

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 FOURTEEN

SECRET OF **SERVITUDE**

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&

His Masterpiece:

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



Image of Allamah

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

# CONTENTS

## BOOK FOURTEEN

# SECRET OF SERVITUDE

<b>Introduction</b> .....	<b>6</b>
<b>CHAPTER ONE: ISLAM AND SUBMISSION</b> .....	<b>10</b>
<i>Concept of Islam and its Stages</i> .....	10
<i>First Stage of Islam</i> .....	11
<i>Second Stage of Islam</i> .....	11
<i>Third Stage of Islam</i> .....	12
<i>Fourth Stage of Islam</i> .....	14
<i>Highest Degree of Faith - the Granted Islam</i> .....	15
<b>CHAPTER TWO: THE FAITH</b> .....	<b>18</b>
<i>The Concept of Faith</i> .....	18
<i>States of Believer During Passing Degrees of Faith</i> .....	19
<i>First Requirement for an Active and True Faith</i> .....	21
<i>Second Requirement for an Active and True Faith</i> .....	22
<i>Third Requirement for an Active and True Faith</i> .....	23
<i>Fourth Requirement for an Active and True Faith</i> .....	24
<i>Fifth Requirement for an Active and True Faith</i> .....	24
<i>Sixth Requirement for an Active and True Faith</i> .....	25
<i>Paradise for whom Comply with Six Requirements of Faith</i> .....	26
<i>Faith after Faith</i> .....	26
<i>Attributes of the Believer</i> .....	27

<i>Light of Faith and Light of Believer .....</i>	29
<i>Face of Believer in Hereafter and his Watching God's Beauty.....</i>	30
<b>CHAPTER THREE: SERVITUDE .....</b>	<b>31</b>
<i>Servitude of whole Universe .....</i>	31
<i>Slavery and Servitude in Vocabulary of Quran .....</i>	32
<i>Absolute Poverty and Need of Humans to God.....</i>	33
<i>System of Servitude and the Right of God .....</i>	34
<i>The Right of Servitude .....</i>	35
<i>Capacity of Servitude.....</i>	36
<i>Travelling in the Route of Servitude .....</i>	37
<i>Immigration from Polytheism to Homeland of Servitude.....</i>	38
<i>Immersers in Ocean of Servitude .....</i>	40
<i>Levels of Servitude and Levels of Sin .....</i>	41
<b>CHAPTER FOUR: WORSHIP AND ADORATION .....</b>	<b>42</b>
<i>Principles of Worship.....</i>	42
<i>Monopoly of Divine Worship .....</i>	43
<i>Basis of Conscious Adoration in Islam .....</i>	44
<i>Natural Need of Man to God and Worship.....</i>	46
<i>The Pure Worship.....</i>	46
<i>Creational Worship of all Beings.....</i>	47
<i>Special Worship for Each Prophet's Nation .....</i>	48
<i>Worship, the Cause of Piety and Self-education .....</i>	49
<i>Spirit of Worship and its Apparent Representation .....</i>	50
<i>Relation of Worship with Repelling Loss and Gaining Benefit.....</i>	51
<i>Prayer, as an Inner Police .....</i>	52
<i>Prayer and its Psychological Effect.....</i>	53
<i>Worship with Seeking Help of God's Beautiful Names .....</i>	55
<i>Achieving Certainty and Permanence of the Duty of Worship.....</i>	55

<b>CHAPTER FIVE: REMINDER AND REMEMBRANCE OF ALLAH</b>	<b>57</b>
<i>Concepts of Reminder.....</i>	<i>57</i>
<i>Variety in the Concept of Reminder .....</i>	<i>58</i>
<i>Degrees and Levels of Remembrance.....</i>	<i>60</i>
<i>Remembrance, Reminder and Prayer.....</i>	<i>61</i>
<i>Remembrance of God against Satan’s Touch .....</i>	<i>63</i>
<i>Relation of Human Inner Status with Types of Remembrance.....</i>	<i>63</i>
<i>The Remembrance of God .....</i>	<i>65</i>
<i>Remembrance of God, Lifts the Veils of Separation .....</i>	<i>65</i>
<i>Disregarding God’s Remembrance, and its Consequences .....</i>	<i>66</i>
<i>Effect of God's Remembrance in Peace of Heart.....</i>	<i>68</i>
<i>The Main Factor in Confidence and Peace of Heart .....</i>	<i>69</i>
<i>Reminder for Wake up and Return to Nature .....</i>	<i>70</i>
<i>Effect of Remembrance on Human Destiny .....</i>	<i>71</i>
<i>Forgetting God: Forgetting Human Personality.....</i>	<i>72</i>
<b>CHAPTER SIX: NEARNESS TO GOD</b>	<b>74</b>
<i>Position of God’s Nearness .....</i>	<i>74</i>
<i>Concept of Servant’s Getting Nearness .....</i>	<i>75</i>
<i>The Nearest to God and the Position of the High-Positioning .....</i>	<i>76</i>
<i>Nearest Servants to God and their Higher Status in Paradise .....</i>	<i>77</i>
<b>CHAPTER SEVEN: CONSENT AND PLEASURE OF GOD</b>	<b>79</b>
<i>God's Consent, a Position Higher than Paradise .....</i>	<i>79</i>
<i>Those who are Subject to God’s Consent.....</i>	<i>80</i>
<i>Accepting Disaster as a Divine Consent and Will .....</i>	<i>80</i>

## 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...](http://www.goodreads.com/book/show...)), where the people introduce their most interesting books they have read, a young reader from the holy city of Mashhad has mentioned the characteristics of the **first volume of "Teachings of Quran in Almizan,"** along with his favorite books, and wrote the above comment.

Nowadays, a great number of websites and digital libraries have quoted most of these 77 volumes at their digital libraries. The books had also been recommended by some university teachers to their students, as their reference book.

### The Purpose of Classification

The Verses of Holy Quran include various subjects regarding Fundamentals of the Religion of Islam, its Requirements, Laws, Ethics,

Living Principles, as well as the topics regarding the Creation of the Universe, Heavens, Earth, Human, and also the Verses foretelling the life after Resurrection, Paradise, Hell, and also 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 these 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

BOOK 14 - SECRET OF SERVITUDE (Present Volume)

BOOK 29 - MUHAMMAD Last Messenger of Allah

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

BOOK 38 - ISLAMIC FAMILY LIFE

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BOOK 42 - BASIS OF ISLAMIC ETHICS

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BOOK 56 - MEETING WITH GOD

Please refer to [the Editor's Website](#)

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Also, the following digital libraries:

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

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

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

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

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

Sayyed Mehdi Amin (Habibi)

TEHRAN.

January 30, 2022 – February 26, 2022

# SECRET OF SERVITUDE

# CHAPTER ONE

## ISLAM AND SUBMISSION

### Concept of Islam and its Stages

«إِذْ قَالَ لَهُ رَبُّهُ أَسْلِمْ قَالَ اسَلَّمْتُ لِـرَبِّ الْعَالَمِينَ!»  
(١٣١ / بقره)

**"When God commanded Abraham to submit, he replied:  
I have submitted myself to the Will of the Lord of the universe!"**

(Holy Quran. Baqara: 131.)

Basically, the words "Islam, Submission, and Surrender" have the same meaning, and it is the case of someone or something towards someone else that never disobey him, and never refuse him.

This is the case of "Islam, Submission, and Surrender," as it is expressed in the Holy:

**"Yes! Whoever submits his whole Face(self) to Allah...!"**

(Bagara: 112.)

**"Indeed, I have turned my face towards the One Who Originated the  
heavens and the earth; being Upright in Faith,  
I am not of the polytheists!"**

(An'am: 79.)

“Face” of everything is the side of that thing which is in front of you, but Face of things towards God is their complete existence, because for God nothing has back or front.

So, the Islam of a human being towards the God Almighty, is his being all submissive, accepts all the destiny has been Ordained for him by the Glorious God, either the Genetic Destinies that are predestined, or the

Legislated Commands of Enjoinments or Prohibitions, and the like.

Therefore, it can be said: The degrees of Submission differ depending on the intensity and infirmity of events, or the simplicity and severity of circumstances. One who surrenders in the face of adverse circumstances and difficult tasks, his Islam is stronger than the Islam of those who give up in the face of easier hardships and duties.

So, Islam has degrees and levels. (As follows:)

(Almizan: V. 2, P. 159.)

## First Stage of Islam

The first Stage of Islam is the acceptance of the appearances of God's Enjoinments and Prohibitions. That is, reciting the Declaration of Islamic Faith, either to agree with one's heart or not.

In this regard, the God Almighty Says:

**"The desert-dweller Arabs say: We Believe! Say: You have not believed, so you only say: We are Submitted to Islam! Since Faith has not Yet entered into your hearts...!"**  
(Hujarat: 14.)

In accord with this degree of Islam there stands the "first degree of Faith." It is the acknowledgment and heart-belief in the theme of the Declaration of Faith in brief, which requires the practice of most Requirements of Religion.

(Almizan: V. 2, P. 159.)

## Second Stage of Islam

The Second Stage of **Islam** is the sequence and requirement of the **Faith** which was in accord with the First Stage of Islam. That is the heartfelt submission to the true and detailed beliefs, and its subordinate the good deeds, however, in some cases, it might be violated.

Having this stage has no contradiction with sin. God Says about this stage of Islam: **"Those who believed in Our Revelations and had been Muslims!"** (Zukhruf: 69.)

Again Says: **"O, you who believe! Enter all together into Submission to Allah...!"** (Bagara: 208.)

So, according to this Verse, there is a stage of **Islam** that comes after the **Faith**, because God Says: **"O, you who believe! Enter you all into Submission to Allah!"** So, it becomes clear that this Islam is other than the first stage of Islam which was before the Faith.

In accord with this Islam, there is the second degree of Faith, that is the detailed belief to the facts of religion, which the God Almighty Says about it:

**"The believers are those who believe in God and His Messenger, who do not change their belief into doubt and who strive hard for the cause of God with their property and persons.**

**They are the truthful ones!"**

(Hujurat: 15.)

Also Said:

**"O believers, shall I direct you to a Trade that shall deliver you from a painful chastisement?**

**You shall believe in God and His Messenger, and struggle in the Way of God with your possessions and yourselves...!"**

(Saff: 10-11.)

The holders of Faith in these two Verses are also being guided to Faith, so it becomes obvious that their second Faith is besides their first Faith.

(Almizan: V. 2, P. 160.)

### Third Stage of Islam

The Third Stage of Islam is the sequence and requirement of the

Second Degree of Faith.

When the self of human found intimacy with the above-said Faith and became congenial with its morals, all other contrary forces, such as bestial and brutal powers will become tamed and obedient to him. The forces that tend to worldly desires and unstable mortal ornaments will be tamed to the soul, and the soul can easily prevent their rebellion thereof.

It is here that one serves God in obedience as though he sees Him. Even though he does not see God but has this belief and certainty that God sees him.

Such person sees within himself no untamed power that do not obey God's Commands or comes to anger on His Decree and Destiny. He completely surrenders himself to God.

It is about this stage of Islam that God says:

**"But no, by your Lord! They will not believe until they make you a judge in their disputes, then do not find within their hearts any dissent to your verdict and submit in full submission!"**

(Nissa: 65.)

This is the Islam in Third Stage, in accord with it is the Third Degree of Faith, the Faith that the following Verses and other Verses in this context refer to it:

**"Indeed, the Believers are those who attain Salvation...  
The Believers are those who avoid vain talks and acts!"**

(Mumenoon: 1-3.)

Also, the Verse:

**"When God Commanded Abraham to submit, he replied:  
I have submitted myself to the Will of the Lord of the Universe!"**

(Baqara: 126.)

The requirements of this Degree of Faith are: Virtuous moralities such as: Satisfaction, Submission, Trade with God, Forbearance on God's Will, Piety in every sense, and the Virtue and Love and Hatred for God's sake!

(Almizan: V. 2, P. 161.)

## Fourth Stage of Islam

The Fourth Stage of Islam is the sequence and requirement of the Third Degree of Faith, since the man in the previous stage, was always in state of servitude to his God, namely, he was constantly performed his duty of servitude, in a very perfect condition worthy to the Presence of His Lord.

The Worthy Servitude is a mere Submission of the servant to the Will of his Glorious and Beloved God and seeking His Satisfaction and Consent!

This servitude within the Realm of God, the Lord of the Worlds, is greater and mightier than of all ownerships in the human world, because the Kingdom of God is a True Kingdom, in which no creature has independence, not essential independence, nor attributive, and neither practical.

While the man is in former Stage of Islam and Submission, may be the Divine Favor includes him, and it becomes clear to him that the Kingdom is only for God, and no one other than God has no possession of himself nor the others, then he finds out that there is no god but the God Almighty.

This is a Bestowed Meaning and Divine Grace that the human will has no interference in obtaining it.

If we find that Abraham (AS) at the end of his life demands Islam and Worship Instructions for himself and his son Ismael from God Almighty, he asks what he himself had no command on it, and no one can obtain such kind of Islam by his own power.

The Islam, that the Prophet Abraham (AS) requested it in the above-mentioned Verse, was the Fourth Stage of Islam, in accord with this Islam stands the Fourth Degree of Faith, that state which covers all the existence of a human being. In regard of this Degree of Faith, God Almighty Says:

**“Look! The friends of Allah will indeed have no fear nor will they grieve!  
Those who have faith and are God wary!”**

(Yunus: 62-63.)

Because the believers who are mentioned in this Verse, should have

this certainty that no one other than God has independence, and no cause has effect and causality except by God's permission.

When such certainty achieved by someone, there would be no disaster to upset him, and no probability of fear to make him afraid.

This is the meaning of what the God Almighty Said: **"There are no fears for them, nor shall they be sad!"**

Otherwise, there is no sense that a human being gets a state that feels no fear or has no thought of a probable bad happening. So, this is the Fourth Degree of Faith, which can be found in the hearts of those who achieve the Fourth Stage of Islam! (Attention, please!)

(Almizan: V. 2, P. 162.)

## Highest Degree of Faith - the Granted Islam

«رَبَّنَا وَ اجْعَلْنَا مُسْلِمِينَ لَكَ وَ مِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ!»  
(١٢٨ / بقره)

**"Our Lord, make us submissive to You,  
and raise from our progeny a nation submissive to You,  
and show us our rites of worship,  
and turn to us clemently.**

**Indeed, You are the All-clement, the All-merciful!"**

(Holy Quran, Baqara: 128.)

There is no objection that Islam, in the sense that is understood and conveyed to us by the word, is the first level of servitude. This Islam is the appearance of religious beliefs and practices, whether they are in line with reality or not.

Now that the meaning of the word Islam has been clarified, the question arises that Abraham (AS) as well as his son Ishmael, although they were both Prophets, and Abraham (AS) was one of the five Prophets whom God has Granted the Supreme Authority, and he was the bringer of the Upright Religion, and Ishmael He was the Messenger of God and His

Sacrifice, how these two asked God for the first and most basic level of servitude when building the Kaaba?

Basically, asking for Islam has no meaning, because Islam, as its meaning explained above, is one of the voluntary affairs of everyone, and for this reason we see that, like prayer and fasting, the Command of God involves it and God Says: “Submit!”

It does not make sense to attribute such an act to God, even though it is at the disposal of everyone, or to ask God for something that is at the disposal of man. So, there must be another consideration in theology, which justifies the request of Islam by those two Prophets.

This Islam that they both asked for is not a common Islam, and it has a different meaning that comes to our minds from this word, because Islam has a hierarchy, for the reason that in another Verse the God Almighty has Commanded Abraham (AS) to submit to Islam, while he had Islam. So, the Islam that is being considered here is different from the Islam that he himself had. There are many such verity of values in the Holy Quran.

This Islam, then, is a whole servitude, the complete submission of what the servant has for his Lord.

Although, this meaning is like the first meaning we have given to Islam, is a human choice, and if one provides the preconditions for it he can achieve it, except that when this Islam is considered with the condition of an ordinary human being and his normal heart, it becomes involuntary.

Namely, with such a state and condition it becomes impossible to reach it, like other Guardianship positions and the higher stages, and also like other levels of perfection, which are beyond the state and endurance of common human condition. Since the preconditions of them are very difficult and hard.

For this reason, it is possible to consider it a Divine Command and beyond the control of man, and to request the God Almighty to impart it

to man, and to make man a possessor of it.

In addition to what has been said, there is a more precise view, that whatever is attributed to human beings and is considered their authority, is only on his actions!

As for the attributes and habits that are found in human self through the repetition of action, in fact they are not a human choice, and we can say they should be attributed to God Almighty.

(Almizan: V. 2, P. 124.)

# CHAPTER TWO

## THE FAITH

### The Concept of Faith

«قَدْ أَفْلَحَ الْمُؤْمِنُونَ. الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ...!»  
(١ و ٢ / مؤمنون)

**" Certainly, the faithful have attained salvation!"**

**" Those who are humble in their prayers!"**

(Holy Quran, Mumenoon: 1-2.)

The word "Faith" means to admit and acknowledge something, with commitment to its requirements.

For example, in the vocabulary of Quran the Faith in God means to acknowledge His Unity, His Messengers, the Day of Judgment and Return to Him, and confirming every Commands that His Prophets have brought, and, of course, partly by practical following, not that there would be no action.

Therefore, we see wherever the Holy Quran counts the good traits of believers or tells their worthy rewards, following the term "Faith" it mentions the "Good Deeds:"

**"Whoever leads a righteous life whether be male or female,  
while he or she is a True believer, to them We will  
surely Bestow a pure and good life in this World...!"**

(Nahl: 97.)

The mere Belief is not Faith, unless we commit ourselves to the

requirements of what we believe in and accept its consequences.

Because the Faith is the knowledge for everything, but a knowledge with peace and confidence in it, and such a peace and confidence is not possible to be separate from the obligation to requirements.

(Almizan: V.29, P.10)

## States of Believer During Passing Degrees of Faith

«أَلَا إِنَّ أَوْلِيَاءَ اللَّهِ لَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ!»

(٦٢ / يونس)

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

(Holy Quran, Yunus: 62.)

The first stage of Islam is that the man recites the Declaration of Islamic Faith, and apparently submits, too. After that, there comes the first degree of faith, which the person bears a heartfelt confession to the meaning of the said Declaration of Faith, even though he does not find the way to all true religious beliefs, therefore it is possible his belief to be associated with polytheism in some respects.

The Islam of the servant is constantly purifying and grows to the point that the submission to God encloses his whole existence, and in all affairs related to himself he surrenders to God, since the Return of everything is towards Him.

To the extent that the rank and stage of "Islam" rises, the "Faith" appropriate to that stage will be acknowledgement to the requirements of that particular stage, to the point that the servant surrenders in front of his Lord to the Truth of His Divinity, having no enmity and protest towards Him.

In this Stage of Islam, the servant will have no hostility against the Divine Decree and Ruling and will have no objection against His Will.

Along with this Islam, there is Faith. The Faith at this stage means certainty in God and in all affairs regarding God. This Faith is the perfect Faith, and the servitude of the servant reaches perfection with such Faith.

The God Almighty describes the people of this kind of Faith as: "**The friends of Allah will indeed have no fear, nor will they grieve!**" This indicates that the meaning of Faith in this Verse is the highest degree of Faith, which by having it the meaning of servitude and pure surrender of the servant to God reaches to the utmost limit of Perfection!

The servant sees with this degree of faith that the Ownership belongs to God, "**there is no partner for him,**" and there is not any property at his disposal so that he may feel fear of its decline or to grieve for its destruction. Because fear dominates the human soul when he is waiting for a harm to come back, and sorrow and grief when befall on a person that he loses something he loves or something he is not happy about its happening.

All of these are things that benefit and harm the person himself. Such fear and sorrow can be realized only if man believes in dominion and right over his children, wealth, position, and the like, to fear about them and grieve for their loss. But something that has nothing to do with a person he is not afraid of it and does not feel sorry for it.

One who considers everything as the property of God Almighty and knows that no one is a partner in His property, will not consider for himself a property and a right to anything to be scared or sad in this regard.

This is the description that the God Almighty gave about His Devoted Friends.

The meaning of the Devoted Friends of God do not fear except God and have no sorrow, is not that the good and evil, benefit and loss, salvation and destruction, comfort and suffering, pleasure and sorrow, blessing and calamity are equal to them and they have a similar perception of them, because human intellect and even the general animal consciousness do not accept such a meaning.

Rather, it means that they do not fundamentally admit independence for anyone other than God, and they know the Kingdom and the Ruling is

exclusively of God, and therefore they do not fear anyone other than Him except what God wants them to fear or grieve over, and God wants them to fear their Lord and to be saddened by the loss of Divine Favor, and such fear and sorrow is the submission to God!

This Fearlessness and sadness are both in the life of this world and in the life of the Hereafter.

(Almizan: V.19, P.148.)

## First Requirement for an Active and True Faith

«الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ!»  
(٢ / مؤمنون)

**“Those who are humble in their prayers!”**

(Holy Quran, Mumenoon: 2.)

- The believers are those who before Allah's Presence humble themselves in their prayers!”

The word "humility" means a special impression that is given to the oppressed people, the people who are in front of the mighty king in such a way that all his attention is focused on him and is cut off from anywhere else. Apparently, this is an internal state that is also attributed to the organs of body.

This Verse enumerates the attributes of the believers until the end of the sixth Verse, the attributes of faith that are alive and active, and have their effects, the effects that they must have, in order to achieve the desired purpose, and that is the effect of prosperity and salvation, that the holder of such a Faith performs prayer, because prayer is the attention of one who has nothing but poverty and humiliation, to the Presence of Greatness and Glory, the Source of Divine Honor and Value, which the requirement of such attention is that the worshiper realizes such a position and becomes immersed in humiliation and contempt, and breaks his heart from everything that prevents him from his intention and purpose, so if the faith of the

worshiper is a true faith, such faith unites his attention and intention in his God, and his preoccupation with worship prevents him from doing anything else.

Belief in God also gives its effect and leads a person to righteous deeds and desirable carnal attributes, such as humility, sincerity, and the like, if the effects of false invitations and Satanic suggestions have no domination on him, and our Faith does not remain under a static state.

So, when a believer is an absolute believer that what he does is based on a true and real basis, and in accord with the requirements of faith, because the faith requires that if a person worships, he should be humble, and if he does something else, it should be free from falsehood and the like.

(Almizan: V. 29, P.11.)

## Second Requirement for an Active and True Faith

«وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ!»  
(3/مؤمنون)

**“The Believers are those who avoid vain talks and acts!”**

(Holy Quran, Mumenoon: 3.)

The vain act is an act which has no benefit. The vain acts from the point of view of religion are those permissible and lawful acts that their owner does not benefit from them neither in the Hereafter nor in this world, and ultimately its result does not lead to his benefit in the Hereafter, such as eating and drinking by call of lust in food, which is a vain act, because the purpose of eating and drinking is to gain strength for obedience and worship of God, but if the action has no benefit for the Hereafter, and its worldly benefit also does not ultimately lead to the Hereafter, such an action is void, and in a more precise sense, the vain act is not either an obligatory act nor is a recommended act.

For this reason, the God Almighty has described the believers as they “overlook” the vein act, and “overlook” means not a full abandonment.

“Overlook” is an existential matter, and it happens when a motive invites man to an action, and he overlooks it and engages himself with other work, without any attention to it.

This requires that the human self considers itself greater than to be engaged in lowly deeds, and it wants always to renounce the deeds which are contradictory with its honor and dignity, and to be engaged in great deeds and dignified objectives.

True Faith has the same requirement, because faith also deals with the Realm of God’s Greatness, the Source of Honor, Glory, and Value, and he who is endowed with faith, does not care and concern but the eternal and happy life, except the deeds which the God Almighty considers them to be great, and he does not consider great what the idiot and ignorant people belong to and consider them as great, which in his opinion they all are worthless. If the ignorant ones slap him on the tongue and make fun of him, he will greet them, and when he encounters a vain act, he will pass with dignity.

Hence, it becomes clear that the description of the believers to overlook the vein acts is a reference to their high aspiration and dignity of selves.

(Almizan: V. 29, P.14.)

### Third Requirement for an Active and True Faith

«وَالَّذِينَ هُمْ لِلزَّكَاةِ فَاعِلُونَ!»  
(٤ / مؤمنون)

**“Who carry out their duty of zakat!”**

(Holy Quran, Mumenoon: 4.)

Giving zakat (tax) is also one of the things that the faith in God requires it, because man does not reach the perfection of his happiness unless he lives in society, and in society no one can reach his right and happiness of society, unless there would be no difference in classes of society, and all people in society enjoy the welfare and benefits of life.

Financial alimony to the poor and needy is one of the biggest and strongest factors in achieving this goal.

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

## Fourth Requirement for an Active and True Faith

«وَالَّذِينَ هُمْ لِأَفْئُوتِهِمْ حَافِظُونَ...!»  
(٥ تا ٧ / مؤمنون)

**“Who guard their private parts!  
except from their spouses or their slave women,  
for then they are not blameworthy!  
but whoever seeks anything beyond that  
it is they who are transgressors!”**

(Holy Quran, Mumenoon: 5-7.)

Guarding the private parts means avoiding illegitimate sex affairs such as adultery, sodomy, and the like, but it is not forbidden with one's own wives or slave women.

When it is a requirement of faith for believers to refrain all kind of sex affairs, except from only two groups of women, then whoever finds contact with other than these two groups, it is known beyond the Limits of God, the limits that the God Almighty has established for believers.

(Almizan: V. 29, P.16.)

## Fifth Requirement for an Active and True Faith

«وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ!»  
(٨/مؤمنون)

**“And those who keep their trusts and covenants!”**

(Holy Quran, Mumenoon: 8.)

"Trust" refers to what has been entrusted, whether it is property, secrets, or the like. The same meaning is used in the Holy Verse, and it indicates all kinds of trusts that exist among the people.

The word "covenant" means anything that a person is bound by the form of a covenant, such as a vow or an oath.

It may refer to the absolute duties that have been legislated for the believers, because in the Holy Quran, the Faith of believer is called his covenant, and also the duties that God has assigned to them is called the covenant!

**“Is it not that whenever they made a covenant,  
a part of them would cast it away?”**

(Baqara: 100.)

**“Though they had certainly pledged to Allah before that they would not  
turn their backs to flee!”**

(Ahzab: 15.)

The Verse in question describes the believers in keeping the trust, from being betrayed, and keeping the covenant, from being broken, and this is the right of faith, which compels the believer to keep the covenant and trust, because in his faith the meaning of stillness and stability and confidence is established. When a person considers someone trustworthy and is convinced that he never betrays or breaks a covenant, his heart will find stability, confidence, and stillness, then he will trust in him with no doubt.

(Almizan: V. 29, P.17.)

## Sixth Requirement for an Active and True Faith

«وَالَّذِينَ هُمْ عَلَى صَلَاتِهِمْ يُحَافِظُونَ!»

(٩ / مؤمنون)

**“And who are watchful of their prayers!”**

(Holy Quran, Mumenoon: 9.)

If the God Almighty instructs to guard the prayer, He refers in

guarding its numbers.

So, the believers are careful that none of their prayers is forgotten, and they are constantly watchful on it. It is the Right of Faith to call the believer to observe such care.

(Almizan: V. 29, P.18.)

## Paradise for whom Comply with Six Requirements of Faith

«أُولَئِكَ هُمُ الْوَارِثُونَ. الَّذِينَ يَرْتُونَ الْفِرْدَوْسَ هُمْ فِيهَا خَالِدُونَ!»  
(١٠ و ١١ / مؤمنون)

**“It is they who will be the inheritors!  
who shall inherit Paradise Firdaus and will remain in it forever!”**

(Holy Quran, Mumenoon: 10-11.)

Firdaus means the top position of heaven.

Believer’s inheriting Firdaus means that the Paradise Firdaus is the permanent abode for the believers, since it was possible the others also could associate with the believers, or even the non-believers would possess it at all, therefore the God Almighty assigned and transferred it to the Believers.

(Almizan: V. 29, P.18.)

## Faith after Faith

«... قَالَ الْخَوَارِثُونَ نَحْنُ أَنْصَارُ اللَّهِ أَمَّا بِاللَّهِ...!»  
(٥٢ / آل عمران)

**“...The Disciples said: We will be helpers of Allah.**

**We have faith in Allah...!”**

(Holy Quran, Al-Imran: 52.)

Is it the first time that the Disciples believe in Jesus (AS) by saying the above Phrase, or their faith has a history?

What is clear from the following Verse is that their faith has a history

and their expression of faith here is "faith after faith:"

**“O you who have faith! Be Allah's helpers, just as Jesus the son of Mary said to the Disciples: Who will be my helpers for Allah's sake?”**

**The Disciples said: We will be Allah's helpers!”**

**So, a group of the Children of Israel believed, and a group disbelieved.**

**Then We strengthened the faithful against their enemies,  
and they became the dominant ones!”**

(Saff: 14.)

The Phrase which expresses: **“...And bear witness that we are Muslims! Our Lord, we believe in what You have sent down, and we follow the Apostle...!”** (Al-Imran: 52-53,) in which the meaning of "Muslims" is the complete submission to the will of God – there is a clear indication of their previous Faith, because such submission is not made except by pure believers, not everyone, who in the appearance testifies to Monotheism and Prophethood of His Messengers.

Before a degree of "faith" there is a stage of "Islam," as it can be understood from the words of the Disciples themselves, because in informing of their “Faith” they used the word "we believe" which is a verb, but in informing of their “Islam - submission” they used the word "Muslims" which indicates an adjective, and it is clear that the adjective takes precedence over the verb and its origin.

(Almizan: V. 6, P. 28.)

## Attributes of the Believer

«لَا الَّذِينَ هُمْ مِنْ خَشْيَةِ رَبِّهِمْ مُشْفِقُونَ...!»

(٥٧ تا ٦١ / مؤمنون)

**“As for those who are in reverence from the awe of their Lord!**

**And they believe in the Revelations (Signs) of their Lord!**

**And they do not ascribe partners to their Lord!**

**And they give of what they were given, and their hearts full of reverence  
that they will return to their Lord!**

**These are the ones who race in doing good, and they are the first to it!"**

(Holy Quran, Mumenoon: 57-61.)

The God Almighty describes the attributes of the believers and Says: They are the ones who are **in reverence from the awe of their Lord!**

This Verse describes the believers. that they have admitted the God Almighty as their Lord, the Lord Who is the Owner and Deviser of their affairs. The requirement for this is that the salvation and annihilation have to be dependent on His Consent and Wrath, as a result, the believers are both afraid of Him and love Him, because their salvation and happiness are in His Hands, therefor, this meaning compelled them to believe in God's Revelations and to worship Him.

**"And they believe in the Revelations (Signs) of their Lord!"**

The meaning of the Signs is anything that leads mankind to God Almighty, one of them is the Messengers of God, who support His Mission. Another is their Holy Books and Laws, which confirm their Prophethood. The believers are those who believe in them because they fear God, and that fear compels them to seek His pleasure, and to accept His invitation, and to be obedient to His Commands that reach them through Revelation and Mission.

**"And they do not set up anything with their Lord!"**

The Belief in the Revelations (Signs) of God has this effect on them, that forces them to reject any partner to Him, and to worship none but Him.

**"And they give of what they were given,  
and their hearts full of reverence  
that they will return to their Lord!"**

The believers spend what they should spend, or do the righteous deeds, what should they do, they are always apprehensive that they will soon return towards their Lord. That is, the motive for their spending or bringing forth righteous deeds is the remembrance of death and the certain return to their Lord, and what they do is out of fear.

**"These are the ones who race in doing good,**

**and they are the first to it!”**

The believers whom we have described hasten in good deeds and righteous deeds, and strive for it, that is, they take precedence over others, because they are all believers, and it is a necessity for them.

According to these Verses, the good deeds are the Righteous deeds, not every righteous deed, but a righteous deed that originates from belief, not that which belongs to the infidels of wealth and children.

(Almizan: V. 29, P. 58.)

## Light of Faith and Light of Believer

«... وَ يَجْعَلُ لَكُمْ نُورًا تَمْشُونَ بِهِ...!»

(٢٨ / حديد)

**“Believers, have fear of God and believe in His Messenger. God will grant you a double share of Mercy, a light by which you can walk, and forgive your sins. God is All-forgiving and All-merciful!”**

(Holy Quran, Hadid: 28.)

The meaning of this Verse indicates that these believers have a "light" both in this world and in the Hereafter. About worldly "light" the God Almighty Says:

**“Can the dead to whom We have given life and light so that they may walk among the people, be considered equal to those who can never come out of darkness...?”**

(An'am: 122.)

Concerning the "light" of the Hereafter, God Says:

**“On the Day of Judgment, you will see the believers with their light shining in front of them and to their right...!”**

(Hadid: 12.)

(Almizan: V. 37, P. 363.)

## Face of Believer in Hereafter and his Watching God's Beauty

«وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ!»

(٢٢ و ٢٣ / قيامت)

**“Some faces will be fresh on that day!  
Looking at their Lord!”**

(Holy Quran, Qiyama: 22-23.)

It does not mean to look at God Almighty to look by the senses with the eyes of the head, because there is the conclusive argument based on the impossibility of seeing God Almighty, but rather seeing by the heart and to see by heart through the truth of faith.

The hearts of this group are attentive to their Lord and no cause of causes can preoccupy their hearts but the Remembrance of God, because on that Day all causes will be aborted. They do not stand in any stand positions of that Day and do not go through any of the stages there, unless Divine Mercy is upon them and they are safe from the scourges of that Day, and they do not see any beauty of Paradise beauties and they will not be pampered by any of God's Blessings, unless they see their Lord at the same time, because they do not look at anything and they do not see anything except through this window that it is a Sign of their Glorious God! It is clear that looking at a Sign because it is a Sign is to look at the Owner of the Sign, that is, the God Almighty!

(Almizan: V. 39, P. 327.)

# CHAPTER THREE

## SERVITUDE

### Servitude of whole Universe

«وَلَهُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ كُلُّ لَه قَانِثُونَ!»  
(٢٦ / روم)

**“To Him belongs whoever is in the heavens and the earth.**

**All are obedient to Him!”**

(Holy Quran, Room: 26.)

"Obedience" here means the necessity of obedience with humility, and obedience with humility means Creational Obedience, not obedience to the religious Rules, because the religious Rules are sometimes due to be disobeyed, and we cannot say about it: "All are obedient and humbled to Him!"

The meaning of "All" is jinn, humans, and Angels, that all are obedient to the Creational Causes. The Angels have nothing but the obedience with humility, the jinn and mankind are also obedient to the Genetical Causes, although they constantly plan to cancel the effect of a cause of the Genetical Causes, but to achieve this goal they appeal and recourse to another cause.

Above all, the existence of knowledge, will, and authority in them are the three Genetical means, so in any way they are obedient to Genetics, therefore in respect of Genetics the only Cause is God Almighty, and His Will is Dominant, namely, after the external causes of the creature was completed.

Out of what the jinn and human wish the only one comes to existence that God has permitted and wished, therefore God is the Owner of both them and what they own.

(Almizan: V. 31, P. 274.)

## Slavery and Servitude in Vocabulary of Quran

«إِنْ تُعَذِّبُهُمْ فَإِنَّهُمْ عِبَادُكَ...!»

(١١٨ / مائده)

**“If You punish them, then they are Your servants...!”**

(Holy Quran, Maeda: 118.)

- This Phrase is a short definition of what the slavery and servitude mean.

Although many Verses in the Holy Quran imply this meaning, but this short Phrase justifies the influence of the autonomous possessions of the Lord in the slave and includes the reason which explains that wherever and for everyone that the right of servitude is imagined, it is the absolute and rational right of the Master to possess the servant.

The requirement of this meaning is that the servant must also obey and follow what his Master has assigned him and asked him to do, and for him there will be no independence in any action that is not pleasing his Master, as the following Verses express:

**“...Rather they are His honoured servants!**

**They do not venture to speak ahead of Him, and they act by His Command!”**

(Anbiya: 26-27.)

Also:

**“Allah draws a parable: a chattel who has no power over anything, and one whom We have provided a goodly provision and who spends out of it secretly and openly. Are they equal?”**

(Nahl: 75.)

There are many Verses in the Holy Quran that consider people to be the servants of God, and He has established the basis of religious call upon this fact that the people are all servants and the God Almighty is their True Lord, but even He extended this servitude to all what are in the

Heavens and the earth, like the same truth which is interpreted as the name of Angels, and another truth which the Holy Quran calls jinn and says:

**“All that is in the heavens and the earth will return to the Beneficent God as His submissive servants!”**

(Maryam: 93.)

God Almighty is in every sense of the word and truly the Owner of everything to which the word "thing" refers, since there is no one but the Almighty God to be owner of himself and others, his benefit and loss, his death and life and resurrection. There is nothing in the universe of existence to be independent and owner of his essence, his attributes, and his actions, except what God has handed them, but of course, this handing does not invalidate His Ownership.

Since the God Almighty is the Absolute Owner and no one is the Owner except Him, it is not permissible for anyone other than Him to be worshiped in the stage of legislative worship - not creational:

**“Your Lord has Decreed that you shall not worship anyone except Him!”**

(Isra: 23.)

(Almizan: V. 12, P. 237.)

## Absolute Poverty and Need of Humans to God

«يا أَيُّهَا النَّاسُ أَنْتُمُ الْفُقَرَاءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِيُّ الْحَمِيدُ!»

(١٥ / فاطر)

**“O mankind! You are the ones who stand in need of Allah, and Allah He is the All-sufficient, the All-laudable!”**

(Holy Quran, Fatir: 15.)

The context of the Verse indicates that the actions of the deniers of the Holy Messenger of God, reveal that they thought they could become free from the servitude of God by worshiping idols. If God invites them to worship Him, He probably needs their worship.

Therefore, God Almighty rejected their delusion and Said: **"O people, you need God and God is Needless and Praiseworthy!"** In this Phrase, He assigned poverty exclusive to them, and needlessness exclusive to Himself, so there are all forms of poverty in the people, and all forms of needlessness in the God Almighty.

Because poverty and richness are need and needless, and these two attributes are mutually exclusive, it is not possible for a subject to be devoid of both. Whatever is imagined is either poverty or richness, and the requirement of the monopoly of poverty in man, and the monopoly of the rich in God, is another monopoly, and that is the human beings are restricted in poverty, and God is exclusive in richness. So human beings have no other than poverty, and God has no other than richness.

The God Almighty is intrinsically rich, and He can destroy all human beings, because He does not need them, and they are intrinsically poor and cannot seek richness from anything other than God.

The criterion in needlessness of God from people and the poverty of people to God is that the God Almighty is their Creator and the Deviser of their affairs.

Using the Glorious Word of **"Allah"** refers to the poverty of the people and the richness of God. Using the rest of the Phrase: **"If He wishes, He will take you away, and bring about a new creation!"** (Fatir: 16,) refers to His Creation and Devising. Using the Word **"Praiseworthy"** is because He has been Praised and Lauded in His Grace, the Creation, and the Devising.

(Almizan: V. 33, P. 53.)

## System of Servitude and the Right of God

«... وَ قَالُوا سَمِعْنَا وَ أَطَعْنَا غُفْرَانَكَ رَبَّنَا وَ إِلَيْكَ الْمَصِيرُ!»

(٢٨٥ / بقره)

**"...And they say: We hear and obey! Our Lord! Forgive us,  
and toward You is the Return!"**

(Holy Quran, Baqara: 285.)

The Holy Messenger of God and the Believers following him said: **"We hear and obey!"** By these words they tend to say: - Yes, Our Lord, we most willingly obeyed Your Invitation, both with sincere faith, and with physical practices. With these two words: "Hearing and Obeying," the full Faith comes to an end and completion!

The above Phrase from the servant's side, is to fulfil all rights and duties as a servant in front of the God's Lordship and His Invitation. These rights on the side of God Almighty is all duties that He has assigned to His servants, all of the duties which is summarized in the word of "Worship!" As He Said:

**"I did not create the jinn and the humans except that they may worship Me! I Desire no provision from them, nor do I Desire that they should feed Me!"**

(Zariyat, 56-57.)

**"O, Children of Adam! Did I not Admonish you? That you should not Worship Satan who surely is an open Enemy to you. And that you should serve Me? That is a Straight Path!"**

(Yassin, 60-61.)

(Almizan: V.4, P. 441.)

## The Right of Servitude

The God Almighty has made a right obligatory for His servant in return for the Right that He has set for Himself, and that is the Forgiveness, which no servant is needless of it in his happiness, from the Holy Prophets and Messengers to the lowest servants, therefore He has Promised them if they obey Him and enslave Him, He would have Mercy on them, as He Said in the first Ruling that He Legislated for Adam and his children:

**"We said," Get down from it, all together!  
Yet should any guidance come to you from Me,  
those who follow My guidance  
shall have no fear, nor shall they grieve!"**

(Baqara: 38.)

This is nothing but Forgiveness.

When the believers say: **“We hear and obey,”** they obey absolutely and without any restriction, as a result, they fulfil the Right of God’s Position of Lordship, then they ask for the right that the Glorious God had made it obligatory for Himself, and they say: **“Our Lord! Forgive us, and toward You is the Return!”** (Baqara: 285.)

The word "Forgiveness" means to cover, that is to repel the punishment of the servant due to his shortcomings, while he will return to his Lord in the Day of Judgment and his shortcomings will be disclosed.

(Almizan: V.4, P. 442.)

## Capacity of Servitude

What actions are done by a man, are in the scope of his capacity, more or less, and what cannot be done, it was over his capacity.

The whole right of God on the servant is what he hears and obeys, and it is clear that man only says “hear and obey” in response to a Command that his limbs and joints can carry out that Command. For example, if a man is ordered to hear with his own eyes, such a thing is neither obedient nor does the wise Ruler issue a duty on it. Therefore, the obedience of a rightful one is not realized, except within the framework of human power and authority. It is the voluntary and possible actions by which man gains loss or benefit for himself. The same gaining is the best proof that what a person has gained was in his scope of capacity and enduring.

The above sentence is a word running to the Divine Tradition, which He has spread among His servants, and is the language of the same Tradition, and this Tradition is that the Glorious God has not charged the duty on each individual servant out of the stages of faith more than his capacity of understanding, and out of Obedience more than his power and ability.

(Almizan: V.4, P. 443.)

## Travelling in the Route of Servitude

«وَ إِذْ يَرْفَعُ اِبْرَاهِيْمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَ اِسْمَاعِيْلُ...!»  
(١٢٧ / بقره)

**“As Abraham raised the foundations of the House with Ishmael,  
they prayed: Our Lord! Accept it from us!  
Indeed, You are the All-hearing, the All-knowing!”**  
(Holy Quran, Baqara: 127.)

Abraham (AS) moves his wife and child from (the original homeland), and brings them to the land of Mecca, and settles there. He is Commissioned to sacrifice Ishmael. He is being granted a ransom with a great sacrifice by his Lord... and then he builds the House of Kaaba.

This anecdote includes **a full cycle of travelling in the route of servitude.**

The movement that begins from the servant's soul leads to Nearness to God. It starts from a distant land and ends at the Vicinity of the Lord of the Universes. He forsakes the affluence of the world and its pleasures and his false desires, his wealth, his wives, and his children, and when the demons make a mire in his path with their obsession, he walks on it in such a way that his footsteps do not plunge therein, because the demons want to obscure the purity and serenity of his heart in servitude and his fondness for it and his attention to the Position of his Lord and His Realm of Grandness, and he walks so fast that the devils do not turn around him.

In fact, the story of this Holy Prophet is seemingly different, but in reality, it joins together like the rings of a chain and creates a historical story, which tells the story of Abraham's movement in the route of servitude, a movement that begins from a servant towards God, a journey that is full of politeness, politeness in journey, politeness in seeking, politeness in Presence, politeness in all rituals of love and sincerity, in which the more one thinks and pays attention, these etiquettes seems more vivid and brighter.

At the end of this path, he was commissioned by the God Almighty to legislate the Hajj Rituals for the people.

What in Islam the Holy Messenger of God has legislated from the rites of Hajj, namely, wearing ihram from “Miqat,” stopping at “Arafat,” spending the night in the “Mash’ar,” “Sacrificing,” throwing stones at three “Jamara,” and endeavoring between “Safa” and “Marwa,” circling around the Kaaba, and prayers in the “Position of Abraham.... Each of which points to one of the stages of Abraham's journey to Mecca and embodies the positions and observations of him and his family. Indeed, what a Positions and what an observation that was so Pure and Divine!

The Standpoints whose guidance was towards the points was the Attraction of the Lordship, and the driving force was the humiliation of servitude.

Yes, the Rites of worship that are legislated (the best Salute and Greetings be upon all those who legislated them,) are forms of the attention of the great Prophets towards their Lord, they are examples that guide the path of the Prophets from the beginning to the end of the path, the journey that those Holy Prophets had towards the Position of Closeness and Sincerity:

**“In the Messenger of Allah there is certainly for you a good exemplar!”**  
(Ahzab: 21.)

The above Verse understands us what the Muslim Nation worships is an example of their Holy Prophet.

This is a principle which seems in the narrations that express the wisdom and secrets of worships and explains the reason for their legislation, and shows a lot of Evidence for it, which it needs a knowledgeable researcher to find insight to such Evidence.

(Almizan: V.2, P. 153.)

## Immigration from Polytheism to Homeland of Servitude

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

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

(Holy Quran, Maeda: 105.)

The self of human is the same creature with which man can achieve salvation or deprivation. This is a meaning according to the requirement of creation, but it is not a meaning that the public can have the equal understanding of it.

**“Say! Are those who know, equal to those who do not know?**

**Only those who possess intellect take admonition!”**

(Zumar: 9.)

The reason for this difference in understanding is that the one who understands his position in respect of His God, and in respect of other parts of the universe, he finds his self fully cut off from every one other than God, but the one who does not understand has not such a position in respect of God. While before this, the same one who understood, he also found his soul bounded to this world, and he also found out that there is Veils in front of him which no one but the God Almighty can remove them. The Lord, Who supports him both from rear and from front with His Power and Guidance. Such a man finds his soul in solitude with his Lord, where no friend is for him but his Lord. This is where he understands the meaning of the following Phrase:

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

**He who strays cannot hurt you if you are guided.**

**To Allah will be the return of you all...!”**

This is where the perception and consciousness of the self has changed, and the self has migrated from the horizon of polytheism to the homeland of servitude and the state of Monotheism. If the Divine Attention bestows Favor on him, the whole effects of polytheism, false beliefs, farness of God, satanic arrogance, false and imaginary richness will all be transformed one after the other into Monotheism, understanding the Truth, Closeness to God, Compassionate humility, poverty and servitude for God.

However, because we are earthly beings and dependent on interests that keep us from understanding the truth, we cannot understand these truths as we should, and it prevents us instead of focusing on the deceits of this mortal world we focus on Truths! This may be achieved by a correct understanding and massive discussions and ponderings, which will guide us to acknowledge the contents of above Truths in general, even though we cannot achieve on their details. "And God is the Guide!"

(Almizan: V. 11, P. 286.)

## Immersers in Ocean of Servitude

«... وَ مَنْ عِنْدَهُ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ وَ لَا يَسْتَحْسِرُونَ.  
يُسَبِّحُونَ اللَّيْلَ وَ النَّهَارَ لَا يَفْتُرُونَ!»  
(٩٠ و ٢٠ / انبياء)

**“...And those who are near Him do not disdain to worship Him, nor do they become weary!**

**They glorify Him night and day, and they do not flag!”**

(Holy Quran, Anbiya: 19-20.)

The God Almighty expresses His close servants, the honorable Angels, who are immersed in servitude, and engaged in His worship. Nothing prevents them from worshiping Him, and they pay no attention to anything but His worship.

The running tradition between the Master and slaves in human belongings is that the closer a slave gets to his master, the more his master neglects many of his duties and responsibilities.

But it is not so in God Almighty, rather, the closer His servant gets, the more he realizes the Greatness, Dignity, and Value of his Master, the more he feels his humiliation, poverty, and need, so, he reaches to such a place that he does not want and does not do except the slavery and humility!

(Almizan: V. 28, P. 93.)

## Levels of Servitude and Levels of Sin

«وَالَّذِي أَطْمَعُ أَنْ يَغْفِرَ لِي خَطِيئَتِي يَوْمَ الدِّينِ!»

(٨٢ / شعراء)

**“And Who, I hope, will forgive me my iniquities  
on the Day of Retribution!”**

(Holy Quran, Shuara: 82.)

The "Iniquity" and sin has degrees. Everyone, who has a level of servitude with God, he has a sin in the same level too, as they have said: "The good deeds of the Righteous are considered evil and sin for those who are Closest to God!"

That is why the God Almighty Commands His Holy Prophet:

**“And plead for Allah's Forgiveness for your sin...!”**

(Mumin: 55.)

In the above Verse, the sin of a person like Prophet Abraham (AS) is that due to the necessities of life such as sleep, eating, drinking, and the like, he cannot remember God for all the minutes of his life, even though the same sleep, food and other necessities of life is considered as obedience, and how could it be his "sin" may have any other meaning, while God Almighty has stated clearly that he is a sincere and chosen servant to God, and no one other than God has a share in him?

**“Surely, We purified them by a pure quality,  
the keeping in mind of the final abode...!”**

(Sad: 46.)

In the Verse in question, Abraham (AS) attributed iniquity and sin to himself, even though he was innocent of sin, and this is a proof that he did not mean "iniquity" to oppose the obligatory Command of God.

(Almizan: V. 30, P. 147.)

# CHAPTER FOUR

## WORSHIP AND ADORATION

### Principles of Worship

«... أَنْ الْقُوَّةَ لِلَّهِ جَمِيعًا...!»  
(١٦٥/بقره)

**"...All Power belongs to Allah...!"**

(Holy Quran, Baqara: 165.)

When a person justifies and rules that the world has a God that created him with His Knowledge and Power, he has no choice but to follow the common law which is in the universe, that is the humility and submission of a weak, small and insignificant creature, in front of the powerful, mighty, and great one; so he shows his humility before God as a Worship, because it is a common law running in the world and prevailing order at all parts of the universe, and an impressive factor of causes on effects and impressionability of effects from causes.

When this law appears in the conscious animals with the faculty of intellect and will, it will be the origin of humility and service of the weak against strong.

The appearance of the above law in the human world is more vivid and extensive than other animals because humans have deep perception and quality of thinking, therefore he considers diversity in performance of many of his objectives and actions, which carry out for the sake of earning benefit and repelling loss.

For example, the subject against Sultan, poor against rich, employee against employer, obedient against commander, servant against master, student against teacher, lover against beloved, needy against wealthy, slave against owner, creature against Creator; all humble themselves before their Superiors.

All these humbleness is of one kind and it is humbling and lowering in confront of the force and power.

The physical act that shows this humility and lowering, in any form that is performed, from anyone that is observed, and in front of anyone is fulfilled, it is called: Worship!

(Almizan: V.2, P. 123.)

## Monopoly of Divine Worship

«وَهُوَ اللَّهُ لَا إِلَهَ إِلَّا هُوَ لَهُ الْحَمْدُ فِي الْأُولَىٰ وَالْآخِرَةِ وَلَهُ الْحُكْمُ وَإِلَيْهِ تُرْجَعُونَ!»  
(٧٠/قصص)

**“He is Allah, there is no god except Him. All praise belongs to Him in this world and the Hereafter. All judgement belongs to Him, and to Him you will be brought back!”**

(Holy Quran, Qasass: 70.)

**"He alone is God. There is no Deity except Him ...! "**

God Almighty has Absolute Authority to make decision that the servants worship Him only, because He is aware of their inwardness and outwardness, so it is worth to Him to Command the servants to worship Him only, Who is the only Deity worthy of worship. It is obligatory upon the servants to obey Him and worship Him alone.

The end of the Verse consists of three reasons:

- 1- **All praise belongs to Him**
- 2- **All judgement belongs to Him**
- 3- **To Him you will be brought back**

These are the three aspects that justify God's Monopoly on the Right to Worship.

The reason that the God Almighty Said: **"All praise belongs to Him in this world and the Hereafter,"** justifies the Monopoly by stating that every perfection that exists in this world and the hereafter is a Blessing that has been revealed by God Almighty, and for each of these Blessings

He deserves the Finest Praise, and the Grace of these Blessings are bestowed by His Innate Perfection, and driven from one of His Innate Attributes, which for this He deserves the Finest Praise.

His Blessings in the Hereafter, while is a reward for the oral or practical worship of man in this world, are also another Blessing from God for which He deserves another Praise.

**So, He is the Only One Who deserves worship!**

But the fact that the God Almighty Said: "**All judgement belongs to Him,**" is because God Almighty is the Absolute Ruler of the universe. He is both in the stage of Legislation and in the stage of Creation and Truth. One of the effects of His Kingdom is to Rule over His servants that no one else should be worshiped except Him.

As for the fact that He said: "**To Him you will be brought back,**" the reason is that humans will return to Him to be accounted and punished, since He is the Source of Authority, and He is the One Who verifies and Who punishes, therefore He is the Only One Who should be worshiped, and His worship should be performed only according to His religion.

(Almizan: V.31, P. 109.)

## **Basis of Conscious Adoration in Islam**

There is no way to keep the humbling of man in face of power, because this follows the demand of nature, and man cannot refuse it, unless it becomes clear to him that the person whom he thought is powerful and considered himself weak against him, is not so, but he is the same as himself.

This is where we see, Islam forbids people to worship gods other than Allah, only when makes it clear to them beforehand that these gods are like the other people a creature of God, and all the Glory and Power is of God:

**"Those whom you(pagans)worship besides God,  
are themselves servants just like yourselves...!"**

(A'araf: 194.)

**"And if you invite them to the guidance, they do not listen.  
And you see them looking at you, while they do not see!"**

(A'araf: 198.)

**"... All power belongs to God...!"**

(Baqara: 165.)

**"... Whereas indeed, to Allah Belongs all the Honour!"**

(Nessa: 139.)

**"...Apart from Him, you have no Protector neither Mediator...!"**

(Sajda: 4.)

Nobody except God has nothing to invite the others to humiliate before himself, therefore, nobody is permitted to humiliate himself against anyone else except the God Almighty, unless the humility before one, whose respect, admire, and aspects of guardianship returns to God.

**"Those who follow the Apostle, the Uninstructed Prophet... those who believe in him, honour him, and help him and follow the light that has been sent down with him, they are the felicitous!"**

(A'araf: 157.)

**"Your guardian is only Allah, His Apostle, and the faithful who maintain the prayer and give the zakat while bowing down (in prayer!)"**

(Maeda: 55.)

**"And the believers, men and women are supporters and helpers of one another; they enjoin good and forbid evil...!"**

(Taubah: 71.)

**"That. And whoever venerates the sacraments of Allah indeed that arises from the God wariness of hearts!"**

(Hajj: 32.)

Thus, in Islam, humility is not lawful to anyone other than God, unless it returns to God and accomplishes by intention of Him.

(Almizan: V.20, P. 124.)

## Natural Need of Man to God and Worship

« أَجْعَلُ الْإِلَهَةَ إِلَهَا وَاحِدًا إِنَّ هَذَا لَشَيْءٌ عَجَابٌ؟ »

(٥ / ص)

**"Has he reduced the gods to one God? This is indeed an odd thing!"**

(Holy Quran, Sad: 5.)

The difference in perceptions, thoughts, and interpretation of the Oneness of God is most clearly seen everywhere. Since there is where the vast and strange differences and fluctuations that human beings have in understanding, reasoning, interpreting, and expressing the issue of the Existence of God Almighty are well seen, even though they all agree in the Essence of the Existence of God, because they have a human nature, and this issue also originates from the mysterious inspirations and precise hints of nature, and therefore we see that:

The existence of this nature on the one hand, and not facing with a correct religion on the other hand, has led some people to make idols of wood and stone and even curd to satisfy their nature, and to know them as partners and associates of God and to worship them as they worship God, and ask them for help as they ask God, and fall to the ground before them as they fall to God.

(Almizan: V. 11, P. 149.)

## The Pure Worship

« قُلْ إِنِّي أُمِرْتُ أَنْ أَعْبُدَ اللَّهَ مُخْلِصًا لَهُ الدِّينَ! »

(١١ / زمر)

**"Say: Indeed, I have been commanded to worship Allah  
with exclusive faith in Him!"**

(Holy Quran, Sad: 5.)

Tell them what I recited to you that I should worship God and purify the Religion of God, although it is addressed to me, but you should be aware

that this address is indirectly to you too, but I also should execute the Commands of God since I am not a mere listener, rather, like one of you, I am commissioned to worship Him and make the religion pure for Him. Again, my task does not end here, but I am commissioned to be the first before all of you, and in fact the first to submit to what has been revealed to me, and therefore before all of you I have surrendered, and now, after I surrender, I inform you: Indeed, I fear my Lord, and I worship Him sincerely. I believe in Him, whether you believe in or not, it is your duty!

So, what the God Almighty Said: **“Say: Indeed, I have been commanded to worship Allah with exclusive faith in Him! And I have been commanded to be the first of those who submit to Him,”** refers to this fact that the Holy Messenger of God is equal with other people in obeying God’s Commands to be sincere in religion and have the pure religion.

The Phrase: **“And I have been commanded to be the first of those who submit to Him,”** refers to this fact that what have been addressed to the Holy Messenger of God is addressed to all believers too, and if it has addressed him before you the purpose is that he should be the first one to submit to this Command, and to believe in it.

(Almizan: V. 34, P. 73.)

## Creational Worship of all Beings

« وَ لِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ مِنْ دَابَّةٍ وَ الْمَلٰٓئِكَةُ...! »  
(٤٩ / نحل)

**“And only to Allah prostrate  
all that is in the heavens and all that is on the earth  
of the moving creatures and the Angels.  
And they have no arrogance before Allah, the Almighty!”**  
(Holy Quran, Nahl: 49.)

This Verse mentions the prostration of the “moving creatures that means everything having ability to move from one place to another place, and this is the truth of prostration, which is itself the ultimate degree of

humiliation before the Greatness and Sublimity of God, because prostration is the falling of a person on the ground, which, of course, is worship if it is intended to embody inner humiliation. So, the truth of prostration is the inner humiliation.

The generality of the word "moving creature" includes both man and jinn, since the Angels are named separately, it can be understood that although several Angels also move, but their movement is not a kind of movement of other creatures and their locational movement.

**“Whatever there is in the heavens glorifies Allah and whatever there is on the earth, and He is the All-mighty, the All-wise!”**

(Hadid: 1.)

The creatures of the universe, whether rational or non-rational, glorify God in every sense of the word and in the true sense of the word. The glorification of all beings in the heavens and the earth is glorification with the tongue and purification in the true sense of the word, even though we do not understand their language. Our ignorance is not a reason that inanimate objects do not have a tongue. The Holy Quran states that all beings have tongues.

"Praise" means to Glorify, and to Glorify God means to deny anything that requires a defect, need, or incompatibility with His Realm of Perfection, and believe that God Almighty does not have such attributes and deeds.

(Almizan: V. 24, P. 134 & V. 37, P. 297.)

## Special Worship for Each Prophet's Nation

«لِكُلِّ أُمَّةٍ جَعَلْنَا مَنَسَكًا هُمْ نَاسِكُوهُ...!»  
(حج/٦٧)

**“For every nation We had appointed a rite of worship, which they used to observe...!”**

(Holy Quran, Hajj: 67.)

It seems that the polytheists or infidels of the People of the Book,

when they saw Islamic worships, because it was new to them and had not seen a similar one in the previous Sharia, the Jewish Sharia, so they got in conflict with the Messenger of God that we have not seen such worship in any Sharia.

The God Almighty has replied that every nation of the previous nations had worship, that they worshiped God according to their Sharia, and the worship of any nation is not transferred to another nation, because God abrogated the previous laws and legislated a new and better law, since the thoughts of the later nations were more advanced than the previous ones, and they had found a more perfect and better worship talent than before.

(Almizan: V. 28, P. 295.)

## Worship, the Cause of Piety and Self-education

«...كُتِبَ عَلَيْكُمُ الصِّيَامُ... لَعَلَّكُمْ تَتَّقُونَ!»  
(١٨٣ / بقره)

**“O you who have faith! Prescribed for you is fasting ...  
so that you may be God wary!”**

(Holy Quran, Baqara: 183.)

The Supreme Teachings of Islam and the statements of the Holy Quran indicate that the Holy Realm of God is Purer than He needs something, so what the benefit and effect that the worship has is for the servant, not for God, and the same are the sins.

Regarding fasting, the God Almighty Says: **"So that you may be God wary!"** That is, the legislation of this ruling is for you to become pious, not that God needs your fasting.

But there is no doubt that piety can be hoped from fasting, because every human being finds this fact in his nature, that if one seeks to find a way to the universe of spiritual upliftment and achieves the stage of perfection and traverses the spiritual degrees of progress the first thing he needs is to avoid licentious behaviors and lust, and restrains his rebellious

soul, and purifies himself from attachment and immersion in the manifestations of material life, and refrains from what makes him far from God. This piety is achieved by abstaining from lusts and avoiding carnal desires.

The one who obeys God's call in legitimate and permissible affairs he can easily obey in illegitimate and forbidden matters.

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

## Spirit of Worship and its Apparent Representation

«قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضِيهَا...!»  
(١٤٤ / بقره)

**“We certainly see you turning your face about in the sky.  
We will surely turn you to a qibla of your liking:  
so, turn your face towards the Holy Mosque,  
and wherever you may be, turn your faces towards it!”**

(Holy Quran, Baqara: 144.)

The worshipful attention to God Almighty, if we want to transcend the four walls of the heart and conscience and becomes an act of the actions - even though the action deals only with material things - then this attention must be reflected in the form of representation.

Simply say, on the one hand, we want to have attention to God, and on the other hand, God is not in the direction and side, then inevitably, our worship should be embodied.

In such a way that first our heart's attention is considered with the difference in its characteristics (from humility, fear, hope, love, passion and the like,) and then the same characteristics with an appropriate form and appearance should be reflected in our action.

For example, to present our heart humiliation to His Holy Presence, we prostrate, and with this external act, we show our inner state. Or if we want to show our heartily respect and reverence for Him, we bow down,

and when we want to offer our state of devotion to Him, we circle around His house, and when we want to Glorify Him, we worship Him standing up, and if we want to purify ourselves to enter His door, we perform this ceremony with ablution, and so on.

There is no doubt that the essence of the servant's worship is his inner servitude, the states he has in his heart towards His Lord, that if it is not, his worship has no life and vitality, and is not considered worship at all. But at the same time, this heartfelt attention must be embodied in a way, in short, the worship in its perfection, stability and establishment of its realization, needs to be represented in a form or format.

(Almizan: V. 2, P. 229.)

## Relation of Worship with Repelling Loss and Gaining Benefit

«قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَ لَا نَفْعًا...!»  
(٧٦ / مائده)

**“Say to them: Do you worship things besides God  
which can neither harm nor benefit you?”**

(Holy Quran, Maeda: 76.)

In this Verse, there is an argument that has been taken from the evidence of simple and straightforward understanding and common sense. Such an argument roles that if a man of common sense wants to admit something as his Lord and worship Him, he chooses one who provides benefit for him and repels loss and harm from him.

If we add to above rational judgment this fact that there is no one but the God Almighty in the universe that possesses his benefit or loss, then we come to the conclusion that no rational purpose can be imagined in the worship of non-God.

While it is a clear fact, therefore this practice of worshiping non-god should be avoided.

(Almizan: V. 11, P. 127.)

## Prayer, as an Inner Police

«...إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...!»

(٤٥ / عنكبوت)

**“Indeed, prayer prevents man from shameful and Indecent deeds...!”**

(Holy Quran, Ankabut: 45.)

- **If the Holy Quran has ordered people to pray, it is because prayer prevents them from immorality.**

This interpretation understands us that prayer is a practical act of worship, which, when performed, creates an attribute in the human soul, which is the so-called occult policeman, that prevents its owner to commit shameful and indecent acts, as a result, his soul and heart remain purified from the atrocities of sins and the pollutions that come from ugly deeds.

The purpose of prayer is to attain an attribute, that is, the attribute of refraining from sin. The emergence of this attribute is a natural effect of prayer, but as a necessity, not as a causality, because prayer is a special attention, from the servant to God Almighty, but it is not that the worshiper can no longer sin, no, but its effect is to the extent of necessity, that is, if there is no obstacle or annoyance, it gives its effect, and prevents the worshiper from shameful acts, but if an obstacle or annoyance prevents its effect, it no longer works, and as a result, the worshiper does something that nobody expects from him.

The remembrance of God, and the obstacles that stand in His way, are like two scales, whenever the Remembrance of God finds more effect, the worshiper does not sin, and wherever the barrier of those obstacles finds more effect, the Remembrance of God weakens, and the worshiper deviates from the Truth of the Remembrance of God and commits sin.

if the dear reader wants to touch this meaning, he should consider the situation of some people who have the name of Muslim, and at the same time they do not pray, because they do not pray they do not also observe fasting, they do not go to Hajj, they do not pay zakat, and they abandon other obligations, and in short, they do not consider anything in their way as an

obstacle or prohibition to their progress, neither oppression, nor adultery, nor usury, nor lies, nor ...!

Then if you compare the condition of such a person with the condition of a person who prays, and even in his prayer, he suffices with the minimum, that is, the amount that he only fulfils the duty, you will see that he observes more to restrain from forbidden than the first one, who did not pray. Again, if you compare the state of this worshiper with the state of someone who is more diligent in his prayer, you will see that the latter has more care not to commit sins, and by the same view, you will find out that the more the prayer of man is complete, the more his self-restraint from shameful and indecent deeds is perfect.

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

## Prayer and its Psychological Effect

«...وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ...!»  
(٤٥ / عنكبوت)

**“Indeed, prayer prevents man from shameful and Indecent deeds...!”**

(Holy Quran, Ankabut: 45.)

Prayer is the best of deeds because prayer prevents from "shameful and indecent deeds." What is meant by this prevention is that it is the nature of prayer to prevent from indecent deeds and immorality. Of course, its prevention is in the way of necessity, not as a complete cause, that anyone who prays can no longer commit sins.

## How does Prayer Forbid Immorality and Shameful Deeds?

The Prayer is an act, especially if the servant of God performs it five times a day, and continues for a lifetime, and especially if he performs it every day in a righteous society, and the members of that society perform it like him every day, and like him striving for it, of course, it is not compatible with the nature of “major sins.”

Paying attention to God from state of slavery, in aforesaid environment, and from such people, naturally should make man far from any major sin and any act that his religious taste finds abominable, such as murder, violation against women's chastity, usurping orphans' property, adultery, and sodomy, but not only to prevent them from being committed, but also to prevent their instilling.

Because prayer includes the Remembrance of God, and this Remembrance, first of all instills belief in the Oneness of God Almighty, the Prophets' Mission, and the punishment of the Day of Judgment, and tells to the worshiper to refer to his God with a purified worship, ask him for help, ask him to guide you to the straight path, and to shelter you from His wrath and misguidance.

Secondly, it compels him to realize with his soul and body the Realm of God's Greatness and Magnanimity, and to mention his Lord with his language, and praise and glorify and pay tribute to Him, and finally to salute himself, his fellow believers, and all righteous servants of God.

In addition, the prayer forces man to purify himself from the spiritual pollution and from the pollution of body and clothes, and to avoid wearing usurped clothes and standing in usurped place for prayer, and also to stand facing the House of his Lord.

So, if a person persists in his prayer for a short period of time, and has a somewhat sincere intention in doing so, this continuation in a short period of time will certainly cause the habit to abstain from immorality and shameful deeds, so that, if a person is supposed to entrust himself to a person who is constantly in charge of his condition and educates him in such a way that this habit is found in him, and is adorned with the etiquette of servitude, then his education is certainly not more effective than the education of prayer, and he will not command more than what the prayer commands him to do, and he will not force him to do more than what the prayer compels him to be austere.

(Almizan: V. 31, P. 213.)

## Worship with Seeking Help of God's Beautiful Names

«وَلِلَّهِ الْأَسْمَاءُ الْحُسْنَىٰ فَادْعُوهُ بِهَا...!»

(۱۸۰ / اعراف)

**“God has the most blessed Names. You should address Him in your worship by these Names...!”**

(Holy Quran, A'araf: 180.)

The meaning of the Phrase: **“You should address Him in your worship by these Names,”** is to worship God by believing that He is endowed with the Attributes of Goodness and the Finest Meanings that these Names imply.

The Word of God Almighty confirms this meaning in various cases that He mentions his prayer:

**“Your Lord has said: Call Me, and I will hear you! Indeed, those who are disdainful of My worship will enter hell in utter humility!”**

(Mumen: 60.)

In the Verse: **“He is the Living One, there is no god except Him. So, supplicate Him, putting exclusive faith in Him!”** (Mumen: 65,) the God Almighty considered the prayer to sincerely in worship.

(Almizan: V. 16, P. 253.)

## Achieving Certainty and Permanence of the Duty of Worship

«فَسَبِّحْ بِحَمْدِ رَبِّكَ وَكُنْ مِنَ السَّاجِدِينَ! وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ!»

(۹۸ و ۹۹ / حجر)

**“So, celebrate the praise of your Lord and be among those who prostrate, and worship your Lord until certainty comes to you!”**

(Holy Quran, Hijr: 98-99.)

The God Almighty Commands His Holy Prophet to glorify and exalt Him, to prostrate and worship Him, and to continue these rites. God has

considered this Commandment a defense against the boredom from the offences and tongue-lashes of the infidels. It turns out that glorifying and praising God and prostrating and worshiping Him have an effect on removing sorrow and alleviating sin.

The meaning of prostrater here is worshipers who pray, and the commandment is the commandment to pray, not just prostration, and if he calls prayer prostration, it is because prostration is the best part of prayer, and the purpose of glorifying and praising is the oral glorifying and praising, and reciting: "Praise be to Allaah, and Glory be to Allaah!" And the like.

The meaning of the Phrase: "**And worship your Lord,**" is a commandment to wayfaring in the way of submission, obedience, and observing the necessities of servitude.

The meaning of the Phrase: "**And worship your Lord until certainty comes to you,**" is the attainment of the term of death, which, upon its arrival, transforms the unseen into seen and notice into manifest.

Summary of the meaning of the Verse is:

- "You continue your worship and continue to be patient in obedience and avoidance of sin, and also endure what the infidels say until your death comes, and you transferred to the world of certainty, then observe what you God deals with them!"

This "certainty" here means the world of the Hereafter, which is the world of general certainty beyond the Veil, not the certainty that one achieves by contemplation or austerity and worship.

We have said this to make it clear that some people have thought that the Holy Verse indicates that worship is necessary until the time that one achieves the certainty, and as soon as a person achieves the certainty no longer the obligatory prayer and fasting is necessary for him. But this is a corrupt idea.

The reason is that if the meaning of certainty is the ordinary certainty that arises through thought or worship in the soul, the Holy Messenger of God has already had such certainty.

# CHAPTER FIVE

## REMINDER AND REMEMBRANCE OF ALLAH

### Concepts of Reminder

«...فَسئَلُوا أَهْلَ الذِّكْرِ...!»  
 «...وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ...!»  
 (نحل/٤٣-٤٤)

**"... So, ask the Followers of the Reminder ...!  
 And We have revealed to you the Reminder...!"**  
 (Holy Quran, Nahl: 43-44.)

The word "Reminder" means to memorize the meaning of something or be aware of it.

Apparently, the basic meaning of this word is "Reminder by Heart," and if the "Speech" is also called "Reminder" it is for the reason that the speech suggests the meaning to heart. For the same reason it is used in the Holy Quran, too, but in the norm of Quran if this word is not bounded to any adverb, its meaning will be the "Reminder of God."

Considering this fact, the Holy Quran has named the Revelation of Prophets' Mission and the Books Revealed to them as "Reminder!"

In the Verse: **"And We have revealed to you the Reminder..."**, the God Almighty has named the Holy Quran also as "Reminder!"

So, the Holy Quran is "Reminder," as well as the Book of Noah, Scrolls of Abraham, Torah of Moses, Psalms of David, and the Gospel of Jesus (AS) are the Heavenly Books, and all are the "Reminder!" The people of these books, to some of them these books are revealed, and the followers of these books, are all "People of Reminder."

**“We have sent down the reminder to you so that you may clarify for the people that which has been sent down to them...!”**

(Nahl: 44.)

(Almizan: V.24, P. 121.)

## Variety in the Concept of Reminder

«...وَ أَقِمِ الصَّلَاةَ إِنَّ الصَّلَاةَ تَنْهَى عَنِ الْفَحْشَاءِ وَالْمُنْكَرِ وَ أَذْكُرُ اللَّهَ أَكْبَرُ...!»  
(٤٥ / عنكبوت)

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

(Holy Quran, Ankabut: 45.)

The word "Reminder" is sometimes used in the sense of “recall - remember,” for example: “Do you remember, or do you recall?”

This remembering or recalling is a form or aspect in human self, by which man can preserve what he has gained from knowledge and do not lose it, such as memory, with the difference that memorization is used where something is in memory, even though it is not present and ahead of man, contrary to the recalling and remembering that it is used in a place where the subject is in his memory box, in addition it is also present in his view.

Sometimes the word reminder is used in the “Presence of the Heart,” or “Presence in the language.” For example, it is said that there are two types of Remembrance of God: Oral Remembrance (by language,) and Heartly Remembrance (in the Heart,) that is, “Presence in the Heart.”

Apparently, the original meaning of Remembrance is the same as Heartly Remembrance, and if the Mention of the Name of God is also called Remembrance, it is because the Oral Remembrance includes the meaning of the Heartly Remembrance, too, and the Heartly Remembrance in relation to the Oral Remembrance looks like the Effect of a Cause, or like the result driven from an action.

If "Prayer" has been called Remembrance, it is because prayer includes both the mention of Oral Remembrance like Honoring, Praising, Glorifying, and in another sense, it is an instance of instances of Remembrance, because altogether it embodies the servitude of the servant of God, therefore the God Almighty called the Prayer the Remembrance of Allah and Said: **"Hurry toward the remembrance of Allah!"** (Juma: 9,) and in another sense, it is a matter that the Remembrance results with it, the result of target over target-holder, that is, the result of the prayer is the Remembrance of God, as He Said: **"And maintain the prayer for My Remembrance!"** (Taha: 14.)

The word "Remembrance" is often used in contrast to "Negligence." (Negligence is ignorance of knowledge, to knowledge - that is, I do not know that I know. The Remembrance in contrast to negligence, is that I know that I know!)

The word "Remembrance" is often used in contrast to "forgetfulness." ("Forgetfulness" means that the face of knowledge disappears from the treasury of mind altogether, and Remembrance in contrast to forgetfulness is that the same face rests still in mind.)

The word "Remembrance" like the "forgetfulness" is a meaning having effects and properties that those effects are related to the existence of Remembrance. For this reason, wherever the word "Remembrance" is absent, the available effects are used.

It seems that the use of "Remembrance" over Verbal Remembrance (for example, the Remembrance of God by reciting "Glory be to God," is from this category. That is, the use of the word "Remembrance" to be in its effect not itself, because the Oral Remembrance of everything is of the effects of its Heartly Remembrance.

Assuming that Verbal Remembrance is one of the examples of Real Remembrance, it is one of its levels, not that in general the word Remembrance means literal Remembrance, and its meaning is unique to it.

(Remembrance has levels which is mentioned in the text below.)

(Almizan: V. 31, P. 217.)

## Degrees and Levels of Remembrance

The Remembrance has levels and degrees, the difference of those levels and degrees are expressed in the Verses of the Holy Quran, as under:

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

(Ra'ad: 28.)

**“And remember your Lord within your heart beseechingly and reverentially, without being loud, morning and evening, and do not be among the heedless!”**

(A'araf: 205.)

**“And when you finish your rites, then remember Allah as you would remember your fathers, or with a more ardent remembrance!”**

(Baqara: 200.)

(In this Verse, the Remembrance is described with the description of "more ardent," and it is clear that it refers to the inner and spiritual Remembrance, because there is no verbal Remembrance is done as strong and weak.)

**“And when you forget, remember your Lord, and say: Maybe my Lord will guide me to something more akin to rectitude than this!”**

(Kahf: 24.)

The God Almighty, in the last part of this Verse wants to say that you should hope that you will reach a higher position of Remembrance than the one you are currently holding.

So, the return of the meaning is that when you came down one step from the rank of the Remembrance of God, and returned to the lower rank, say so and so ...!

Therefore, according to this Verse, degradation from a higher position of Remembrance of God is also “forgetfulness.”

This Holy Verse indicates that the Heartly Remembrance has also degrees for itself. This confirms what some scholars have said: The

Remembrance means the presence of meaning in self, it is a correct statement, because the presence has degrees.

In above Verses God Commanded to "Remember Him," and Said: "Remember Me!"

If we consider the Remembrance of God as the Presence of God in the self, we must necessarily say that we mean the Remembrance of God's Blessings or punishments.

(Almizan: V. 2, P. 234.)

## Remembrance, Reminder, and the Prayer

« وَ اذْكُرْ رَبَّكَ فِي نَفْسِكَ تَضَرُّعًا وَ خِيفَةً وَ دُونَ الْجَهْرِ مِنَ الْقَوْلِ...! »  
(اعراف / ٢٠٥)

**“And remember your Lord within your heart beseechingly and reverentially, without being loud, morning and evening, and do not be among the heedless!”**

(Holy Quran, A'araf: 205.)

This Verse divides the Remembrance of God into two types, one in the heart and one in the tongue and slowly. Then He Commanded both types to be done, however, the verbal Remembrance not to be done aloud, but even He disregarded it, and this is not because it was not a Remembrance, but because it was in contrary to the etiquette of servitude.

The reason for this meaning is a narration from **the Holy Messenger of God, who used to travel some of his battles with his companions until they reached a terrible desert, and that night happened to be a dark night. One of his companions was shouting verbal praise. The Messenger of God said: The One, whom you are calling is neither far from you nor absent!**

Remembering God with **“Heart beseeching”** means a kind of flattery along with humility and submission. Remembering God **“Reverentially”** refers to a specific type of fear that is appropriate to the Sanctuary Realm of Allah.

Therefore, in the meaning of "**Heart beseeching**," the desire to approach the supplicant is asleep, and in the meaning of "**Reverentially**," the desire to move away from that supplicant person is asleep, then the necessity of describing the Remembrance into two types of heart beseeching and reverentially is that the man in his Remembering God has the state of one who loves Him and wishes to go His Presence, in the meantime he is afraid and wants to go far from Him, and the Glorious God despite that He is Absolute and Pure Goodness, with no evil in Him, and if any evil reaches us, it is from our own part, however, the God Almighty is the Lord of Glory and Honor, He has the Names of Beauty that attracts and invites us and everything to His Closeness, in the meantime, He has the Names of Glory and Majestic dominant over all things and repel and repulse everything from Him.

Therefore, He Who has the Finest Names requires to be remembered with all His Finest Names, both the Names of Beauty and the Names of Glory (not only by Names of Beauty,) and this cannot be done unless the servant of God remembers his Lord within his heart beseechingly and reverentially, and within Hope and Fear!

**"And do not be among the heedless!"**

In this Phrase, the God Almighty did not forbid His servants from negligence, but forbade entering among the negligent, and the meaning of the negligent are those in whom negligence has been established. With this statement, it becomes clear that **the desirable Remembrance of God that is commanded in this Verse is that man remembers his Lord hour by hour and minute by minute, and if he neglects and forgets, he should do it again and again, and do not let negligence settle in his heart!**

So, what is understood by the Verse is the persistence in Remembering God in the heart, in the state of supplication and fear, hour by hour, the oral Remembrance, in the morning and evening!

(Almizan: V. 16, P. 311.)

## Remembrance of God against Satan's Touch

«إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَائِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ!»  
(اعراف/٢٠١)

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

(Holy Quran, A'araf: 201.)

The word "Remembrance" means human thinking in matters to find a result that was previously unknown or neglected.

The Pious, when the circling devil approaches them, they remember that their Lord is God, who is their Owner and their Lord, and all their affairs are in His hands, so how much better to turn to Him and seek refuge. God expels the evil of the devil from them and removes the veil of negligence from them, and suddenly they become sighted.

The above Verse expresses a theme that has the following Verse:

**“Satan has certainly no authority over the believers  
who have trust in their Lord!”**

(Nahl: 99.)

It turns out that seeking refuge in God is a kind of Reminder, because it is based on the fact that God Almighty, who is the Lord of man, He is the only pillar and refuge that can repel the Satan, this aggressive enemy.

In addition, taking refuge in God is a kind of reliance on God!

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

## Relation of Human Inner Status with Types of Remembrance

«يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا لَقِيتُمْ فِئَةً فَاثْبُتُوا وَاذْكُرُوا اللَّهَ كَثِيرًا...!»  
(انفال/٤٥)

**“Believers, stand firm when you meet a band of your enemy**

**And remember God often so that  
you may have everlasting happiness!"**

(Holy Quran, Anfal: 45.)

The order to Remember God in the above Verse means Remembering Him in the heart and in the tongue, since both are Remembrances and it is clear that what distinguishes and separates human intentions from each other are the inner and heart states of man. Now, whether the word is in accordance with that state or not, such as the word "O! Rich" when is uttered by a poor person who seeks refuge in God from his poverty, or the word "O! Healer!" by a patient who seeks refuge in God from his illness, as if the same poor and sick person says instead of those two words simply: "O! God," because the same "O! God," from the poor means "O! Rich," and from the sick means "O! Healer," because the requirement of their states and the need that has compelled these two to supplicate, testify that their meaning of "O! God," is nothing than this, and this is very clear.

Also, one who has gone to war and faced the enemy and knows that in war the bloods are shed, and legs and arms are being amputated, and in short, to achieve the goal one must sacrifice oneself and bear all the hardships. Such a person thinks all about the victory and reaching the goal and overcoming the enemy, which threatens him with death and annihilation, so the one whose condition is this, his Remembrance of God will also be in according with his state and thinking.

This is the best remark to the meaning of **"And remember God often,"** that the believer mentions what is related to this situation and this state, that is, the God Almighty is His Lord, and his life and death is in His Hands, only He can help him in this situation, He is his Guardian, the best Guardian and Helper!

If in the above Phrase the God Almighty asked them to mention and remember Him very much on any scenes and events, because on the battlefields, at every moment, there are scenes that make a man fall in love with mortal life and the sweetness of his worldly living, mostly by the temptation of devils, therefore God Says:

- Remember God a lot, so that the spirit of piety to be renewed and revived at any moment in your hearts!

(Almizan: V. 17, P. 149.)

## The Remembrance of God

«فَاذْكُرُونِي أَذْكُرْكُمْ وَ اشْكُرُوا لِي وَ لَا تَكْفُرُون!»

(١٥٢ / بقره)

**“Remember Me, and I will remember you, and thank Me,  
and do not be ungrateful to Me!”**

(Holy Quran, Baqara: 152.)

When the God Almighty blessed the Prophet of Islam and the Muslim Nation by assigning a Holy Prophet to them, one amongst them.

At the second stage, He legislated the Qibla, which was the source of the perfection of religion, and monotheism in worship, and the strengthening of religious virtues and their community.

In this Verse, in addition to those two blessings, the God Almighty invites the Muslim Nation to remember Him, to be grateful of Him, so that He compensates their servitude, remembrance, and obedience by remembering them and adding to His blessings on them, and to increase their blessings in return for their giving thanks and not being ungrateful.

(Almizan: V. 2, P. 232.)

## Remembrance of God, Lifts the Veils of Separation

«لِنَّ الَّذِينَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُونَ عَنْ عِبَادَتِهِ...!»

(٢٠٦ / اعراف)

**“Indeed, those who are stationed near your Lord  
do not disdain to worship Him.**

**They glorify Him and prostrate to Him!”**

(Holy Quran, A'araf: 206.)

It appears from the above Verse that Closeness to God is achieved only through His Remembrance, and it is by Remembrance that the veils between Him and His servant are removed.

If there was no Remembrance of God, all beings would be the same in terms of proximity to him and distance from him, and in this sense, there would be no difference between the creatures to be closer to him or farther away.

In the Phrase: "**They do not disdain to worship Him. They glorify Him and prostrate to Him,**" the three things have been mentioned that in which the Heartly Remembrance and Oral Remembrance are attributed.

Explaining that the human self can be characterized by the state of non-arrogance and the sanctification of God, and by the state of prostration and complete humility before Him in the same way that the Remembrance of God by language can be used for this purpose. It is not the case that the Glorification of God is specific for the tongue and the prostration is specific for the other organs of body: "**And the herb and the tree prostrate to Allah!**" (Rahman: 6.)

(Almizan: V. 16, P. 313.)

## Disregarding God's Remembrance, and its Consequences

«وَمَنْ أَعْرَضَ عَن ذِكْرِي فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا وَنَحْشُرُهُ يَوْمَ الْقِيَمَةِ أَعْمَى!»  
(طه / ١٢٤)

**"But whoever disregards My remembrance,  
his shall be a wretched life,  
and on the Day of Resurrection, We shall raise him blind!"**  
(Holy Quran, Taha: 124.)

The cause of the scarcity of "livelihood" in this world, and blindness on the Day of Judgment, is forgetting God and turning away from His Remembrance, and whoever forgets God in this world, God will forget him in the Hereafter.

"Remembrance" refers to either to Remembrance of the God Almighty, or to the Holy Quran, or to all Heavenly Books, or to the True Invitation. If the True Invitation is called also a remembrance, it is by the sense that the requirement of following the True Invitation and believe in it is in fact the Remembrance of God Almighty.

If the God Almighty told that whoever disregards My Remembrance he will have a narrow livelihood, the reason is that one who forgets God, and breaks up with Him, there will nothing left for him but the world that he cares about and makes it his only wish, thus devoting all his efforts to it and to reform his worldly life, to develop it more and more day by day, and to enjoy it only. This livelihood does not calm him down, no matter how less or more, because whatever he earns from it, does not satisfied him, and he constantly looks for more than that, without his greed and thirst ends somewhere, so that, such a person is constantly living in poverty and hardship, and he is always afraid of losing his belongings and occurrence of calamities, and anxious the coming of disease and death, and also of an everlasting worry and anxiety that he has from the evil of the envious and the cunning of the enemies, so he is constantly among unfulfilled desires, and fear of losing and parting from fulfilled desires!

On the other hand, if he knew the position of his Lord and remembered Him, he would not forget Him, he would be sure that he will have a life with his Lord that is not mixed with death, and will have a property that does not accept decay, and an honor which is not associated with humiliation, and a joy and exaltation and dignity that no scale can determine its size, or a destination that ends its superiority, and he also believes that the worldly life is virtual and worthless comparing with the life of the Hereafter. If he knows this, his heart will be satisfied with what God has ordained for him, and his livelihood has become satisfactory for him, he will never see the tightness of his livelihood.

The meaning of "**And on the Day of Resurrection We shall raise him blind,**" means that we resurrect him in such a way that there is no way to his happiness, the Paradise!

(Almizan: V. 28, P. 33.)

## Effect of God's Remembrance in Peace of Heart

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

**"The faithful ones whose hearts are comforted by the remembrance of God. Remembrance of God certainly brings comfort to all hearts!"**

(Holy Quran, Ra'ad: 28.)

The purpose of "Remembrance" here is the absolute transfer to mind and occurring to heart, whether it is accompanied with seeing a sign or confronting with a reasoning, and or just by hearing a word. The evidence is that after what God expressed as a general rule: **"The faithful ones whose hearts are comforted by the remembrance of God,"** He mentions: **"Remembrance of God certainly brings comfort to all hearts!"**

This is a general rule including all types of Remembrance, whether it is verbal or other types, or it refers to the Holy Quran or others. What the God Almighty Said: **"Remembrance of God certainly brings comfort to all hearts,"** is a notice for people to realize their own God, and by remembering Him bring comfort to own hearts.

His Remembrance is a source of peace and relaxation for a self, who is trapped in the course of events, always is in search of an upright pillar may guarantee his happiness; the self, which is amazed at his efforts, he does not know where he is going or where he is taken for, and for what a good he has come! As the antidote is a source of comfort and relaxation for a poisoned one, who trusts on it and tries to find it, and immediately after applying it he feels the vitality and health; same is the feeling of a human self after Remembering God!

All hearts feel Confidence with the Remembrance of God, and with which find relief from worries and anxieties. This is a general rule, there is no exception for it, unless a heart that reaches to a point that due to loss of insight and growth, you cannot name it heart. Such a heart is deserted from the Remembrance of God and is deprived of the blessings of peace and relaxation.

The exclusivity of this fact can be understood from the appearance of the Verse, that the Hearts do not feel tranquility except by the Remembrance of Allah.

(Almizan: V. 22, P. 266.)

## The Main Factor in Confidence and Peace of Heart

Faith in God is associated with the assurance of the heart through the Remembrance of God:

**“The faithful are only those whose hearts tremble with awe when Allah is mentioned, and when His signs are recited to them, they increase their faith, and who put their trust in their Lord!”**

(Anfal: 2.)

The fear mentioned in this Verse is not a fear that conflicts with confidence, but it is a state of the heart that naturally touches the heart before the confidence arrives.

All Blessings come down from God Almighty, but no evil comes down from God, and since fear is always from the evil that may occur, we conclude that the Truth of the fear of God is the people’s fear of their evil deeds, which causes God to refrain from descending His Mercy and Grace, so whenever a person's heart remembers God, the first effect he shows is the remembering of his faults and sins, which makes him so anxious about his deed that trembles his body. The second effect is that he realizes his Lord, Who is the Ultimate Goal of his Nature, as a result his mind rests in tranquility, and his heart finds its confidence!

The purpose of "Remembrance" here is the absolute transfer to mind and occurring to heart, whether it is accompanied with seeing a sign or confronting with a reasoning, and or just by hearing a word.

As a general rule the God Almighty Says:

**"Remembrance of God certainly brings comfort to all hearts!"**

(Ra’ad: 28.)

This is a general rule including all types of Remembrance, whether it is verbal or other types, or it refers to the Holy Quran or others. What the God Almighty Said: “**Remembrance of God certainly brings comfort to all hearts,**” is a notice for people to realize their own God, and by remembering Him bring comfort to own hearts.

Every heart is calmed by the Remembrance of God and its anxiety is relieved. This is a general rule, and no heart is an exception to it, unless a heart that reaches to a point that due to loss of insight and growth, you cannot name it heart. Such a heart is deserted from the Remembrance of God and is deprived of the blessings of peace and relaxation.

(Almizan: V. 22, P. 264.)

## Reminder for Wake up and Return to Nature

«...إِلَّا تَذَكُّرَةً لِّمَنْ يَخْشَى...!»

(طه / ٣-٢)

**“We did not send down Quran to you  
becomes a source of hardship for you!  
It is only a Reminder for the one who fears  
[from the disobedience of Allah!]**

(Holy Quran, Taha: 2-3.)

"Reminder" means to create remembrance in a person who has forgotten something, and because man realizes the general truths of religion in his nature, (for example, he understands that there is a God and that He is One,) and he understands the issue of Prophethood and Resurrection and other things in his conscience, so these generalities are the gifts that has been entrusted in the nature of every human being.

The fact is that man, because he clings to earthly life and is preoccupied by desires of the self on the pleasures and ornaments, no longer leaves an empty space in his heart for innate instincts, as a result, he forgets what God has entrusted in his nature. If these Truths are mentioned again in the Holy

Quran, it is for reminding to the self, so that he may remember them after forgetfulness.

This forgetfulness is not in fact a forgetfulness, but it is a disregard, otherwise no one will forget the voice of conscience.

The Phrase: **“It is only a Reminder for the one who fears,”** refers to the one who naturally has worries and fears, namely, his heart is gifted to the appearance of humility, so that if he hears the Word of Truth, he becomes worried, and when a Reminder and Remembrance (of Quran) reaches him, the humility will appear in him, as a result, he believes in and becomes pious.

(Almizan: V. 27, P. 185.)

## Effect of Remembrance on Human Destiny

«... وَ لَذِكْرُ اللَّهِ أَكْبَرُ...!»

(٤٥ / عنكبوت)

**“Recite what has been revealed to you of the Book,  
and maintain the prayer.**

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

(Holy Quran, Ankabut: 45.)

The Remembrance which is the purpose and result of prayer is the Heartly Remembrance.

The Remembrance, which means evoking, or recalling Remembrance of God in the context of perception after it has disappeared from the mind due to forgetfulness, or it means continuing the recalling.

These two types of Remembrance are the best act that can be imagined to be issued by the human beings, and have more virtue and value than all other good deeds, and also have a greater effect on human destiny than all kinds of worships, because the Remembrance of God when issued in these two forms is the last stage of happiness that is intended for human beings, and it is also the key to all good deeds.

### “The Remembrance of Allah is surely greater...!”

This Phrase states another effect of prayer, an effect greater than the effect of the heart, as a result, this Phrase is used to magnify the issue, of course, the Remembrance here is also the same Heartly Remembrance which is acquired from prayer.

As if the God Almighty wants to Say: - Pray to keep you safe from immoral and indecent deeds, but what benefits you is more than these words, because it is more important than forbidding from immoral and indecent deeds, it reminds you to Remember God. This is more important, because the Remembrance of God is the greatest goodness that can reach a human being. Since the Remembrance of God is the key to all good deeds, and the prohibition from immoral and indecent deeds is a minor benefit.

(Almizan: V. 31, P. 218.)

### Forgetting God: Forgetting Human Personality

«وَلَا تَكُونُوا كَالَّذِينَ نَسُوا اللَّهَ فَأَنْسَاهُمْ أَنْفُسَهُمْ...!»  
(١٩ / حشر)

“And do not be like those who forget Allah,  
so He makes them forget their own selves...!”

(Holy Quran, Hashr: 19.)

This Verse and the Verse before want to express the fact that: - You may send forth the Righteous Deeds for the Day of Judgment, the deeds by which your selves will be revived, and you may not forget the life of the selves on that day, since the cause for forgetting the self is forgetting God.

When man forgets God, he also forgets His Finest Names and Supreme Attributes to which the innate attributes of man are directly related, that is, he forgets his inherent poverty and need.

This is where he trusts in himself, even though he should trust in his Lord, and hope in Him and fear Him, not hoping in the apparent causes, not be afraid of them, and not fear them.

In short, such a person forgets his Lord and Return to Him, then turns away from paying attention to God and turns to other than Him, and the result of all this is that he himself forgets himself, too, because he has an image of himself that he is not same.

The result is that the reason for forgetting oneself is forgetting God.

The word of above Verse forbids forgetting God, but the context of the Verse commands the Remembrance of God.

(Almizan: V. 38, P. 93.)

# CHAPTER SIX

## NEARNESS TO GOD

### Position of God's Nearness

«أُولَئِكَ الْمُقَرَّبُونَ!»  
(١١ / واقعہ)

**“This group will be the Nearest to Allah!”**

(Holy Quran, Vaqia: 19.)

One of the ways in which the word "Nearness" is used in spiritual affairs is the position of servants in the stage of servitude.

The servant's Closeness to God Almighty is a matter of acquisition, which can be acquired through worship and performing the rituals of servitude.

The servant of God wishes to make himself close to God by his righteous deeds. This Nearness can be achieved by servant's exposing himself to the Mercy of God, so that the God Almighty repels the evil of causes and removes the factors of misery and deprivation from him.

The meaning of God's Will to absorb His servant to His Nearness is that the God Almighty glorifies His servant by positioning him in a stand that the characteristics of being at that position is to attain the Blessings which he could not find it in other way, and those Blessings are God's Honor, Forgiveness, and Mercy:

**“A written record [of the deeds of the righteous!]**

**To which bear witness those who are Nearest to Allah!”**

(Mutaffifin: 20-21.)

**“And it is mixed with the water of Tassnim Fountain!**

**A Fountain, whereof drink those Nearest to Allah!”**

(Mutaffifin: 27-28.)

**“And those Foremost in Faith will be Foremost and ahead of others!  
This group will be the Nearest to Allah!”**

(Vaqia: 10-11.)

The Nearest to God are the highest rank in class of Blessed ranks!

Nobody can achieve such a position unless through the route of servitude and attaining to the perfection of servitude is not complete unless the servant is a pure obedient and his will and action are subject to the Will of his Lord, he wants nothing, and he should not do anything except according to the Will of his Lord. This is the same Entrance under the Guardianship of God. Such people are also the Closest Friends of God, and the Devoted Friends of God are only this group!

(Almizan: V. 37, P. 245.)

## Concept of Servant’s Getting Nearness

«...وَجِيهًا فِي الدُّنْيَا وَ الْآخِرَةِ وَ مِنَ الْمُقَرَّبِينَ!»  
(٤٥ / آل عمران)

**"...He shall be highly honored in this world and in the Hereafter  
and shall be stationed as one of those Nearest to Allah!"**

(Holy Quran, Al-Imran: 45.)

The God Almighty has expressed the meaning of being a “Nearest Servant” in the Surah Vaqia and made it clear that the way to be a Nearest servant to God is **to surpass** the other servants of his kind in traverse the path of return and comeback towards God, the path that everybody should follow it willingly or unwillingly!

If we take in consideration this fact that the term "Nearest" signifies the attribute of a category of human beings, as well as, a category of Angels, we do understand that this is not a position must be acquired, because it is clear that the Angels have positions that had not acquired it, so it might be Granted to the Angels on Generosity, and to the Humans through action and

acquisition.

(Almizan: V. 6, P. 14.)

## The Nearest to God and the Position of the High-Positioning

« كَلَّا إِنَّ كِتَابَ الْأَبْرَارِ لَفِي عِلِّيِّينَ. وَ مَا أَدْرِيكَ مَا عِلِّيُّونَ. كِتَابٌ مَرْفُوعٌ يَشْهَدُهُ الْمُقَرَّبُونَ! »  
(١٨ تا ٢١ / مطففين)

**“But, the Record of the pious is preserved in Illiyin!  
And what will make you know what Illiyin is?  
A written Record [of the Deeds of the Righteous!  
To which bear witness those who are Nearest to Allah!”**

(Holy Quran, Mutaffifin: 18-21.)

- What is Ordained for Abrar (*The Chosen Servants of God,*) and Decreed its Decree as a recompense for their good deeds, is located in Illiyin on the Hereafter! O Prophet, you do not know what the Illiyin is? It is a written Command, and a Definite and Issued Decree, distinctive, without ambiguity, which the Nearest servants to God will see it by introducing and presentation of God Almighty!

The "Nearest servants to God" are a group of the people of Paradise whose rank is higher than the degree of Abrar.

The Nearest servants to God see the “Illiyin” with the presentation of God Almighty. The God Almighty has also stated such an observation about Hell and Said: **"No, if only you had the knowledge of certainty! You would then see Hell!"** (Takathur: 5-6.) It is understood from this Verses that the Nearest servants to God are the same men of certainty.

(Almizan: V. 40, P. 123.)

## Nearest Servants to God and their Higher Status in Paradise

«إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ... عَيْنَا يَشْرَبُ بِهَا الْمُقَرَّبُونَ!»  
(٢٢ و ٢٨ / مطففين)

**“Verily, Abrar will be in the blissful Paradise!  
Observing, as they recline on couches!  
You will perceive in their faces the freshness of bliss!  
As they are served with a sealed wine!  
Whose seal is musk for such let the competitors compete!  
And whose seasoning is from Tasnim!  
A spring where drink those brought near to Allah!”**  
(Holy Quran, Mutaffifin: 22-28.)

In these Verses, the God Almighty has expressed to some extent the greatness of **Abrar** (The Chosen Servants of God,) and their highest position with the Glorious God, and the luxuriant state of their life in Paradise:

The **“Blissful Paradise”** means the Paradise with many blessings.

**“Verily, Abrar will be in the blissful Paradise!”**

**“Observing, as they recline on Arika (couches!)”**

"Arika" is a couches-like throne build in the room of a wedding bride. "Observing" here refers to the looking of Abrar to the beautiful and fresh landscapes of Paradise and the permanent blessings of it.

**“You will perceive in their faces the freshness of bliss!”**

Whoever looks at the faces of the people of Paradise he perceives the trace of prosperity and freshness arising from the blessings of heaven in their faces.

**“As they are served with a sealed wine!”**

**Whose seal is musk for such let the competitors compete!**

Sealed wine "Rahiq" means pure wine free from impurity, for this reason God has described it as sealed, because people always seal something that is exquisite and pure from impurity, so that no one can mix

it with impure particles. It is a wine whose seal is musk, and it is worthwhile for people to compete with such a life!

It is sealed with the scent of musk instead of varnish and the like that is common in the world.

In the Verse, the God Almighty encourages human beings to rush towards this blessing which is named the “sealed-wine with musk!”

**“And whose seasoning is from Tasnim!  
A spring where drink those brought near to Allah!”**

The Verse: **“Whose seasoning is from Tasnim,”** indicates that what is poured in the cup of “Abrar” is a wine sealed with musk and seasoned with water of the fountain in Paradise named Tasnim.

Two points was cleared from the above descriptions that – First, the Tasnim is precious than the Rahiq, since the sealed-wine Rahiq when mixes with Tasnim become more delicious and enjoyable. Second, the nearest servants of God have a higher class then Abrar!

(Almizan: V. 40, P. 127.)

# CHAPTER SEVEN

## CONSENT AND PLEASURE OF GOD

### God's Consent, a Position Higher than Paradise

«...وَرِضْوَانٌ مِّنَ اللَّهِ أَكْبَرُ...!»

(٧٢ / توبه)

“...Yet Allah's pleasure is greater than all these,  
that is the great success!”

(Holy Quran, Taubah: 72.)

The meaning of the Verse is that the God's Pleasure by them is greater and more valuable than all the Eternal Paradises!

If the God Almighty used the “Consent” as an indefinite noun in the above Verse He indicates to this meaning that the human knowledge cannot comprehend it and its limits, since the Consent of God is not limited and feasible that human imagination can involve it. Perhaps it is better to understand that the least Pleasure of God, no matter how small, is greater than these Paradises, not for the reason that these Paradises are the result of His Consent and a sprinkle of His Pleasure - although this is right, but from this point of view that the Truth of Servitude that the God Almighty invites in the Holy Quran to it, is a servitude that is done out of Love for God, not out of greed we have for His Paradise or fear of His fire. The greatest happiness and salvation for a loving person is to satisfy his beloved, without trying to satisfy his own self!

Perhaps it was due to this point that the God Almighty has ended the Verse to this Phrase: “...**That is the great success!**” This Phrase implies a kind of exclusivity and gives such a sense that this Consent is the Truth of every great salvation and success, even the great salvation that is achieved with the Eternal Paradise, its Truth is the same Consent and Pleasure,

because, if there would be no Truth of God's Consent in the Paradise, the same Paradise will also be a torment, not a blessing!

(Almizan: V. 18, P. 238.)

## Those who are Subject to God's Consent

«...رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ...!»

(٦ تا ٨ / بَيِّنَه)

**“Indeed, those who have faith and do righteous deeds  
it is they who are the best of creatures!  
Their reward, near their Lord, is the Gardens of Eden,  
with streams running in them, to remain in them forever.  
Allah is pleased with them, and they are pleased with Him.  
That is for those who fear their Lord!”**

(Holy Quran, Bayyina: 6-8.)

In the above Verse, the God Almighty has considered the Goodness exclusive to the believers, who perform righteous deeds.

The Paradise of Aden means the Eternal Paradises, and the re-description that "the Best of Creatures" will live in those Paradises forever is an emphasis on the same immortality that the name of "Aden" refers to.

**“Allah is pleased with them!”**

The Pleasure of God is one of the God's Attributes of Action and its example and embodiment is the same Reward that He gives to humans as a recompense for their faith and righteous deeds.

**“That is for those who fear their Lord!”**

This Verse expresses the sign of the People of Paradise and those who reach the Bliss of the Hereafter and says: The sign of "the Best of Creatures," and those who reach the Paradise of Aden, is that they fear their Lord.

Elsewhere the God Almighty Says:

**“...Only those of Allah's servants having knowledge fear Him!”**

(Fatir: 28.)

Therefore, the knowledge of God leads to the fear of God, and the fear of God also leads to the belief in Him, that is, the one who fears God, he naturally is bound to His Lordship and Godship within his heart, and he apparently is bound with righteous deeds.

(Almizan: V. 40, P. 343.)

## Accepting Disaster as Divine Consent and Will

«قُلْ هَلْ تَرَبَّصُونَ بِنَا إِلَّا إِحْدَى الْحُسْنَيْنِ...؟»

(٥٢ / توبه)

**“Say: Do you await anything to befall us  
except one of the two excellences?”**

(Holy Quran, Taubah: 52.)

The meaning of "two excellences" is good and calamity. The Holy Quran has also called calamity goodness.

Religiously, good and calamity are both good, because if good is good, it is because victory and booty are in this world and the great reward is in the Hereafter, and if calamity is good, it is because what befalls on the of defeat or killing or other disaster it is the pleasing of God and causes eternal reward, so both are good.

(Almizan: V. 18, P. 187.)

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و تَمَّتْ كَلِمَةُ رَبِّكَ صِدْقًا وَ عَدْلًا 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. – February 26, 2022

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- 5- Creation System

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- 6- Angels
- 7- Jinn and Satan

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- 9- Soul and Life
- 10- Human Perceptual, Emotional, and Intellectual System
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19- Children of Ismael, First Dynasty of Sons of Abraham

20- Prophet Lut, Contemporary Prophet Abraham

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22- Jacob and Joseph

23- Life of Moses

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

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27- Teachings of Jesus, Mis-Interpretation of Church

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

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30- Successor of Muhammad, and the Household

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

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

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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

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55- Hell

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