophet of God means that he should develop people into righteous growth and accustom them to virtuous morals and righteous deeds, so that they may reach perfection in their humanity, and their condition may be endured in this world and the Hereafter, and they may live happily and die happily.

The meaning of "teaching the book" is to express the words and interpret the meanings of the difficult or ambiguous terms. The “teaching of wisdom,” is the teaching of the true knowledge that the Holy Quran contains it.

In this Holy Verse, the God Almighty mentioned the issue of purification before teaching the book and wisdom, because the Verse is in the position to describe the training of the believers by the Messenger of God, and in the position of training, the purification takes precedence on teaching the higher knowledge and true wisdom.

It is known that in the world of realization, first knowledge is found, then purification, because purification is realized in terms of action and morality, so first one must be aware of the righteous deeds and morals, and then act on them, so that (purity of heart) can be obtained gradually.

(Almizan: V. 38, P. 179.)

Is the Perfect Man, Free from Religious Duties?

«فَلَا تَدْعُ مَعَ اللَّهِ إِلَهًا آخَرَ فَتَكُونَ مِنَ الْمُعَذَّبِينَ!»

(۲۱۳ / شعراء)

**“So do not invoke any god besides Allah,
lest you should be among the punished!”**

(Holy Quran. Shuara: 213.)

The righteous deeds to which the religious duty belongs and lead the human self to Perfection, they themselves are, in the meantime, as effects of perfection of the self, since it is not reasonable for a person's self to reach perfection but does not have the effects of perfection.

It is not correct what some commentators have said: The duties that God Almighty gives to His servants are to bring them to perfection, and if a servant reaches perfection, God will take the duty away from him.

Just as it is obligatory for us to carry out the effects of perfection, which are the righteous deeds, to reach the perfection of the self, we must continue it constantly with austerity and jihad with self, even after reaching the perfection of the self, so that our selves preserve those effects, and do not leave the self to become imperfect again.

As long as man is dependent on earthly life, he has no choice but to endure the burden of duty.

(Almizan: V. 30, P. 225.)

CHAPTER FIVE

SINCERITY AND SINCERIZED SERVANTS

Meaning of Sincerity and Sincerized Servants

«...فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ...!»

(٦٥ / مؤمن)

“So, invoke to Him and make Your religion sincere for Him only!”

(Holy Quran. Mumin: 65.)

In these Verses and others, the Sincerity of servant has been attributed to God, despite the fact that the servant should purify himself for God, that is because the servant does not possess anything from his side unless a Grace of God, whatever God has given him is still His Own Property, so if the servant purifies his religion, or in other word, purifies himself to God, it is in fact the God, Who makes him Sincere for Himself.

(Almizan: V. 21, P. 259.)

Examples of Excellent Sincerity

«... وَ اجْتَبَيْنَاهُمْ وَ هَدَيْنَاهُمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ !»

(٨٧ / انعام)

"...We chose them and guided them to Straight Path!"

(Holy Quran. An'am: 87.)

There is a group of people that the God Almighty has granted them a special privilege in their creation and created them with an upright nature and mild physique. They grow up from the beginning with an accurate mind, correct perceptions, distinct personality, and healthy heart. With the same purity of nature and the health of self, and without any effort done by themselves, they have achieved the Blessing of Sincerity, while others must

struggle to reach such a level, yet they cannot achieve to such a level of Sincerity than they have achieved. Yes, their Sincerity is so excellent and so lofty in rank than one can acquire by acquisition, since they have hearts pure of any annoying obstacle and filth.

Apparently in the norm of Holy Quran, the meaning of the word wherever is used is this group. They are the Prophets and Imams. The Holy Quran also emphasizes that God has chosen them, namely, He has gathered and purified them for Himself.

God Has given them such stage of knowledge that as a preventive second nature preserves them from sins and crimes.

These people know things from their Lord that others do not.

The love of God compels them not to want anything except what He wants, and as a whole, to be quite free from His disobedience!

(Almizan: V.21., P. 259)

State of Human Complete Sincerity

«...وَقَالَتْ هَيْتَ لَكَ قَالَ مَعَاذَ اللَّهِ...!»

(٢٣ / يوسف)

“The wife of Joseph’s master tried to seduce him. She locked the doors and said to him: Come on! He said: I seek refuge in God who has given me a good place of shelter. Indeed, the wrongdoers are not felicitous!”

(Holy Quran. Yusuf: 23.)

Wife of the Egypt's Chancellor, with all assurance of her guile, beyond her expectation of Joseph's side, she received a sentence in reply from Joseph, that once defeated her in love!

Joseph did not threaten her in reply, he did not say that I am afraid of your husband, or I am not disloyal to Chancellor, or I am of the family of Prophets and Purity, he did not say that my chastity and purity prevents me from prostitution, or I fear God's Punishment or I hope the reward of God; if his heart trusted or depended on any of the external causes he would certainly

mention its name in such a dangerous situation, but we see that he did not mention anything except **"I seek refuge in God!"** He did not resort to anything but the Firmest Handle of Monotheism!

So, it is clear that no one else was in his Heart except his Lord, and his eyes did not look to any side but his God.

This is the same pure Monotheism onto which the Divine Love has guided him and did throw away the recall of all causes even his own self out of his heart, because if he did not forget his security he would say: "I seek refuge from you to God!" Or some other similar words, but he only said:

"I seek refuge in God!"

(Almizan: V.21., P.195)

How the Love Causes Sincerity

«هُوَ الْحَيُّ لَا إِلَهَ إِلَّا هُوَ فَادْعُوهُ مُخْلِصِينَ لَهُ الدِّينَ...!»
(٦٥ / مؤمن)

"He is the Living One, there is no god except Him. So, supplicate Him, putting exclusive faith in Him...!"

(Holy Quran. Mumin: 65.)

Worship of God for fear of the punishment compels man to asceticism and renunciation of worldly pleasures in order to attain the salvation of the Hereafter.

He who is greedy for a reward, his greed compels him to do things such as worship and righteous deeds in order to achieve the blessings of the Hereafter and the Paradise.

Either way owes its owner sincerity to religion, not sincerity to "God" the Owner of the religion.

It is the way of Love that purifies the heart from any belonging except belonging to God, from the ornaments of the world and its adornments, from children and spouses, from wealth and position, and even from itself and its

desires, and he makes the heart belong exclusively to God and everything that is attributed to God from religion and the Messenger of religion and the Guardian in religion, and whatever is its return to God. Because love for everything is love for its effects too.

Such a person loves what God loves and hates what God hates. He is satisfied with what God is satisfied, and he is angry with what God is angry. This love becomes a light that illuminates the path of action for him: **"And provided him with a light...!"** (An'am: 122,) and it becomes a spirit who compels him to charity and good deeds: **"And strengthened them with a spirit from Him...!"** (Mujadila: 22,) and this is the secret that such a person does not do anything but good and beauty and does not commit any abomination or evil!

He does not look at any creature in the universe and in the events that occur in the universe, unless he loves it and finds it beautiful, because he observes nothing in them but the signs and symbols of God, and the manifestations of Absolute Beauty and Infinite Goodness not mixed with any imperfection and abomination!

Such people are immersed in Divine Blessings and immersed in a pleasure with which there is no sorrow, and they are immersed in security with which there is no more fear. When these are bad effects when a person understands "evil," and sees evil and abomination, but he who does not see anything evil and abominable, he sees nothing but beauty and goodness, and sees events nothing but the Consent and Will of God, so, the sorrow and fear and any other evil and annoyance has no way in such a person, but his joy and excitement and security is in a stage that no scale can determine its size, and no one can surround it except God. This stage is a stage that its understanding is not in the capability of common people, and not everyone can find out its truth unless an incomplete imagination: **"Look! The friends of Allah will indeed have no fear, nor will they grieve!"**

These groups are the close ones who have succeeded in the Presence of God Almighty, because there is no more obstacle between their Lord and them, not in tangibles and not in imaginations, and not from their own carnal desires nor from the temptations of Satan, since whatever encounters them will be a Sign that reveals from the Almighty God, and no veil is shrouded

between them and His Holiness, and for this reason God imparts the “Knowledge of Certainty” on them and discovers for them from what is with Him, from the truths that are hidden from material eyes.

This group is in fact those who rely on God and those who delegate to God and those who are satisfied with His judgment and submit to the Command of Him, since they see nothing but good and nothing but beauty, this meaning causes that the habits of virtuous morality and the noble characters that are compatible with this view - which is the view of Monotheism - to be established in their hearts, as a result, just as they are sincere in practice, so they become sincere in morality too. This is the meaning of the Sincerity of Religion for God!

(Almizan: V.21., P.256.)

Men of Sincerity, and Degree of their Fear of God

«وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّاتٌ!»
(٤٦ / رحمن)

“For him who stands in awe of his Lord’s Position will be two gardens!”

(Holy Quran. Rahman: 46.)

What is the fear of God’ Position?

Fear, like worship, has stages. Some people fear the punishment of God, and they do not disbelieve or commit sin for fear of His punishment. The necessity of such fear is that the worship of its owner is the worship of one who fears the punishment of God and worships so that he does not fall prey to God’s torment. As a result, his worship is not purely for God, and this type of worship is the worship of slaves who obey their masters out of fear of torture.

Just as others, who serve God for the sake of His Reward. They worship in order to be successful in achieving what they desire. They also do not worship God, for the sake of Him. Their worship is a kind of business.

Fear in the above Verse does not appear in either of these two types of fear, that is, fear of punishment and fear of the losing the carnal pleasures in Paradise, because these two types of fear are not the fear from God's Upstanding and Awareness of servants deeds, and also are other than fear from the Position that God Almighty has over His servant, because the fear of the God's Awareness and also the fear of God's Position towards His servant is a special feeling which comes upon the servant because he is a servant and he is inferior to the Realm of Greatness and Loftiness of his Lord, and it causes to appear the effects of humiliation and blame in front of the Absolute Honor and Glory of God Almighty.

Worship of God Almighty for fear of Him is, in fact, the submission to Him in the sense that He is God, the Majestic and the Munificent, not because He has Hell, nor because He has Paradise, and when worshipping is done by this motivation it is done purely in the sake of God!

Those of the jinn and mankind to whom the above Verse refers are the people of Sincerity - those who are humble before the Glory of God Almighty - and these fearful have two Paradises!

(Almizan: V.37., P.219.)

Privilege of Theologians and Divine Mystic Scholars

«...إِنَّمَا يَخْشَى اللَّهَ مِنْ عِبَادِهِ الْعُلَمَاءُ...!»

(٢٨ / فاطر)

**“Only those of Allah's servants having knowledge fear Him,
God is Majestic and All-pardoning!”**

(Holy Quran. Fatir: 28.)

This Phrase explains how and who learns from the Divine Verses and Signs related to the system of creation, and these Verses have their effect, which is true faith in God and fear of Him, in the full sense of the word only in the scholars, not in the ignorant. The warning is fruitful only in the scholars, as God Said: **“(Muhammad,) you can only warn those who are afraid of their Lord without seeing Him and, who are steadfast in prayer...!”**

(**Fatir: 18,**) so, in fact, the Verse in question clarifies the last Verse and makes it clear that the real fear, in its full sense, is found only in the scholars.

The meaning of scholars here is Theologians, those who know God Almighty by His Names, Attributes, and His Acts, the full identification by which their hearts are calmed, the spots of doubt and anxiety are perished from their selves and the effect of its annihilation comes evident in their deeds, and their deeds confirmed by their words.

What is meant by humbleness in such a context is the real humility, which is followed by inward humility and outward submission.

The Phrase: “**God is Majestic and All-pardoning,**” conveys that God, because He is Majestic, the Dominant never suppressed, and the Victorious never defeated, therefore the mystic scholars are afraid of Him, and because He is Forgiving and forgives the sins, so the mystic scholars believe in Him and approach Him and are eager to meet Him.

(Almizan: V.33., P.69.)

Definition of “Exclusive Purified Servant” and its Inclusion

« وَ اذْكُرْ فِي الْكِتَابِ مُوسَى اِنَّهُ كَانَ مَخْلُصًا وَ كَانَ رَسُولًا نَّبِيًّا
(٥١ / مريم)

**“And mention in the Book Moses.
Indeed, he was exclusively dedicated to Allah,
and an apostle and a prophet!”**

(Holy Quran. Maryam: 51.)

"The Exclusive Purified servant" is one whom God has made exclusive pure for Himself, and no one other than God has a share in him, neither in him, nor in his deed, and this position is the highest positions of servitude.

The exclusive purified ones are those who are purified for God. That is, God has purified them for Himself, and no one has a share in them except God Almighty, and they do not remember anyone other than God, and they have forgotten everything but God – even themselves. It is clear that such people have nothing in their hearts except God Almighty, and the mention

and remembrance of God has filled their hearts so much there is no room left for Satan and his temptations.

If the devil has excluded the thankful and purified servants of God from his seduction and misguidance it was not in vain or out of pity on them, or to honor them, but it was because he did not have access to them.

**“(Satan) said: By Your might, I will surely pervert them!
except Your exclusive servants among them!”**

(Sad: 82-83.)

Also, in the following Verse, the meaning of “He has chosen you,” is that God made His servant purified exclusively for Himself, and made him for His own, so that other than God has no share in him. This was not the attribute of all the Muslims of that day, and not all the people of the nation.

**“...And wage Jihad for the sake of Allah,
a Jihad which is worthy of Him. He has chosen you...!”**

(Hajj: 78.)

(Almizan: V.27, P. 94 & V.15, P. 42 & V. 28, P. 350.)

The Praise of Exclusive Purified Servants

«سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ. إِلَّا عِبَادَ اللَّهِ الْمُخْلِصِينَ!»
(١٥٩ و ١٦٠ / صفات)

**“Clear is Allah of whatever they allege about Him!
All except Allah's exclusive servants!”**

(Holy Quran. Saffat: 159-160.)

- God Almighty is exalted from the descriptions given to Him by the descriptors, except among the descriptors only the exclusive purified servants of God, whose description is correct!

The Purity of God from the description of all descriptors is due to the fact that the descriptors describe God with concepts that are limited to themselves. (For example, they say that God is a Seer, they prove eyes to God, because seeing among them requires having these two holes in the

head, and it is known that when these two holes and two pupils are proven in head, the head is proven as well.) While the Seeing in God is not limited to the four walls of the eyes. Also, none of His Attributes can be limited, and no word can be the perfect form for His Names and Attributes, so whatever the descriptors say about God, God is Greater than it, and whatever about God is in the illusion of man God is other than that.

But the reason that the exclusive purified servants of God can describe Him is that the Glorified God Himself has purified them exclusively for Himself, and no other one except the God Almighty has a share in them, and God Himself has introduced them as purified, and has made Himself known to them, and has made other than Himself forgotten from their minds, as a result they know only God and forget other than God, and if they know anything other than God, they know it through God. Then, if such a people describe God, they describe Him by Attributes that are worthy to the Realm of His Greatness, and even if they describe God by their words - although the words are limited and their meanings are limited - but after describing so, they confess that human expression is incapable of expressing those meanings, human language is incapable of narrating the Names and Attributes of God in form of words!

The Holy Messenger of God, who is the Sire of the exclusive servants of God has said:

"O, Lord! I cannot describe and praise You, You are the same as You say about Yourself!" - (Be careful.)

(Almizan: V.33., P.278.)

Exclusive Purified Servants of God in Paradise

«الْأَعْبَادَ اللَّهِ الْمُخْلِصِينَ! أَوْلَئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ!
فَوَاكِهُ وَهُمْ مُكْرَمُونَ! فِي جَنَّاتِ النَّعِيمِ!»
(٤٠-٤٦ / صافات)

"...All, except Allah's exclusive servants!

**For such there is a known provision!
Fruits and they will be held in honour!
In the gardens of bliss...!"**
(Holy Quran. Saffat: 40-46.)

- But, the purified chosen servants of God have a known sustenance, and they are not the ones who taste the painful punishment!

The Holy Quran calls these people the purified servants of God and proves the servitude of God for them. Then proves this meaning for them that the God Almighty has purified them for Himself, and no one except God have any share on them, and they have no connection and fondness in anything but the God Almighty, neither in the ornaments of the worldly life, nor in the Bliss of Hereafter, there is nothing in their hearts except God!

It is clear that one, who has this attribute, his pleasure is in something other than another people seek their pleasure in, and his feeding is by things other than another people feed, though he participates in using the necessities of with others, and he eats, drinks, and wears like others.

The Verse: "**For such there is a known provision!**" refers to their sustenance in Paradise and says that for those who are the purified servants of God, there is a special kind of sustenance in Paradise, and bears no resemblance to the sustenance of others, even though the name of their sustenance and the sustenance of others is the same.

They have a special, definite, and distinguished sustenance than others.

**"Fruits and they will be held in honour!
In the gardens of bliss...!"**

This Verse is the expression of the known sustenance of the purified servants in Paradise, which the God Almighty has added the Phrase: "**They will be held in honour,**" to indicate the privilege of this sustenance and this fruit from other sustenance and to understand that although others have these fruits, but the purified servants have these fruits with a special respect, a respect that is compatible with the sincerity and devotion that the purified servants have towards God, that others do not participate in it.

**“Reclining on couches, facing one another!
Served around with a cup from a clear fountain!
Snow-white, delicious to the drinkers!”**

These groups are together in Paradise, they are acquainted with each other, they look at each other, without seeing their back.

They give a glass from a pleasant spring for them. The white and pleasant for drinkers, in which there is no headache and they do not get drunk, and near them are nymphs who look only at their own spouse, as if they were like the covered eggs of a bird...!

(Almizan: V.33., P.218.)

Worship of Exclusive Servants Purified by God

«...وَفِي الْآخِرَةِ عَذَابٌ شَدِيدٌ وَ مَغْفِرَةٌ مِّنَ اللَّهِ وَ رِضْوَانٌ...!»
(٢٠ / حدید)

**“...While in the Hereafter there is a severe punishment and Forgiveness
from Allah, and His Pleasure...!”**

(Holy Quran. Hadid: 20.)

- The God Almighty is worshiped in one of three ways: Fear, Hope, and Love.

The group of scholars who have well-knowledge of God, they do not worship God out of fear or greed for reward, but they worship Him because He is worthy of worship.

They did know God with His Finest Names and Lofty Attributes that are worthy of His Dignity. They have seen themselves only as a servant who has no dignity other than to serve their Lord and they give preference to the Consent of God and His Will to their own consent and will.

They Worship God for the sake of His Face, and they do what should do and they avoid what should avoid only for His Face and His Attention,

and they perform their religious duties without fear of torment or hope to gain a reward.

Of course, they are afraid of God's punishment and hope for His reward, but their motivation for worship and obedience is not fear and hope.

The words of Imam Ali, the Commander of Believers, are evidence to this fact where he says:

"My God! I do not worship you for fear of fire or the hope of heaven, but I worship you because I found you worthy of worship!"

This Group, as they have directed all their different desires and aspirations to one side, and that is the Consent of God, and the only end and result that they have considered is God, so the Love of God has taken place in their hearts.

This Group knew God in the same way that God Almighty has introduced Himself having the Finest Names and Attributes, and because He introduced Himself with the Beautiful and Finest Names and the Highest Attributes, on the other hand, it is one of the characteristics of the human heart to be fascinated with Beauties and perfections, as a result of which the Love of God, Who is Absolutely Beautiful, is replaced in their hearts.

This Group of people behave in the knowledge of things in a way that their Lord has guided and shown them, and that way is that they consider everything as a Sign of God's Attributes of Beauty and Glory, and they do not consider originality and independence for any creature, therefore, they look at the creatures in the sense that they are as mirrors, which by their own beauty, they manifest their Supernatural Beauty, which is Infinite Beauty.

Very soon their souls are fascinated by the Realm of Divine Glory and Majesty, and the Love for Him surrounds their hearts so much that everything else, even themselves, forgets them, and the customs and effects of whims and desires will completely disappear from their hearts, and transforms their hearts into sound hearts in which there is nothing but God Almighty.

"...But the faithful have a more ardent love for Allah!" (Baqara: 165.)

The fact is that the Sincerity in Worship is not complete except through love!

(Almizan: V.21., P.254.)

PART TWO

SELF-IMPROVEMENT

AND

HUMAN CORRECTIVE

MOTION

CHAPTER ONE

REPENTANCE AND RETURN

Repentance - the Human Corrective Motion

«إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَاءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ...!»
(١٧ و ١٨ / نساء)

“Acceptance of repentance by Allah is only for those who commit evil out of ignorance, then repent promptly!”

(Holy Quran. Nissa: 17-18.)

"Repentance" in all its meanings contained in Holy Quran is one of the true Teachings special to this heavenly Book, because repentance means return to faith from infidelity and polytheism, though it was in other Divine Religions such as the religion of Moses (AS) and the Jesus Christ (AS) but not from this aspect that to analyze the truth of repentance and made it dependent on faith, but in the sense that repentance is faith.

Unlike other religions, the Holy Quran analyzes the human condition and sees that man is needful and empty-handed from perfection and happiness required for the Hereafter: **“O mankind! You are the ones who stand in need of Allah...!”** (Fatir: 15,) and are in the midst of misery and calamity: **“Then We relegated him to the lowest of the low!”** (Tin: 5,) and: **“...lest you plunge into misery!”** (Taha: 117.)

When this is the case, the entry of such a person into the abode of happiness and dignity is suspended to his departure from that low abyss of misery and being far from God and return to God, and this is the very Repentance and Return. In principle, happiness means faith, and in secondary happiness, that is, righteous deeds, which in short, is repentance from polytheism and other ugly deeds.

So, the meaning of repentance is returning to God and getting rid of the filth of misery, which leads to the substitution in the Faith's House of

Honor and enjoying from all kinds of spiritual blessings. In other words, Closeness to the Divine Sacred Presence and His Dignity is suspended to the repentance from polytheism and any other sins:

“...Rally to Allah in repentance, O faithful, so that you may be felicitous!”

(Noor: 31.)

(Almizan: V. 8., P.62.)

Purification of Man by Repentance

« قَدْ أَفْلَحَ مَنْ تَزَكَّى! »

(۱۴ / اعلیٰ)

“Felicitous is he who purifies himself!”

(Holy Quran. A’ala: 14.)

- Really, whoever seeks to purify himself will be Felicitous!

Purification in the above Verse means purification from the filth of worldly material belongings, which distracts and preoccupies man from the Hereafter.

The “Return” means to return to God Almighty and repent, because one of the means that protects the human heart from immersion in material things is repentance, and it is also the unison in the way of God that purifies the heart from the filth of financial belongings, and even if they have ordered us to perform ablution before the prayer, and they have called ablution as purification, in fact they have asked for purification from filth, they have embodied and represented the faces and feet of human beings in engaging in worldly affairs.

(Almizan: V. 40., P.194.)

Repentance System, and Return of God to Man

«إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَاءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ...!»
(١٧ و ١٨ / نساء)

“Acceptance of repentance by Allah is only for those who commit evil out of ignorance, then repent promptly!”
(Holy Quran. Nissa: 17-18.)

- Repentance is acceptable to God from those who do evil out of ignorance and then repent soon. So, there are those to whom God accepts repentance.
- Repentance is not for those who do evil until their death term comes and then say: I have repented now! Nor for those who die and are disbelieve, We have prepared for them a painful retribution.
- **These two Verses are one of the supreme truths of Islam and the Teachings of the Quran, namely, Repentance and its Ruling.**

"Repentance" in the word means to turn back, and repentance is to turn from a servant to his Lord with regret and return from disobedience; "Return" from God is His granting success to His servant in repenting by forgiving his sin.

Every repentance (Return) from the servant to God is equal to the two Returns of God to the servant - according to the Quran - because repentance is a good deed that needs strength and God is the giver of strength, so the success of doing a good deed is first provided by God, so that the servant is able to repent and turn away from his sin, and then when he succeeds in repenting, he needs to be cleansed from the pollution of sins and forgiveness, and there again he is subject to care and mercy which is bestowed by God's forgiveness.

These two Blessings and the Return of God are the two repentances that have encircled the repentance of the servant. The Holy Quran says: **“Then God turned clemently toward them so that they might be penitent!”** (Taubah: 118,) this is the first repentance, and God Says: **“Those I shall pardon!”** (Baqara: 160.) This is also the second repentance, and between these two, the servant's repentance is placed.

Repentance is a promise that God has made to His servants and made obligatory upon Himself, and He has entrusted Himself to accept the repentance of the servant, not in such a way that anyone is forced upon Him, but because God Himself has promised it, and He will never break His Promise! This means the obligation to accept repentance from God Almighty! The Verse states what repentance is, whether it is the servant's repentance from polytheism and disbelief, and returning to faith, or repentance and turning from sin to obedience - after accepting the faith - because the Holy Quran calls both the repentance.

(Almizan: V. 8., P.53.)

Changes Resulting from Repentance in Human

We must understand that the analysis of the repentance made by Quran is not a mental and imaginary analysis, because the discussion about happiness, misery, goodness, and corruption of man has no other result than this. When we study an ordinary person in society in terms of the effect of education on him, we see that as a pure tablet, it is free from goodness and corruption, and at the same time ready to accept both, and when he wants to enwrap himself in the guise of social piety, firstly, he has no other way but to find a way to unwrap himself from what he is presently in it. This understanding itself is the same Basic Repentance that the God Almighty has introduced it as man's spiritual happiness, and secondly, removing the chains of laziness and weakness from himself, which is considered as the very Repentance of the servant, and then removing the devil of corruption and baseness settled in the heart of servant, in order the light of perfection and goodness is replaced in his heart, because goodness and corruption do not come together. In one place. This also means accepting the Repentance.

Man goes through the stages of social goodness in the path of nature, the nature on which God has created man, with the equal rules and effects, in the Stages of Repentance.

(Almizan: V. 8., P. 66.)

The Right of Repentance

« رَبَّنَا وَآتِنَا مَا وَعَدْتَنَا عَلَىٰ رُسُلِكَ وَلَا تُخْزِنَا يَوْمَ الْقِيَامَةِ إِنَّكَ لَا تُخْلِفُ الْمِيعَادَ! »
(١٩٤ / آل عمران)

“Our Lord, give us what You have promised us through Your apostles, and do not disgrace us on the Day of Resurrection. Indeed, You do not break Your promise!”

(Holy Quran. Al-Imran: 194.)

- **O, Lord! give us what you have promised us through your Messengers, and do not humiliate us on the Day of Resurrection, for you do not break your promise!**

Acceptance of repentance is one of the things that God Almighty has made obligatory upon Himself, and He considered it the Right of the Repentant, and Said: **“Acceptance of repentance by Allah is only for those who commit evil out of ignorance, then repent promptly. It is such whose repentance Allah will accept, and Allah is all-knowing, all-wise!”** (Nissa: 17.)

Therefore, the seeker of any right that God has imposed upon Himself, such as asking for repentance, forgiveness of sins (and asking for sustenance, or asking for acceptance of prayers and the like,) is in fact turning to God to fulfill His Promise. It is also the expression of the desire to attain salvation, that is, to attain dignity.

The fact that we know also God's behavior towards His servants is a Favor does not prove that this behavior is not obligatory on God, because any Gift of God that you assume is His Favor, no matter its issuance is obligatory or not, because if the issuance of an acts of God is obligatory, it is not so that such act has intervened in its necessity, and has subjugated God by its influence, because He is the only One Who is effective in everything.

The meaning of necessity is that God has Ordained such act to be done, and to be imparted with such Gift, and it is a Certain Degree.

(Almizan: V. 34., P.176.)

Exercising Heart Repentance and Return to God

« مَنْ خَشِيَ الرَّحْمَنَ بِالْغَيْبِ وَ جَاءَ بِقَلْبٍ مُنِيبٍ! »
(ق / ٣٣)

**“Who fears the All-beneficent in secret
and comes with a penitent heart!”**

(Holy Quran. Qaf: 33.)

The meaning of "fear of the unseen" is the fear of God's punishment, while they have not seen that punishment with their own eyes.

The meaning of which God Said: "**And comes with a penitent heart,**" is that one should spend his life referring to God, as a result, when he dies, he will visit his Lord with a heart, which the repentance and return is the second nature and attribute of such heart due to repetition of them throughout his life.

(Almizan: V. 36., P. 247.)

Repentance and Hope

« قُلْ يَا عِبَادِيَ الَّذِينَ أَسْرَفُوا عَلَىٰ أَنفُسِهِمْ لَا تَقْنَطُوا مِن رَّحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الذُّنُوبَ جَمِيعًا...! »
(٥٣ تا ٦١ / زمر)

“Say that Allah declares:

**O My servants who have committed excesses against their own souls,
do not despair of the Mercy of Allah.
Indeed, Allah will forgive all sins...!”**

(Holy Quran. Zumar: 53-61.)

The above seven Verses are in the same context, it is a single word in which the God Almighty first forbids despair as a preparation, then Commands to "Repentance," "Islam," and the "Righteous Deeds."

"Committing excess against the self," or "Transgression to the self," means committing sins, whether through polytheism, or major sins, or minor sins.

"Despair of Mercy" is related merely to the Hereafter, not the world, and or both together. From the Mercy of the Hereafter, the part that is directly and immediately needed by sinners is the Forgiveness of God.

"Indeed, Allah will forgive all sins...!"

In this Phrase, the God Almighty declares that all sins are forgivable, so God's Forgiveness is general, and it only requires a pretext and an excuse, and the excuse that the Holy Quran introduces it as a reason for Forgiveness is two things: One is "Intercession," the other is "Repentance!"

Intercession does not include polytheism, according to the exact text of the Holy Quran mentioned in some Verses, but next to it the God Almighty Forgives those who have Intercessors.

The Word of God Almighty is clear that God forgives all sins, even polytheism, with Repentance.

- **O My servants!**

With this beautiful expression: "My servants!" The God Almighty encourages His servants to hang on to His Mercy and Forgiveness!

(Almizan: V. 34., P. 126.)

Effect of Repentance in Solving Social Problems

« فَقُلْتُ اسْتَغْفِرُوا رَبَّكُمْ إِنَّهُ كَانَ غَفَّارًا...! »

(١٠ تا ١٢ / نوح)

**"Then I said: Ask forgiveness of your Lord,
surely, He is the most Forgiving!**

**He will send for you abundant rains from the sky!
And will add to your Wealth and Children,**

and will provide for you gardens and flowing streams!"

(Holy Quran. Nooh: 10-12.)

These Verses, as presented here, count the worldly Blessings, and narrate from Noah (AS,) that he promises abundance of blessings to his people, and its frequency, if they seek forgiveness of sins from their Lord. It makes clear that seeking forgiveness of sins will have an immediate effect on eliminating social sufferings and adversities and opening the doors of the blessings of heavens and the earth.

This shows that there is a close relationship between the goodness and corruption of Human Societies and between the general situation of the universe. If the Human Societies can purify themselves will reach to a pure and pleasant life, but if do the contrary, they will reach the opposite social condition.

This meaning is clear from the following Verses of Holy Quran:

**"Corruption has appeared in the land and sea,
for that men's own hands have earned...!"**

(Room: 41.)

**"And whatever misfortune befalls on you People,
it is the result of your own deeds...!"**

(Shu'ra: 30.)

**"And if the people of the towns had Believed and tried to be pious,
We would have opened upon them gates of blessings
from the heaven and the earth...!"**

(A'araf: 96.)

(Almizan: V.39, P. 174.)

Religious Rules and Individual Repentance

«إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَاءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ...!»
(نساء / ١٧)

**"Acceptance of repentance by Allah is only for those
who commit evil out of ignorance, then repent promptly!"**

(Holy Quran. Nissa: 17.)

Repentance, as is clear from all the relative Verses of Quran, is an effective truth in the human self. Effective in terms of reforming and preparing for the goodness in which the happiness of man this world and the hereafter is involved. In other words, the repentance whenever it benefits, is beneficial to eliminate the evils of the soul, the evils that cause any misery in the life of this world and the hereafter.

But the religious laws do not change with repentance and sin, one who overlooked the religious duties he must perform them after repentance, unless some of the rulings are directly related to repentance, in which case, the condition of such rulings will change according to the relative interests, but this is other than that the repentance itself can remove a ruling.

(Almizan: V. 8, P. 67.)

Hope of Repentance, Cure of Despair

The criterion of repentance legislation is to get rid of suffering due to sin! In addition, repentance mediates the maintenance of the spirit of hope in man, since the human being in his path of life must be in the equatorial point of fear and hope in order to escape the harms of life and rush to its benefits, and if this conscience is not in man, he will soon be destroyed.

The human being, as we know, has this instinct that unless he gains benefit and is not harmed by a loss in his lifetime, his soul is cheerful and shows determination and seriousness, but if his longing does not lead to profit and suffered by a loss, despair occurs to him, the spirit of despair dominates him and weakens in business to the extent that he may turn away from the principle of trade. The only cure for this spirit of despair and pessimism about the future that can lead him to the brink of destruction is Repentance!

(Almizan: V. 8, P. 68.)

CHAPTER TWO

KINDS OF REPENTANCE

Real Repentance, and False Repentance

«إِنَّمَا التَّوْبَةُ عَلَى اللَّهِ لِلَّذِينَ يَعْمَلُونَ السُّوَاءَ بِجَهَالَةٍ ثُمَّ يَتُوبُونَ مِنْ قَرِيبٍ...!»
(١٧ / نساء)

“Acceptance of repentance by Allah is only for those who commit evil out of ignorance, then repent promptly!”

(Holy Quran. Nissa: 17.)

The illusion that: "The legislation of repentance encourages the people to commit sin, because when man knows that his repentance is accepted after committing any sin, the feeling of courage in committing sin intensifies in him, with the intention that I can repent of every sin!" This illusion is false, because repentance - in addition to the fact that the attainment of dignity depends on the true forgiveness of God - is itself to maintain the spirit of hope and its good effect.

Repentance is to get rid of sin! One who commits a sin with the intention of repenting afterwards must understand that such repentance is not in fact repentance. This kind of repentance does not have remorse and getting rid of sin, because he intends to repent with the action itself and before and after it. Regret (or repentance) before doing an action gives no sense, because here the repentance and the work itself are altogether one action, which are trick with which they want to deceive God the Almighty:

“And evil schemes beset only their authors!”

(Fatir: 43.)

(Almizan: V. 8., P. 68.)

Introduction to Repentance, Recognition of Evils

Sin - the dark spot of human life - has had an adverse effect in his life, and one will not return off this evil deed unless he understands the evil. This is accompanied with regret!

Regret is an inner effect of bad deed, to establish the regret and penance, one should do good and competent deeds, in contrary with those bad deeds, which to be a sign of Repentance and Return.

All things which are of the rituals of the repentance, like: Regret, seeking forgiveness, good deed, eradication of sin, and so on, which are mentioned in the books of ethics, all go back to this point.

(Almizan: V.8, P. 69.)

Hard Repentances

Repentance means (voluntary return) from bad deeds to obedience and servitude of God, and this is true when man has the authority, namely, he is in the life of this world, but where the servant has no choice in choosing the path of righteousness or evil, happiness or misery, there is no place for repentance.

Or the repentance that is related to the "Rights of People," because the repentance, what we already discussed on, was about the "Rights of God." But the repentance has no effect over the rights of the people, where only condition is the consent of the rightful owners, because God also respects the rights that He has given them in their property, household, and livings, and considered any violation on them as oppression and enmity. It is far from the God's Justice to allow others to possess any of those things that He has bestowed for people, without any guilt, or He commits any injustice that He has forbidden others.

It is only the acceptance of Islam - repentance from polytheism - that erases all past sins. The absolute Verses concerning the forgiveness of all sins

concerns this issue: **“Say that Allah declares: O My servants who have committed excesses against their own souls, do not despair of the mercy of Allah. Indeed, Allah will forgive all sins...!”** (Zumar: 53.)

From this point it can be understood that the repentance of one who has established an evil creed or misled people from the path of truth, is not acceptable. It is narrated that upon such person is the responsibility of all those who have gone astray and practiced upon that creed, because the truth of repentance and recourse is not achieved in such cases, since he has established a wrong creed, whose effects are eternal, even he himself cannot erase its effects, like the sins that were only between the man and his God.

(Almizan: V.8, P. 69.)

Repentance, and Turning Evil into Good

Although Repentance purifies the past sins, but also, as the appearance of the following Verse indicates, it causes the one’s evil deeds to be changed into good deeds, alone, or in conjunction with faith and good deeds: **“But if the wrongdoer repents and Believes and amends himself and does good deeds Allah will replace his bad deeds with good deeds...!”** (Furqan: 70.) **However, avoiding committing sin is far better to commit sin and repent!**

The God Almighty made it clear in the Holy Quran that the Sin, in any different ways, is originated from the temptations of Satan, but about His Purified servants and those who have spared from slipping in sin, made such an expression of praise and admiration that there is no record of such praise in any other case.

This group has achieved to such a position in servitude and has been chosen by God that none of the righteous by repentance can achieve it

(Almizan: V. 8, P. 70.)

Stages of Repentance

Man is inherently poor to God and has no good or happiness of his own, so in returning to God he also needs the care of his Lord. Man wants help both in success for repentance, in accepting repentance, in inclusion of forgiveness, and in getting rid of filth.

The multiple Repentance of God Almighty finds multiplicity according to the situation of the servant's repentances, otherwise God's Repentance is one, and that is the Return of God's Grace to the sinful servant. The repentance of the servants stays admits the Repentances of God, sometimes He starts before the servant's repentance starts.

Accepting Intercession for a sinful servant on the Day of Judgment is also an example of repentance.

Nearness and remoteness are also two relative issues. There may be a remoteness in the nearness stage also in relation to the higher stages, and in return of some righteous servants from one stage to the next stage, the repentance is also valid.

The Repentance of God Almighty for His servants is to send His Vast Mercy to forgive their sins and remove the darkness of their hearts from polytheism or the like, and the repentance of the servants to God is their return from sin for the forgiveness of sins and the removal of sins. Meantime, it became evident that one of the duties of a true invitation is that like its paying attention to the principal of polytheism, it must pay attention to the sins as well, and to lead people to repentance in the broadest sense of the word, including repentance from polytheism and from other sins, too.

God's Repentance, whether before the servant's repentance or after it, like other Divine Blessings that are given to people without coercion, is a kind of Care and Grace. The meaning of God's obligation to accept repentance is not a rational obligation, but it is from this concern that the following Verses indicate:

“...Acceptor of repentance!”

(Mumin: 3.)

“...Rally to Allah in repentance, O faithful...!”

(Noor: 31.)

“...It is such whose repentance Allah will accept...!”

(Nissa: 17.)

Also, other Verses that include the description of God’s accepting the repentance of the servants and leading them to repentance and asking for forgiveness and include the promise of acceptance and the obligation to accept it: **“...Verily, Allah Does not break his Promise!”** (Ra’ad: 31.)

God Almighty is not compelled to accept repentance, He can accept the repentance of one and reject the other.

(Almizan: V. 8, P. 63.)

Remorse and Repentance

«لَقَدْ تَابَ اللَّهُ عَلَى النَّبِيِّ وَالْمُهَاجِرِينَ وَالْأَنْصَارِ...!»
(١١٧ و ١١٨ / توبه)

**“Surely, Allah paid attention out of Grace to the Messenger,
to the Emigrants and to the Assisters,
Who followed the Messenger in the hour of hardship,
after the hearts of a group of them had almost turned aside.
Then Allah paid Attention to them out of Mercy:
Verily, Allah was to Them the Merciful Relenting!”**

(Holy Quran. Tauba: 117.)

This Verses describe the Forgiveness of God from the Messenger of God (PBUH,) the Emigrants, the Assisters, and the three transgressors.

The God Almighty swears that by His Mercy he returned to His Holy Messenger, the Emigrants, the Assisters, and the three who had transgressed! But His Return to the emigrants and the Assisters was because they did not give up on the Holy Messenger of God in the hour of difficulty. The meaning of the hour of hardship was the days when the Messenger of God was moving towards the battle of Tabuk, and the Emigrants and the Assisters, at first, the

hearts of some of them deviated a little from truth, but they did not continue that state and avoiding such temptation, hang on the army moving towards the battle, then the God Almighty forgave them, for He was Merciful and Compassionate to them!

“And to the three who were left behind.

**When the earth became narrow for them with all its expanse,
and their own souls weighed heavily on them,
and they knew that there was no refuge from Allah except in Him,
then He turned clemently toward them so that they might be penitent.
Indeed, Allah is the Merciful Repentance-Acceptor!”**

(Tauba: 118.)

As for the return of the three people (who disobeyed the Messenger of God and did not go to war with him, he did not speak to them on his return from the war,) they found the living difficult and the earth, with all its vastness, narrow for themselves, they were saddened and saw that no one spoke to them and did not greet them, and even their wives and children did not speak to them, and in short, there is no human being with whom they can befriend, and whoever is there has been ordered to refrain from greetings and speaking with them, then they were convinced that there is no refuge except God and repentance to Him, and when they repented, God forgave them too, and by His Mercy He returned to them so that they would repent, and He accepts!

"The Merciful Repentance-Acceptor," means God's Returning to His servants a lot, to have Mercy on them, and to guide them to repentance, and to grant them success in repentance, and then to accept their repentance, He is the Merciful and Compassionate to His believers!

The purpose of God's Repentance to the Messenger of God is only the Return of God to him with His Mercy, and the purpose of Returning with Mercy to him is to Return to his nation with mercy, so in fact Repentance to the Messenger of God is Repentance toward his nation and he is the mediator in the Revelation of God's Mercy and Blessings to the nation.

The repentance of servant is always between two Repentances from God Almighty, one is the Return of God to him to give him success and

guidance, thus the servant succeeds in seeking forgiveness which is his repentance, and the second Return of God to him is in order to Forgive the sins of servant, and this is the second Repentance of God Almighty!

(Almizan: V. 18, P. 342.)

Genuine, Pure, and Irrevocable Repentance

«يَا أَيُّهَا الَّذِينَ آمَنُوا تَوْبُوا إِلَى اللَّهِ تَوْبَةً نَّصُوحًا...!»
(٨ / تحريم)

" O, you who believe!

Submit your repentance to Allah with a Sincere Repentance...!"

(Holy Quran. Tahrim: 8.)

- O you who believe! you shall repent to Allah, a genuine repentance, may your Lord cover your sins, and enter you to the Gardens the rivers flow under its Trees...!

The word "**Nassouh**" means to search of best deeds and the best speech that benefits its owner with more and best profit.

The Nassouh Repentance can be a kind of repentance that keeps its owner from return to sin, or the kind of repentance that purifies the servant so that he does not return to the evil deeds after his repentance.

(Almizan: V. 38, P. 320.)

Ignorance, and its Impact on Repentance and Forgiveness

«تُمْ إِنَّ رَبَّكَ لِّلَّذِينَ عَمِلُوا السُّوءَ بِجَهَالَةٍ ثُمَّ تَابُوا مِن بَعْدِ ذَلِكَ وَأَصْلَحُوا...!»
(١١٩ / نحل)

**"To those who commit sins in their ignorance
then repent and reform...!"**

(Holy Quran. Nahl: 119)

God is Forgiving and Merciful to those who do evil out of ignorance and then repent and reform themselves, and as long as their repentance is upheld God is Forgiving and Merciful to them. Of course, the inclusion of Forgiveness and Mercy is of the effects of repentance, not repentance and reforming, but if the God Almighty bound the repentance to reform was only to test the correctness of their repentance that they have really returned from sin and their repentance has not been merely a show empty of reality.

“After that, your Lord will surely be All-forgiving, All-merciful!”

It should be understood that "ignorance" was originally opposed to "knowledge," but the one who is under religious duty and has knowledge, in the meantime, the fact is not fully clear to him, he is also called ignorant, like one who commits sexual sins, although he knows that it is forbidden, but the carnal desire overcomes him and forces him to sin, and does not leave him to really think about this rebellion and its grave consequences, but if he was left to think well and gained a full insight he will never commit sins, such a person is also called ignorant, although he knows that these things are forbidden, but the truth is hidden from him.

Ignorance in the above Verse has the same meaning, but if it meant "Unawareness" and the Ruling of the evil deed mentioned in the Verse was unknown to them, then their commitment would no longer be a sin to require repentance, forgiveness, and mercy.

(Almizan: V. 24, P. 304.)

Cases of Non-Acceptance Repentances

The meaning of the Clause "**Ignorance**," and the Phrase: "**Then repent promptly**," is that, at first, the ugly deeds do not be committed out of enmity and stubbornness with God. Secondly, man should not delay repentance and return due to laziness and negligence until the last breath. Because the human free will is in force only in his worldly life but after the dawn of death, there is no free will in man to obey or sin.

God Almighty accepts the repentance of a sinner who did not commit sin with the intention of arrogance before God, and his spirit of servitude is still alive, and at the same time, he did not delay carelessly to reach the time of death and there would be no time to repent.

But the Clause "ignorance" is versus the knowledge. Ignorance in the category of human actions and behavior is something that has been done from carnality, lust, and anger, without arrogance against right. The sign and characteristic of these deeds is that when harshness of lust and anger subside, man turns away from ignorance and realizes his mistake, then traces of regret appear in him.

Unlike, when a person did something out of stubbornness and enmity, since the cause of his act is not the rebellion of any of the forces, or rebel of carnal emotions and desires, but only his malice nature has caused it, it will never vanish by disband of his forces and desires, and lives in person for a long time without slightest regret of man.

Of course, every arrogant and stubborn one will be regretted when he comes to the punishment of his ugly deed, but this remorse is not in terms of truth and recovery of nature, but it is a carnal trick to avoid the result of his action!

This Verse refers to the state of both the infidel and the believer, therefore, the Phrase: "**Those who commit sins in their ignorance,**" includes both the state of the believer and the infidel, that is, the infidel also is like the wicked believer who committed an ugly deed out of ignorance and had no stubborn in disbelief or sin.

"But acceptance of repentance is not for those who go on committing misdeeds, when death approaches any of them, then says: I repent now. Nor is it for those who die while they are faithless!"

(Nissa: 18.)

This is one of the examples of not accepting repentance and in the case of those who have lived in disbelief for a long time until their death, God does not accept their repentance and intercession for them is denied. But God accepts the repentance of a believing sinner when he dies without delay in

repentance and without arrogance, even though the time for voluntary return of servant has passed away by death, but the repentance of God in the sense of His Return with Forgiveness and Mercy, possibly will be realized after death due to the intercession of the intercessors of the Day of Judgment.

(Almizan: V. 8, P. 57.)

Persist on Sin: Change in Servitude Spirit

«وَالَّذِينَ إِذَا فَعَلُوا فَاحِشَةً أَوْ ظَلَمُوا أَنْفُسَهُمْ... وَ لَمْ يُصِرُّوا عَلَى مَا فَعَلُوا...!»
(۱۳۵ / آل عمران)

“And those who, when they commit an indecent act or wrong themselves, remember Allah, and plead Allah's forgiveness for their sins and who forgives sins except Allah? And who do not persist in what they have committed while they know!”

(Holy Quran. Al-Imran: 135)

The above Verse conditioned "asking Forgiveness and Repentance" to avoid insisting on sin, because insisting on sin and repeating it, creates a spiritual state in human, with which the remembrance of God will not be too useful. That state is indeed disrespecting the Divine Commandments, being insolent in defamation of God, and measuring himself bigger in the Sacred Presence of his Lord.

Obviously, with appearing this condition in human, there would remain no more the spirit of servitude, as a result, the Remembrance of God also would give no effect and no result. This process is in case that repeating the sin and insisting on it will be knowingly and deliberately: **"And they know!"** (Baqarah: 75.)

The meaning of committing indecent act, in the Verse, is both greater sins and minor sins. Insisting on sins, whether minor or greater, is generated by disrespect of Divine Commandments, and God's Status.

(Almizan: V. 7, P. 33.)

Divine System Governing the Pardon and Forgiveness

«... وَ لَقَدْ عَفَا عَنْكُمْ وَ اللَّهُ ذُو فَضْلٍ عَلَى الْمُؤْمِنِينَ!»
(١٥٢/آل عمران)

**“Certainly, Allah has excused them,
for Allah is all-forgiving, all-forbearing!”**

(Holy Quran, Al-Imran: 152.)

“Pardoning” is an intention that is fulfilled to achieve something or a wish to perform something. When the Pardoning is attributed to God it means as if the God Almighty intends His servant and takes out all his sins and then leaves him without any sin.

"Forgiveness" means veiling and covering up. In the realm of credit, forgiving is a branch of Pardoning, because the sin that has already been taken away disappears and becomes hidden, therefore neither it becomes visible to the sinner himself or to others. The Holy Quran says: **"...Our Lord! Excuse us and forgive us and be merciful to us!"** (Baqara: 286,) and **"...For Allah is all-excusing, all-forgiving!"** (Nissa: 99.)

Pardoning and forgiving, although are different in meaning, and in realm of credit forgiving is a subset to pardon, but at the same time, on aspect of instance and also in outside world they are united with each other. The meaning of these two is not specific to the Divine Essence and it is correct to use them by others also in terms of their meaning.

In the Verse: **"...So excuse them, and plead for forgiveness for them, and consult them in the affairs...!"** (Al-Imran: 159,) the God Almighty Commands His Holy Prophet to forgive his companions and to ignore their sins and not to rebuke and reprimand them, nor to turn away from them for their sin, and in addition to seek God's forgiveness to them, so it is obvious that the God Almighty will also forgive those traces of sin that they had with God.

Pardoning and Forgiving are of the affairs that include all effects, whether legislative or Genetic, worldly, or otherworldly. God Says: **"Whatever affliction that may visit you is because of what your hands have earned,**

and He excuses many an offense!” (Shura: 30.) In this Verse, Pardoning includes worldly effects.

Many Verses in Holy Quran indicate that Closeness to God and enjoying the Blessings of Paradise depends on previous Forgiveness, and it is necessary that the filth of polytheism and sins have already been removed with repentance and the like.

Pardoning and Forgiving is the removal of obstacle and the elimination of opposite factors. The God Almighty has considered faith and the house of the Hereafter as life, and the effects of faith and deeds of the people of the Hereafter as light.

Therefore, in fact, polytheism, death, and sins are darkness, and forgiveness is the removal of death and darkness. This forgiveness, which destroys death and darkness, is inevitably by life and light, whose life is faith and whose light is Divine Mercy.

Considering above, the disbeliever has neither life nor light. A believer who is forgiven has both life and light. If a believer is a sinner, he is a living being whose light is not complete and full, and it is complete and full only with forgiveness: **“Our Lord! Perfect our light for us and forgive us!” (Tahrim: 8.)**

Whenever Pardoning and forgiving are attributed to God in matters of creation, its meaning is to remove the obstacle, in such a way that He creates factors and provides the means for the obstacles to disappear in the light of those factors and causes.

Whenever Pardoning and forgiving are attributed to God in legislative matters, it means removing the factors that hinder God's Mercy and Grace. The meanings of these two words about happiness and misery are to remove the obstacles of happiness.

(Almizan: V. 7, P. 90.)

Rejection of Apology for Polytheists

«ما كَانَ لِلنَّبِيِّ وَالَّذِينَ آمَنُوا أَنْ يَسْتَغْفِرُوا لِلْمُشْرِكِينَ...!»
(١١٣/توبه)

The polytheists are the enemies of God and doomed to Hell, and therefore they should not be forgiven.

Asking for forgiveness is not permissible for the polytheists because it is a nonsense work. The humility of faith prevents the servants of God from playing with His Sacred Realm and doing something nonsense.

The reason is that either God is an enemy to him and is angry with him because of the fault of his servant, or the servant is an enemy to God Almighty. If God is supposed to be an enemy to his servant, but his servant is not an enemy to him, but expresses humiliation, then it is appropriate for a person to seek forgiveness for that servant considering God's Vastness of Mercy, but if the servant is at enmity with God, because the polytheists are disobedient and consider themselves superior to submission to God, then the common sense rules that intercession or seeking forgiveness for them has no meaning, except after that servant puts aside his stubbornness, and repents to God and returns, and becomes involved in humiliation and abstinence.

Otherwise, what does it mean for a person to ask for forgiveness for a person who has not accepted mercy and forgiveness at all and does not go under the burden of his worship, and to ask God to forgive him? Such request and intercession look a mockery to the Status of Lordship and playing with the Position of God Almighty, which is a disgraceful and impermissible practice by nature.

The God Almighty had interpreted this inadmissibility as not having the right and Said:

“The Prophet and the faithful may not plead for the forgiveness of the polytheists, even if they should be their relatives, after it has become clear to them that they will be the inmates of hell!”

(Tauba: 113.)

(Almizan: V. 18, P. 338.)

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!

January 9, 2022. – January 30, 2022

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

- 4- Start and End of the Universe
- 5- Creation System

Angels, Jinn and Satan

- 6- Angels
- 7- Jinn and Satan

Human Being as Introduced in Quran

- 8- Creation of Mankind
- 9- Soul and Life
- 10- Human Perceptual, Emotional, and Intellectual System
- 11- Human Self and Love
- 12- Human Heart, Wisdom, Knowledge, and Speech
- 13- Human Spiritual Development and Corrective Motion
- 14- Secret of Servitude

15- Human Requests and Prayers

History of Religions in Quran - Early Humans

16- General History of Religions

17- Early Humans and Early Prophets

History of Religions in Quran – Abraham’s Mission

18- Abraham, Former of Upright Religion, His Mission, His Struggles

19- Children of Ismael, First Dynasty of Sons of Abraham

20- Prophet Lut, Contemporary Prophet Abraham

History of Religions in Quran - Children of Israel

21- Children of Israel, second Dynasty of Sons of Abraham

22- Jacob and Joseph

23- Life of Moses

24- Children of Israel under Moses Leadership

25- David and Solomon, and Prophets of Children of Israel

History of Religions in Quran – Jesus and his Followers

26- Beginning of Christianity, Zacharia, John, Mary, and Jesus Christ

27- Teachings of Jesus, Mis-Interpretation of Church

28- Men of Cave, Lugman the Wise, and Historical Events after Christ

History of Religions in Quran – Muhammad (pbuh,) and his Successor

29- Muhammad, Last Messenger of God, his Character, his Mission

30- Successor of Muhammad, and the Household

31- Specifications of Holy Quran, Revelation, Collection, Interpretation

32- Religion of Islam, and History of its Legislation

History of Religions in Quran – Early Islamic Era, War with Ignorance

33- Early Islamic Era, from Ignorance to Utopia

34- Medina, City of Prophet, the Competent Islamic Society

35- Jihad in Islam, Wars with Quraysh – from Badr to Mecca

36- From Hunain to Tabuk, Early Islamic Wars with Jews

37- Stability of Religion, End of Paganism and Start of Hypocrisy

Islamic Family

38- Family Life in Quran

39- Foods and Feeding in Islam

40- Worship, Prayer, Fasting, and Pilgrimage

Islamic Society

41- Islamic Society

42- Islamic Ethics

43- Enjoining and Prohibiting Commands in Quran

44- Financial System of Islam

Islamic State

45- Islamic Government

46- Principals of Law in Quran

47- War and Peace – Principles of Islamic Military Rules and Jihad

48- Administration and Management

Resurrection

49- Death and Purgatory

50- Resurrection

51- Human Gathering, Resurrection's Natural and Human State

52- Man, and His Deeds

53- Good Deeds and Bad Deeds, Reward and Punishment

Paradise and Hell

54- Paradise

55- Hell

56- Eternity, Intercession, and Meeting with God

Interpretation and Analysis of Quranic Discourses

57- Strategic Discourses of Quran

58- Instructional Discourses of Quran

59- Propagational Discourses of Quran

Statements of ALLamah: On Religion, Quran, and Philosophy of Rulings

60- Statements of Allamah on Monotheism

61- Statements of Allamah about Quran and the Book

62- Statements of Allamah on Religion and Legislation Philosophy of Rulings

Statements of Allamah: On Quranic Knowledge and Theoretic Concepts

63- Statements of Allamah on Quranic Studies and Interpretation

64- Statements of Allamah on Quranic Concepts and Terminology

65- Statements of Allamah on Theoretical and Philosophical Concepts of Quran

Statements of Allamah: On Creation, Self-training, Deeds and Death

66- Statements of Allamah on Creation of World and Man

67- Statements of Allamah on Self-Training and Human Perfection

68- Statements of Allamah on Human Destiny and Deeds

69- Statements of Allamah on Post-Mortem Situations and Issues

Statements of Allamah: On Administration of Society and Country

70- Statements of Allamah on Method of Islam in Administrating Society

71- Statements of Allamah on Administrating the Government and Country

72- Statements of Allamah on Legal, Criminal, and Family Laws

73- Statements of Allamah on Islamic Financial Method

74- Statements of Allamah on Historical Issues

Purpose of Verses and Surahs of Quran

75- Purposes of Verses and Surahs of Quran - From Beginning to Surah Ra'ad

76- Purposes of Verses and Surahs of Quran - From Surah Ibrahim to Surah Nass

A Selection of 76 Volumes

77- Selection of Teachings of Quran in Almizan.
